VEDIC VISION

ANCIENT INSIGHTS INTO MODERN LIFE

A TRANSLATION OF 'SANSKAR CHANDRIKA'
THE SCIENTIFIC EXPOSITION
OF RISHI DAYANAND'S SANSKAR VIDHI

ऋषि दयानन्द रचित 'संस्कार विधि' की वैज्ञानिक व्याख्या
व्याख्याकार लिखित 'संस्कार चन्द्रिका' का अनुवाद

DR SATYAVRATA SIDDHANTALANKAR

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VEDIC VISION

ANCIENT INSIGHTS INTO MODERN LIFE

A TRANSLATION OF **'SANSKAR CHANDRIKA'**
THE SCIENTIFIC EXPOSITION
OF RISHI DAYANAND'S **'SANSKAR VIDHI'**

Exposition by :
Dr. Satyavrata Siddhantalankar

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

113693

संस्कार चन्द्रिका

(संस्कार विधि की वैज्ञानिक व्याख्या)

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PREFACE

Rishi Dayanand was born in the year 1824 and died in the year 1883. He lived for 59 years. In the year 1860, at the age of 36 years began his education under the care of Guru Virjanand. Whatever creative work was achieved by the Rishi was after this period. In this manner, he had a time span of 22 to 23 years only for his creative work. Out of this period, he spent sometime for self-mortification and in the remaining time he travelled from every nook and corner of the country spreading the message of Vedic religion, writing commentary on the Vedas, wrote several books and original treatises like 'Satyaarth Prakash', 'Sanskar Vidhi' and an exposition on the Rig Veda. It is amazing that his each and every work is enough to absorb an individual's whole life span. To offer so much to society in such a short period was possible only by the great ascetic sage—(aditya brahmachari) Rishi Dayanand. Whatever was useful for the followers of Vedic culture has been wrapped up by the Rishi in his writings.

There are 2 aspects of human life-theoretical and practical. With his original and constructive ideas, Rishi Dayanand created an upheaval amongst his contemporary thinkers. Whereas he attacked the conservative and dogmatic approach within the country; he also calmed down the materialistic approach of the West. He established the prestige and dignity of Vedic Culture of the ancient sages of India giving it a definite form in his treatise 'Satyaarth Prakash'. This was his doctrinaire work. But a doctrine without being practical and without thoughtful action only sprouts. Without converting the dream into practice, the Rishi's human would have been left like **'वाचो विग्लापनम् हि तत्' 'Vaacho viglaapanam hi tat'**—a well has meaning only when it is used. For a seed to grow into a tree; it has to sprout first. The aim of Rishi Dayanand was to create a commotion, an agitation, a movement in the man of his times, thereby developing a new human. He wanted to burn the trash and establish a foundation of a new edifice of society where the new human and new society wake up from their slumber. To give a practical shape to this idea of creating a new human order, he wrote the 'Sanskar Vidhi'. 'Satyaarth Prakash' is the exposition of his doctrine, his ideology; 'Sanskar Vidhi' is the practical i.e. functional aspect of the same ideology. Picking up the cord from here, we have undertaken to write the exposition and commentary of the 'Sanskar Vidhi'.

Many scholars have done research on 'Sanskar Vidhi'. The photostat of the original 'Sanskar Vidhi' has been published by the Arya Sahitya Prachar Trust. Under the auspices of the Ram Lal Kapur Trust, 'The Arya Samaj Shatabdi Sanskaran' has been published with various comments. The Vedic Press has published this many times with amendments and has taken out many editions.

Wherever possible we have considered these opinions, however, it has been our endeavour to maintain the statements and language as stated by Rishi Dayanand. With all these comments, it does not make much difference in the prescribed rites and ceremonies. What influence or difference it can make where one word has been added or deleted? The essence is to reach the inner soul (Atma) of the Sanskar.

Our book is not a document of rectification of research, the aim of this commentary is to reach the soul of 'Sanskar Vidhi' and try to understand it. Therefore, it has been called as the scientific commentary on 'Sanskar Vidhi'. About 50 to 60 years back, work was done by Pt. Atmaram and Pt. Bhimsen Sharma with whose efforts a book by the name of "Sanskar Chandrika" was published. Actually there is a lot of difference between that work and this one inspite of a slight similarity in the title. This difference will become clear while studying this book.

We have divided each sanskar in 2 parts-'Vivechanatmak' (analytical part) and 'Mantraarth sahit vidhi' (Ritual part with meanings of mantras). In the analytical part, reflections have been put forth concerning that sanskar about the scientific, psychological and philosophical point of view. In the ritual part, various headings for each ritual have been given to make it clear and simple so that there is no difficulty while conducting the sanskar.

While giving meanings of the mantras, the sanskrit words are given in bold type within brackets and the meanings of the words are given in light type outside the brackets. The idea is that if only the sanskrit vocabulary is read then the meaning of the mantra based on figure of speech is understood. Whereas if only the hindi meaning is read, then effort has been made that the meanings of mantra convey a meaningful sentence. Generally it is observed that while giving the meaning, commentators only write the meanings of the words. After the meaning of the mantra, substance of the mantra has also been given so that there is an awareness of the deep inner aim of the mantra.

There are always a few mistakes, howsoever carefully the proof is read, therefore, I shall be grateful and thankful if any errors are pointed out. Whatever mistakes have come to my notice, an addenda has been given at the back.

W-77A, Greater Kailash-1 **(Satyavrata Siddhantalankar)**
New Delhi-110048

my bit ......

Translating 'Sanskar Chandrika' has been like reading and studying a great epic. It has been like going through the great story of life—as seen through the eyes of the great ancient sages and seers.

While translating, it has been my endeavour not to loose sight of the character of the book. Dr. Satyavrata, in his preface has himself stressed this point of reaching the inner soul of each Sanskar.

Mantras (couplets) have been transliterated in roman script. Keeping in mind the flow of chanting of mantras; attention has been given to the pauses and pronunciations rather than the grammatical framework. The grammatical framework, however, is covered in the "meaning part".

I have enjoyed and gained in knowledge doing my bit—I hope readers will enjoy reading this work and be richer in their knowledge.

Though utmost care has been taken, there may be some errors which may kindly be pointed out for which I shall be grateful. Useful suggestions will be very much welcome.

Vijay Krishn Lakhanpal

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AGNIHOTRA*: A SCIENTIFIC VIEW

[A Scientific Exposition of 'Sanskar-Vidhi']

In Vedic philosophy, 'Agnihotra' has great significance. It is known as 'Havan' in popular parlance. All auspicious acts commence with 'Havan'. 'Agnihotra' or 'Havan' is the very soul of all the Sixteen sanskars or ceremonies depicted in this study. There is no 'Sanskar' without 'Agnihotra'. Like water is essential for the cooking of food; 'Agnihotra' is indispensable for each and every auspicious activity of human life. Just as dry flour can not make bread; similarly, 'Sanskar' ceremonies without 'Agnihotra' are meaningless. This brings home the relevance of understanding the scientific purpose of 'Agnihotra' ceremony. Apparently people may dismiss 'Agnihotra' as a waste of 'Ghee' or butter and money in the present age. The question is, why did the sages of the ancient stress upon the need of 'Agnihotra' and insist upon morning and evening prayers as a way of daily life? This needs elaboration. The scientific character of Agnihotra can be understood as under.

1. Agnihotra : The basic scientific idea

(1) Matter under the fire does not get destroyed—It only ex-pands. It is the first principle. The function of fire is to convert the macro materials into micro level materials. The 'Ghee' poured in the fire does not disappear but only gets diluted into micro atoms of butter. The ghee in the vessel when poured with a spoon in fire spreads and fills every corner of the house, with smoke. Guggul, jaiphal, javatri, munnakka used as 'Samagri' or herbal medicinal materials used in 'Havan' offerings get broken into atoms and fill the environment. Some items remain traceable and some just get lost. For instance if you have red chilly leaves in your pocket no body can notice them. But if you smash it in powder in the open, you will start sneezing. If you put these chilly leaves in fire, people all around will find it unbearable. Why does this happen? The fire breaks the macro materials into micro particles and they tend to expand and spread all over. Manu has rightly said—

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* Agnihotra=Oblation to sacrificial fire.

(अग्नौ हुतं हविः सम्यक् आदित्यं उपतिष्ठति।)

'Agnau hutam havih samyak aadityam uptishthati'.

(The havi or materials offered in fire reach to solar limits in their microcosms).

(2) Fire enhances the character of matter—The second point to be noted is that materials placed under fire not only expand in scope but get transformed qualitatively as well as quantitatively. Just as red chillies on fire not only fill the room with smoke and pungent smell but make the air extra bitter. This qualitative change is more significant than the quantitative transformation.

(3) The impact of fire in terms of scope and quality of your health—We have seen that the macro materials after interacting with fire convert to micro materials and the area and depth of its effect enhances. For instance the scented materials like Guggul*, when burnt and spread their fragrance all over; their depth and influence increases. If sulphur is put in fire the house immediately smells its pungency. In fact fire has two functions—

(a) It purifies and

(b) It spreads and compounds if the matter has its own character.

Imagine a corpse putrefying in a room, or the dampness of a building may cause disease. All around one can smell the foul stench of the dead. The smell of dampness smells from a distance before entering the house. Foul odour is not a character of the corpse, or dampness is not the character of the room. But fire ends this and purifies the environment. Guggal and sulphur when burnt get diffused and their natural characteristic smell fills the environment with alacrity. Fire transforms Guggal and Sulphur into micro product and thus not only spreads their good natural characteristics in a larger environment; but also enhances its features and characteristics. It has good influence on health. The physicians recommend respiratory therapy of eucalyptus oil to patients of cough and cold. It is because the oil mixed with boiling water transforms the impact of the oil in qualitative sense and quantification form. The medicine operates at micro level. Agnihotra is essentially based on this principle acceptable to Ayurveda, Allopathy, Homoeopathy and all other schools of medicine. Diseases like bronchitis, tuberculosis are being cured by this therapy in all schools of medical science.

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* Amyris agallochum—fragrant resin.

(a) The Ayurveda metal ash (bhasma) proves this principle—In Ayurveda iron, gold, silver, diamond, etc. are heated in fire to covert into 'Bhasma' of respective metal. The principle of Ayurveda is that higher the heating temperature; more the curative powers the ash (bhasma) obtains. All these metals are irrelevant in their original form but they become life saving drugs if consummated by fire. The 'Bhasma' of these metals are called 'Shatputi' and 'Shahasraputi'—meaning thereby that they have become effective and useful a hundred fold or a thousand times against the disease. Where from comes this potency of the drug when it contacts fire? A material or an item has a potential to cure but it gets activised only when it comes in contact with fire. When macro particles get powdered into micro particles then their energy gets released. Ayurveda believes that diseases howsoever serious, can be cured by such treatment. To cure people through metallic ash is a form of Agnihotra. The only difference is that in Agnihotra-mantras are recited; whereas in making ash out of metals-mantras are not recited-only the energy and curative powers are excited by converting macro to micro shape of metals through the help of fire.

(b) The principle of potency in Homeopathy conforms this theory—The atomic particles when rarefied explode into energy. The Yajna or Agnihotra is the rarification through fire into atoms of the macro particles. In Ayurveda fire lit, cow-dung cakes are used to create medicinal bhasmas (rarified materials) for curing disease. In Homoeopathy this is achieved through Trituration and Succession. What is Trituration? The medicine is put in a oval vessel and is grinded in a proper proportion so that the atoms of the macro material convert into energy. This energy is known as potentization. What is Succussion? The medicine is dipped into spirit and after the solution is saturated, it is filtered out. Then one drop from the solution is remixed with spirit and given short uniform jerks. This process of shaking is like grinding the liquid thus converting the atoms of medicine to energy. Just as trituration converts macro matter in invisible energy; similarly Succussion converts into curative power. Thus Trituration and Succussion are methods that generate energy to cure. This rarification process of Homoeopathy is comparable with Yajna, without chanting of the Mantras.

(c) How health is affected by micro particles?—The health of a human being depends on the flow of the purity of blood. Purer the blood, healthier is the individual. Similarly, more polluted the blood; more unhealthy the individual. The heart circulates blood in the entire body but the process of purification is undertaken by the lungs. The food gets digested and produces blood which gives life to the body. The lungs purify the blood and energise the body. Pure air strengthens the lungs and the person is healthy, handsome and well-built. Impure air renders a person unhealthy.

Research shows that the lungs of a young person normally contain 230 square inch of air out of this 20 to 30 square inch is emitted by the process of exhaling and the balance 200 square inch remains in the lungs. If a deep breath is taken then 130 square inch of air can be exhaled. This can be achieved through

'Pranayam' or the process of inhaling and exhaling. To derive the full advantage of fresh and pure air while doing 'Pranayam'; the air should be exhaled from the lungs swiftly with speed so that one could exhale air upto 130 square inch. This is possible through 'Pranayam' as already mentioned or the practice of exercising control over the process of breathing. In this manner, the lungs are empty of air and vacuum is created. It is the principle of physics that air is attracted towards vacuum so that empty space may be filled up. If this air is purified by the herbal medical substances offered in the 'Yajna', then Agnihotra helps in adding fresh and healthy air in the lungs. When we climb the hills or at the sea shore, then emptiness of lungs invites fresh oxygen and ozone which are life saving. Similarly, the ghee and other medical herbs used in the fire of the 'Yajna' convert to micro materials mixing in the air thereby benefiting us since these are taken in with the air in the lungs. This is a clear advantage derived of Agnihotra which cannot be denied.

(4) Is Agnihotra responsible for release of carbon dioxide gas which is harmful for health?—Generally there are 2 objec-tions regarding Agnihotra. First is that by burning wood in the Agnihotra, carbon dioxide gas is produced which is harmful. Secondly, is it wise to burn ghee in this age when everything is expensive and people find it difficult to make both ends meet. We will deal with the second objection later, first let us deal with the first objection regarding the burning of wood thereby generating carbon-di-oxide gas.

(a) Carbon-di-oxide gas—There is no doubt that with the burning of wood; carbon dioxide is produced. The point is that carbon dioxide otherwise is universal. This is a requirement of nature. This gas is nourishment for vegetation. Today growing more tree festivals are being organised, programmes for increasing forestation are being planned; it is therefore important for forests to have their nourishment. This requirement is met through fire worship-Yajna (Yagya). Apart from this, generation of this gas is not injurious to human health. Carbon dioxide is present in the atmosphere though it may be present in different proportions. The presence of oxygen and ozone in the hills and mountains is more. In cities where people live and there is habitation, the presence of carbon dioxide is more dense. It does not necessarily mean that carbon dioxide is absent on the hills and mountains or for that matter oxygen is absent in the cities. The presence of carbon dioxide beyond a certain limit is not beneficial for health. While performing the Agnihotra (yajna), carbon dioxide is produced but the presence of various medicinal herbs and ghee (cow butter) spreads in to minute particles and are spread into various fragmentations and are good for eradicating various ailments. Because, without burning in the fire the medicinal herbs do not spread in the environment thereby being beneficial for the destruction of various ailments. However, with the burning of these herbs, carbon-dioxide is also generated. In order to get out of this predicament and to eliminate the harm which carbon-di-oxide would create, fragrant medicinal material in substantial quantity is offered in the fire worship. It is clear that the micro particles of these medicinal herbs are beneficial in stopping many ailments—this fact is accepted by all systems of medicine like Allopathy, Homeopathy and Ayurveda. The question now arises whether there is any other media where these micro particles are spread in the atmosphere without being treated in the fire? Coming in contact with fire, carbon dioxide is created but to reduce its effect various fragrant medicinal herbs are utilised in the Agnihotra (Yajna) like Kasturi, Kesar, Agar, Tagar, Sandal Wood, Cardamom, Jayaphal, Javitri, Tulsi, Camphor and Jatmasi, Guggal, Kashmir dhoop, Lavang, Nagarmotha etc. It can be realised through experience that where ever there is only carbon dioxide present; it will make people unconscious, but in Agnihotra or Yajna, whatever carbon dioxide is present, the effect is negated with the mixture in the fire worship with medicinal and fragmented herbs and breathing will not be a problem. The crux of the matter is, that it is not denied that carbon dioxide is produced while performing agnihotra, at the same time, it is also a fact that whatever carbon dioxide is produced in Agnihotra, the beneficial medicinal anti-disease effects are more prominent than the gas produced.

(b) Expensive—The question arises that in the present day life where people find difficult to meet both ends—is it logical to pour ghee, sweets, etc. in fire worship? To understand the answer to these objections, it is important to be aware of the aims and objectives of Agnihotra. There are four main aims and objectives of Agnihotra—they are—1. To purify the individual and social environment, 2. To eliminate personal and social disease from society. 3. To destroy bacteria and carriers of infection, 4. To enhance the possibility of rainfall. We will discuss these briefly.

(i) To purify the individual and social environment—Homes generally have polluted air. Not only this, there are various germs and bacteria present. Several homes stink due to dampness. This leads to cough, joint pains, etc. To treat these ailments, one has to spend money. If an account is prepared of the expenditure incurred, it would be substantial in rich homes, where as not much help comes from government hospitals by way of subsidised or free medicines; still people have to suffer inconvenience and hardship. As compared to this it is cheaper to purify and clean the environment through Agnihotra or Yajna. The function of Agnihotra is not only to purify the area and atmosphere of ones home, but it also affects the atmosphere of neighbouring areas. Because air cannot remain shut in a room. Thus it makes an individual healthy and happy. In this manner Agnihotra performed by an individual not only benefits personally to him but it purifies the environment of society as a whole. If there is Agnihotra performed in each individual home, with the burning of medicinal herbs, infected germs will be destroyed—the total environment of society will become pure thereby reducing the chances of falling ill. Thus, the environment and atmosphere becomes pure and healthy and it ultimately reduces the financial burden of an individual and society as a whole.

(ii) To eliminate disease from society—We have already said that performing of havan clears the environment. The fragrant and medicinal properties of the herbs in the havan eradicate bacteria. These medicinal herbs are anti bacterial. Those who are in doubt may ask as to why not use a detergent like phenyl for destruction of bacteria. If phenyl is available for free it is a different matter; otherwise it is more expensive than the medicinal herbs. Apart from this, Agnihotra is a religious ritual which the followers of vedic religion usually perform daily in the morning and evening. Human nature is such that whatever is connected with religion, becomes a habit. Rational discussions may confuse the issue. Why should phenyl, if at all has to be used, be utilized daily? Why not use when it is required? When disease has already crept in the house we think of a solution. If phenyl has to be used daily to keep the environment free from infection, then why not use medicinal herbs which are anti bacterial and also spread pleasant fragrance in the house by performing Agnihotra.

As Agnihotra eradicates disease in a home, similarly it removes infection of various diseases from society. The bacteria do not live in our house alone but all sorts of germs may be present in other homes in the neighbourhood as well. If every household takes to havan then all kinds of bacterial disease will be eliminated. It is a preventive. In this manner, not only an individual will be benefited but we contribute to social good.

(iii) To destroy bacteria and carriers of infection—Dr. Kundan Lal, M.D., has written a book which was published in 1949 from Jabalpur by the name of 'Yajna Cure'. He was an allopathic doctor specialised in chest disease. He established a T.B. Sanatorium in Jabalpur. He performed certain experiments from the gas emanating from the yajna. In his book on 'Yajna Chikitsa', he mentions on page 193, "I took 12 vials of glass and sterilized them scientifically. All the bacterial germs were destroyed. Then six vials were filled wth meat, milk, etc. and other six vials were filled wth other items. On one set of vials gas generated from havan was passed and the other set of vials were kept in open air in a garden. The bottles were closed and everyday they were examined. The result was that those bottles which were kept in the garden in fresh air developed foul smell much earlier and faster as compared to the set of vials in which gas produced through Agnihotra was passed. This set developed foul smell later and the pace of degeneration was at a much slower rate. This fact proves that the gas from the havan had better properties than the fresh and pure air wth oxygen from the garden. This experiment was conducted with the simple samigri or mixture of medicinal herbs in the Agnihotra. If special medicinal antibacterial herbs are used; the impact on the lungs will be more beneficial and the growth of T.B. bacteria will be arrested. This experiment also establishes that those who perform Agnihotra daily, are free from any such illness or infection".

"Apart from this, another experiment was conducted. The gas generated from havan was mixed in water and the festering ulcers and wounds were washed. The result was that some wounds started lacerating but soon dried up. The laceration was caused because the wounds were too deep. The healing process was hastened up in this manner."

(iv) To enhance the possibility of rainfall—We have already discussed that the havan purifies the air and destroys bacteria or germs. In addition to this it helps in fighting drought. In this connection Shri Atmaram has written in his book named 'Sanskar Chandrika' in 1924 "the particles of ghee are a unique source to provoke rains. Water and ghee are such that in cold temperature they freeze and in heat they melt. The cold temperature which freezes ghee may be inadequate to freeze water. While performing the havan when the minute particles of ghee evaporate, and reach upto the level of clouds and freeze there, generate rain. Scientists in the West maintain that if cold temperature can be created in the lower parts of the clouds, then this artificial device can cause rain.

This explains that when the ghee particles are up in the sky, they touch the core of the clouds and get frozen by cold. This causes intermingling of frozen ghee particles with water vapour. Water is present in the form of vapour in the sky. Through yajna the ghee particles reaching the sky get frozen and come in contact with water vapour which gets condensed. Condensing of vapour means conversion to water. Thus havan or Agnihotra is helpful in inducing rain.

We have dealt with the 4 objectives of Agnihotra and have explained that to fulfil these objectives it would be much cheaper to go through the process of yajna. This will not only help the individual in leading a healthy life but is economically viable.

2. Ideas about the material used in Agnihotra

Maharishi Dayanand in his third chapter (Samullas) in Satyaarth Prakash answers about scientific nature of havan. "Those who know about matter know it for sure that matter never dies. If you perform yajna, anyone sitting far away can smell its fragrance. Same is the case with foul smell. The material which is offered in the fire becomes minute and expands into the air. Kesar, kasturi, fragrant flowers and scents, do not have the potential to clean the air. They lack penetrating power. Only fire has the capacity to burn the foul smell and introduce fragrance by making it lighter and thinner". He further maintains "therefore, the great Aryans, the Rishis, Maharishis, Kings and emperors used to perform havan or get it performed for them by rishis and seers. So long as this tradition of performing havan lasted; this country was free from disease and pain. If we can revive this, we can have the same results".

Maharishi Dayanand exhorted upon the fact that each and every Aryan must not only perform yajna in his own house but should also perform at public places. This kind of activity can purify the spiritual environment of the society which will ultimately reduce physical pollution in the air, water and land. The materials used in the performance of Agnihotra for the consumption of fire indicated in ample measure that they are too potent to clean the entire atmosphere and create conditions conducive for health.

1. **Fragrant materials**—Musk, Saffron, Aquilaria, Tabernamutana Caronaria, Sandalwood, Asparagus Racemsus, Feronia Elephantom, Basil, Nutmeg, Mace, Camphor, Guggala etc.
2. **Good quality materials**—Pure ghee, milk, fruits, sugar candy, edible root, rice, barley, wheat etc.
3. **Sweet materials**—Sugar, honey, resins, date palm etc.
4. **Disease destroying medicines**—Medicine made out of a kind of a medicinal creeper.
5. **Wood utilised for burning fire**—Mango tree, babool tree, ficus religiosa, ficus glomerata, Neem, Ashoka, Sandal wood etc.

Ideas about fragrant materials

Pandit Atmaramji Amritsari in his book 'Sanskar Chandrika' writes about saffron (Kesar) "when Madras was afflicted with plague, Dr. King, IMS directed the Hindu students to perform havan with ghee and kesar to combat the epidemic". He adds 'that the oil from sandal wood was used by doctors to cure patients suffering from serious ailments like syphillis. The Indian physicians have also experimented with this oil. Basil (Tulsi) is well known for its anti-malaria properties. In Pandarpur there is a temple in Vithowa where there are Tulsi plants all around. It has never had any Malaria ailment'.

Ideas about ghee, milk, fruits, etc.

Shri Atmaramji has mentioned that ghee, milk, fruits, roots are full of nourishment. Fragrant and nourishing material, when burnt into fire with ghee; with their fragrance and sharpness may create bronchitis. But when these materials are mixed with ghee or cowfat, then the fragrance and intensity are under control and the risk of bronchitis is greatly reduced. Ghee is anti-poison and kindles the fire. Items like milk, almonds, apples, coconut oil are nourishing. By burning these materials, the micro particles spread in the atmosphere thereby destroying various diseases.

Ideas about the sweet materials

Sugar, honey, resins are sweet edibles. The sweet materials smell good. The honey-bee collects the sweetness of flowers and their fragrance. If you burn molasses, raw sugar, refined sugar, it gives a sweet smell. When fragrant and sweet materials are burnt with ghee, the fragrance becomes more aromatic and interesting. A learned man has written that if you burn sugar, you will never be affected by hey-fever.

Ideas about disease destroying medicines and wood for burning fire

There has always been a practice in the world by treating medicines in fire and subjecting the patient to an environment purifying and disinfecting the environment in this manner. Plutarch says that fire purifies air. Prof. Maxmuller writes that practice of burning fire (camp fire) was prevalent in Scotland centuries before. Ireland and South America had the practice of burning fire to combat plague. In Japan an oblation fire (hom) is known as 'Dhom' and fragrant materials are burnt in temples. In Germany, lavender sticks are ignited. In the religious temples of the Parsis, fragrant smell is always in the air. Dedicating fragrant medicinal materials in the fire throughout the world in different ways depends on universal human experience.

Dr. Satyaprakash, DSC, has written a book in English entitled 'Agnihotra' giving the scientific point of view. Dr. Satyaprakash was the Head of the Department of Chemistry in Allahabad University. He later on became a monk and was known as Swami Satyaprakashananda. He analysed the contents of samigri (medicinal herbs) and found that these medicinal

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materials coming in contact with fire emit formaldehyde gas. This gas spreads in the atmosphere and converts part of the carbon di-oxide to formaldehyde gas. He writes 'to some extent even carbon di-oxide is also reduced to formaldehyde'. Later on in the same book on page 153, he writes 'that in 1886 Loew & Fischer found that formaldehyde has strong anti-bacterial potency'. It saves material from decay. Cambier & Brochet conducted experiments to prove that this gas destroys all sorts of bacteria even from the dust of homes. Slater & Rideal prepared a mixture with 40% of this gas and to their surprise they found that Typhus, B.colli and bacteria of colon get destroyed in less than 10 minutes and other kinds of bacteria took around 20-30 minutes to get destroyed. Some experiments were conducted where pieces of threads were dipped in the bottle where different types of germs were present. The vapour of formaldehyde was sprayed and the result was a pleasant surprise that bacteria of Typhus and B.Colli had no effect on that because the vapour of formaldehyde had already made its impact.

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It is noteworthy that formaldehyde is effective only with water vapour; otherwise the bacteria become immune of its impact. This is the reason that in Agnihotra lot of water is used. Water is required for the 'Achaman' (sipping of water along with mantras), sometimes for sprinkling around the fire pot and sometimes sprinkling over the body. The result is that the anti-bacterial formaldehyde is effective and all pervading.

It is true that in Agnihotra not only formaldehyde vapour is produced but other gases are also present which are quite powerful to make the atmosphere free of bacteria. For example, by offering coconut in the fire, its oil converts to vapour and it has been proved through experiments that its vapour can destroy lice.

S. Rideal & E. Rideal published a document in 1921 namely 'Chemical Disinfection and Sterlisation'. They write in this book that during the war, soldiers had to remain in bunkers for a long time. While staying in the bunkers they were infected by various bacteria. To get rid of this bacteria, various kits were prepared which emitted pungent smell. They used to tie these kits around their body; thus the bacteria did not infect them. There is no doubt that medicinal herbs cannot cure all diseases. But if medicinal herbs are offered in the fire and these become anti-bacterial, then it certainly is desirable to find which materials should be used in making medicinal materials for offering in fire. It has already been said that while conducting Agnihotra, formaldehyde gas is generated. Other gases are also produced which are anti-bacterial. But carbon-di-oxide is also produced which is poisonous for a human being. Probably, too much is made of the damaging effects of carbon-di-oxide, though it does not have life giving properties, but it is not a deadly poison. We drink soda, limca, coca-cola—this has carbon-di-oxide gas. In our kitchens where the housewives work for hours, gas stoves produce carbon-di-oxide. This does not poison people to death.

The truth is that while the fire burns, anti-bacterial gases are produced. The function of carbon-di-oxide is to spread these gases far and wide and up in the sky. Interacting with fire it spreads so much in the atmosphere that usually it is seen that in such yajnas (Agnihotra) which continue for days together, a large scale of these vapours emanated rise to such a level that while conducting Agnihotra, the sky is surrounded with clouds resulting in rain. This is a common experience that when there is a forest fire, tons of carbon-di-oxide is generated, resulting in rain.

There is one point regarding Agnihotra—why is the chanting of mantras connected with Agnihotra? Agnihotra does have an influence on destruction of disease but what is the relationship in the chanting of mantras with the destruction of disease? To understand this, one has to understand the concept of orthopaedic treatment in modern medicine. This treatment corrects the malfunctioning of the body through physiotherapy. This is also known as ultrasonic or supersonic treatment. What is this treatment? Suppose you have a pain on the shoulder, neck or back. There is a mechanism where sound waves are concentrated. These sound waves are so strong that when such parts where there is pain are brought in contact for 5 to 7 minutes, (with these mechanisms) the pain is eliminated. This can be verified by going to any hospital or experiencing it yourself. What is there in chanting of the veda mantras? The sound waves transmit in the atmosphere. It is no surprise that if the ultrasonic waves can cure pain and disease, the proper and correct chanting of veda mantras would create such waves that it would eliminate disease. There must have been a time when those who chanted the veda mantras in a manner which they knew, would have affected the environment and influenced human beings. That must have been like the medical treatment with ultrasonic waves in modern times. Probably, that knowledge has been forgotten.

In this book, right from the beginning we have made an effort to explain the importance of Agnihotra, because while writing about the 16 Sanskaras in this book; the base is Agnihotra. If one does not have faith in Agnihotra, then how can one proceed further?

THE PROCESS OF RITUAL CEREMONY (SANSKAR)

[A philosophical and critical appreciation]

1. Meaning of sanskar (ritual ceremony)

The term sanskar means transformation or giving a new shape to life. Vedic culture prescribes 16 sanskars for human living. This means that in one's life effort is made 16 times to change and improve human life. Just as a goldsmith purifies gold by treating gold and heating the metal in a fire pot, similarly; as soon as a child is born, he is introduced to sanskars in order to imbibe various virtues in life. This effort is known as sanskar in vedic culture. Charak rishi has said : **'Sanskaaro hi gunaantaraadhaanamuchyate'** [संस्कारो हि गुणान्तराधानमुच्यते]— "Sanskar eliminates the already present vices and inducts various virtues in life".

From this point of view sanskar is an attempt to rebuild human life. When a child is born he comes in this world with two kinds of sanskars. One is which he brings along from his earlier life and the second one is that which he inherits from his parents as a part of heredity. Both these sanskars can be good as well as bad. To build sanskars in a child is a plan to inculcate and provide an environment conducive to virtue. It also counteracts the evil inheritance received from either parents or previous life. The sanskar system is a kind of spiritual planning which is different from physical or material planning. We build dams, dig canals but the aim of vedic culture is to build a man for whose prosperity dams and canals are built.

2. Plan for human reconstruction

All developing countries have a series of plans and projects. Some make five year plans, others make 20 year plans because our foresight is limited to material world, therefore, the aim of our plans is to build dams, dig canals, construct roads and railways only. Our materialistic perspective makes us believe that the greatest issue before man and his livelihood is bread and butter. We tend to believe that if the question of bread is solved all problems of the world are resolved; if dams and canals are constructed production would automatically increase and there would be no other problem. We tend to accept man as a mere puppet of hunger and thirst. Vedic culture does not accept man as a mere embodiment of flesh and body. There is no doubt that plans to build dams, dig canals, construct roads and railway lines should also exist, but from the spiritual point of view these plans are primitive. It is not even the beginning of the rebuilding of man from the vedic culture view point. The real plan of vedic culture is the plan which has given birth to this culture for the reconstruction of man through sanskars. We construct dams, dig canals, construct roads and railway lines; but where is that man for whom all this is being done? Which Five Year Plan or 10-Year Plan have we made for him? We may have a network of railways, every house may have cars, canals may facilitate water in every nook and corner of the land, production may boost to unlimited proportions—but the man for whose benefit all this is being done—if he is not truthful, not honest; if he does not share sorrows and happiness of others, if he is of a bad character, corrupt and is a debauch—then what is the use of all these luxuries? And is it not there? The man—for whom we have created this heaven of affluence and abundance is de-generating day by day. Where is the man? Where is the man who has human virtues, emotions and sentiments? Where is the man who rises above temptations and throws them aside? The great plan of vedic culture, and the nerve-centre of that plan is to re-build and rejuvenate the man.

3. The development of man on the basis of sanskar system

If it is a fact that the child inherits his traits from his parents and his previous life, the question then arises as to how he can wash and purify his short life through the Sanskar System. In previous births we have performed "countless karmas"—good karmas as well as bad karmas—how can we change sanskars in the present life without bearing the impact and legacy of karmas or actions or deeds done in previous birth. Is it possible that the impact of sanskars accumulated together of several births can be eliminated in one birth?

This question of sanskar becomes a question of karma. Can we wash all the karma-originated sanskars of the previous birth with the sanskars of the present one? There are several theories of karma propounded by various thinkers. Some propound the theory that there are two angels recording human activity of every individual. Another religion propounds that Chitragupta records every deed of an individual whether good or bad. Every action is evaluated, every karma is rewarded or punished. Unless there is action resulting for each karma the process is not complete. There is only one underlined principle for all these thoughts. The basic thought is that the universe is governed by a principle of cause and effect. There is no action without a cause and there is no cause without action. What we call "cause" is karma or action of previous birth, what we call "karma" or action becomes the cause for the next birth. This cause and effect becomes a chain in the system. What is the shape of the cause of this cause-effect chain? Is every karma waiting till it ends in a reward of punishment? If our life is controlled by the sanskars derived from karmas of previous birth, and along with that we have to undergo the sanskars derived from parents from present birth; then to settle the account for each karma; how can a few karmas be enough in the present birth?

4. How are the karma based sanskars settled

It is to be understood that for settling the karma based sanskars, karmas are not registered in a book nor are they entered in the register of Chitragupta. Karmas blaze a trail, leave their imprint, draw a line. This trail, imprint, line is visible in the brain. Psychologist Percy Nunn used the word Mneme (pronounced as Neme) for these imprints in the brain. This term means—the power to accumulate lines on the brain. For example, while reading this book, we cannot remember each word, however, on the basis of our past experiences and sanskars we keep on reading. In the market we see a friend. At that time we do not make special effort and say that we recognise his face. We recognise him instantly because of stored sanskars of the past. A person may be asked to remember a few words, next day he forgets everything, however, if he is asked again then he remembers much better than the first time. Though he had forgotten, still the brain had faded lines and they brighten up when asked again resulting in his quicker rememberance. These examples are not of "memory" but of Mneme. Memory has a limited scope where-as the scope of Mneme is much wider. Memory is only one form of Mneme. Every experience leaves a Sanskar in the mind. These sanskars keep on changing as we come to future experiences. Percy Nunn has used a word Engram or the sanskars being stored in the mind. The accumulative power in the mind of an individual is Mneme. Engram is the experience resulting in sanskars imprinted in the grey matter of the brain. This is the basic difference between man and machine. Machine does not have the accumulative power and thus has no sanskars; man has accumulative power—Mneme and sanskar—Engrams are therefore imprint on the mind. Imprinting on the mind does not mean that they are written in any language. It only means that the mind or brain experiences them in its physical form and thereby that influence changes the mind. Whatever deeds are committed, leave an imprint in our mind and brain, it does not sit inside us. Each deed is not written in the brain. Because of karma, the mind and brain has accumulative power which takes the form of sanskar. The brain finds an interest, an attitude, a direction for the next step to act—in this manner the creation of sanskars implies the imprint of the influence of karma. For example when we have our food, this food does not stay in the body in its form but gets digested. Healthy food gives you good health and poor food makes you unhealthy. Similarly when you perform a deed or karma, then that karma does not sit and wait for the outcome to go ahead or result. These karmas convert to sanskars automatically resulting in Engram in the brain. They get stored due to the power of Mneme in the brain. Just as nourishing food maintains and builds a good body. Each element of food is absorbed in the body; in the same manner karma (mental food) ends up in formation of sanskars. The food ceases to have any meaning once it is assimilated in the body, we have then to look after the body. Similarly, after the formation of sanskars we do not have to involve ourselves about already committed karma, but have to involve ourselves about sanskars. These sanskars are alone a statement of karma. One does not have to suffer or enjoy the outcome of each karma. These sanskars are infact outcome of karma since there is no karma which does not leave its imprint as an outcome of sanskar. Virtuous karmas beget virtuous results or good karma imprint good sanskars. Thus good or noble sanskars while leaving an impression in the mind give a sense of direction to benefit man's life. Thus auspicious sanskars, noble disposition, finer tendencies are the results of good karmas. Evil karma generate impaired tendency, suggest evil path and give an evil sense of direction to a man's life. Karma, when transformed into a sanskar, ceases. The formation of these sanskars is the settled action of karma.

Atma while passing from one birth to another, or while spending time in the present birth does not carry the burden of different karmas. Just as a tree represents the extension of the seed; similarly karma-eternal karma-is assimilated in sanskars as a legacy of the karma. Karma is an extension of sanskars,- an expansion. Eternal karma condenses itself in the sanskar. The effect of external impressions, their lines, their Engram effects the brain-this fact is stated by modern psychology. These impressions do not remain in the brain in their original form, due to Mneme of the brain it is assimilated and becomes the present-this belief is also accepted by modern psychology. We can only add here that due to external impressions on the brain or due to Engram, whatever is the outcome; is due to sanskars. Sanskars in the present birth or eternal birth remain with "atma", they do not leave it. We will discuss this matter later regarding their association with different atmas. When sanskar teams up with atma then it is not necessary to know the result of each karma. Some karmas are rewarded instantly, the rest may leave the Engrams which means they do not remain karma as such but convert into sanskar. The principle of sanskar is that it does not have to accont for each and every karma, we are concerned with sanskars, the interest of man, his inclination or mentality or his disposition. The question of karma ends with the existence of sanskars and our problem does not remain with each karma but with each sanskar. For example, we put safforn or kesar in a pot but after removing the kesar from the pot, the fragrant smell of kesar remains. Why does the smell remain when each particle of kesar has been removed? This is the sanskar of kesar. Similarly our good and bad karmas leave their fragrance or smell. This smell of karma is called sanskar. Let us take another example. We pour some water on the floor. It flows in a certain direction and dries up. Now when we spill water again, it takes the same old route and direction. Why? Because the first route of flow has made a certain direction, a certain route; thus making a readymade route for the next flow. This is what is sanskar. From this point of view the problem of salvaging the sanskars in the present birth is not to account for the millions of karmas through eternal births. The real problem is how to handle the sanskars and not innumerable karmas during different births.

Nature has a law of least resistance. Hence once karmas draw the line of sanskar; it is easy to tread on the same path. What is this habit? Habit is the accumulative result of each karma. What is the reward of the cumulative result? For example, a thief is nervous while committing a theft for the first time since he had taken this step for the first time. Though he was afraid but still he committed the theft. Since he was not caught, the sanskar of committing theft was imprinted. Second time he was less nervous, third time he was bold and the fourth time when he was caught, the result of cumulative sanskars was that he ended up in jail. It is wrong to argue that committing theft for the first time and not being caught is avoiding the outcome or consequence. In the end, landing up in jail is the fruit of cumulative karmas turned into sanskars of becoming a thief.

Where do the snaskars remain in human psyhe? The external impressions or the impressions of the karmas in terms of Engrams cause a modification of the grey matter in the mind. Those who believe in re-birth may question this by arguing that death should destroy the grey matter and so this is the end of sanskars with death. Where do the sanskars stay when we propound that soul or atma is the carrier of the sanskars from one birth to another?

5. The sanskars dwell in subtle body (sukshma sharira)

Indian philosophy believes that there is a Subtle Body inside this Gross Body (Sthula Sharira). Atma is non material, it does not have a direct relationship with physical gross body. The subtle body comes somewhere in between the non-material soul and physical body. It is too subtle and is like not-material, since it is constituted with the subtle elements of nature. It is like material as well. Due to its being non-material it has a direct relationship with the soul (atma), because it is material it has direct relationship with gross body, brain and with the elements of Engrams in the brain. This is the reason it reaches the subtle body through the brain because whatever sanskars are present in physical form in the brain, whatever lines are drawn, all this becomes a habit in man cumulatively. Thus the field of our sanskars is the subtle body and not the brain, the physical body dies but it does not die. It carries the essence of sanskars and our nature and habit eternally. The relationship of the subtle body with the gross body is through the area of navel or the umbilical joint known as "Nabhi". Therefore whenever there is a sudden tragedy one feels nervousness and tension in the area of the Nabhi. Yoga mentions the cycle of 7 stages signifying the affinity of subtle body and gross body. The soul activates the human body through subtle body. Just as a key is required to supply petrol to start the car, similarly to activate the human body; vibrations are felt through subtle body prompted by the soul. The subtle body never dies. It is the gross body which perishes. The subtle body always exists with the soul till the time of salvation (Mukti). All our thoughts, experiences, sanskars are composed in the subtle body in its essence form. The problem of the consequence of karmas—the problem as to what is the outcome for each karma, where are such karmas recorded whose effect is awaited—the answer to all this mystery is the subtle body. Everything is absorbed in the subtle body like the seed of a tree. It is like a blend of karmas in the shape of sanskars. This servant of atma, the soul, that is the subtle body, bears the cross for the soul eternally.

Whatever evidence is there regarding the existence of the subtle body in the scriptures; it is also a matter which we all experience. When we fall asleep, we dream without the eyes of the gross body, without the ears of the gross body, and we run without using our legs of the gross body. Sometimes while wide awake we do not see even with eyes open, do not hear words even with loud sound. Why do we not see inspite of eyes being open and why do we not hear in spite of ears being receptive? This is because the attention of the subtle body is somewhere else involuntarily. We can also resist the smell of a flower or resist to hear a sound or resist to see an object in spite of the eyes remaining wide open. This is possible. The yogis practice this separation of the subtle body from the gross body. Shankaracharya had entered the other body through the subtle body.

Our object in writing all this is to impress that in order to get the outcome of various Karmas, it is not necessary that each

Karma will be culminating in each result. All Karmas together determine man's nature, sense of direction in his life. Firstly, the station of Karma in a man's life is his material brain on which depends the Engram of the Karma in the form of Sanskars. Thereafter Karmas or sanskars are assimilated like a seed in a man's subtle body.This subtle body instead of keeping ar account of respective Karmas, form themselves into sanskars from birth after birth. This subtle body is also known as "causal body" in the scriptures. It is mentioned as causal body since whatever one becomes in future, is due to "sanskar".

Vedic culture believes that this "subtle body" or "causal body" of the Atma—i.e. in the form of sanskars, do take shape not only after birth, but before birth—when a child is in its mother's womb—can also take shape. Sanskars taking form in the subtle body or causal body—this is the significance and mystery of the sanskar system. Whatever sanskars are in the causal body, whether earlier or recent; they are akin to a seed which sprouts in the present birth. New sanskars can change the old ones. It is not necessary to go into each karma of Atma since sanskar is the substance or essence of eternal births. Sanskar is not one karma (Deed or Act) alone, it is a sum total of various karmas. Sanskar being the sumtotal; to suffer the consequences of this sumtotal—various karma-results are dispensed with. To nurture various branches of a tree, it is not necessary to water each branch; by just watering the root, nourishment reaches each branch and each leaf. Vedic culture integrates the complex problem of karma into sanskars and these sanskars rebuild human life. There are 16 sanskars propounded in Vedic Culture—in its incessant effort for the rejuvenation of man.

6. New Sanskars can change the old Sanskars

That Atma which is about to enter a new body holds some old sanskars. These sanskars are a part of its causal body. Causal body or subtle body is that which frames the mind and gross body of Atma of this birth. If in this causal or subtle body some evil sanskars of the previous birth are held, and if these are not checked before Atma takes shape of the gross body; or no effort is made to change, then the sanskars remain as they are at the time of birth. According to Vedic philosophy, with the object of making a better man, when he is in the mother's womb, the sanskars take a practical shape—depending on the effort of the parents. With their intensity of thought, strength and their radical mind they make effort to inculcate the new sanskars. The birth of a new man is the procreation of the sperm and the ovum of the father and mother. This sperm and the ovum is the basis of the subtle body or the causal body of the new man. The virtuous ideas of the parents will attract the sanskars of the subtle body, towards the characteristics of the sperm-ovum of the parents. The parents through the medium of their sperm-ovum will influence the child's sanskars after birth directing towards a virtuous life. In spite of having a few old sanskars, the child will develop a sense of direction due to virtuous sanskars of the parents. The question here arises whether there is such influence and strength in nature and thought process that influences the sperm-ovum for creating a new life and ability to change the old sanskars? Thinkers of Vedic culture had faith in this belief. Therefore, they acted to influence the new-born in the framework of sanskars. They believed that just as changes within a seed can result in a better and healthier plant; similarly before Atma enters in a body, its subtle, causal form, through virtuous sanskars and strong influence of the parents imprint strong virtuous thoughts, through the medium of their ovum-sperm. The embryo that is nursed for 9 months in its mother's womb, which gives life, and each body component is born out of the mother's body—from the medium of that mother such change is possible where old sanskars can be completely overcome. Evil thoughts can be overcome for the creation of a new man. That is why that culture which was a prisoner of karma propounded that with sanskars, the sanskars of the child in its mother's womb can be completely changed, and can be influenced with new sanskars, thus creating a new generation of humans in this world. In creating a new man, Vedic culture made an effort on 2 fronts. Before a child takes birth we can mould whatever we desire— the solution lies that before wanting a child and bringing about its birth the father and mother should themselves strengthen their own sanskars. Their typical ideas will invite the same class of causal body or subtle body towards them. This is the first effort in the creation of a new man. The basis of this is 'Heredity'. The second effort is to keep the child with such an environment where he has a balanced development. For this purpose, other sanskars were formed. To understand that Vedic culture believed that karma process is such that a person cannot come out of it and may remain in its clutches from birth after birth; is to ignore the very essence of this culture. If Vedic culture believed that karma is that wall which cannot be changed, or one cannot go ahead unless the consequence of each and every karma is suffered then the sanskar system would not have come into existence. The sanskars which we desire to alter belong to that Atma which has yet to take birth or which has already taken birth. The sanskars through which we desire to alter old sanskars, are derived from the parents or such souls which have to give birth or those who, after giving birth have confined that Atma in an environment where development of a new man is possible. The sanskars of parents are also the result of a long drawn consequence of their karma. They indulged in various karmas, some good, some bad resulting in their sanskars, their attraction, their attitude taking shape of a direction in life. It is expected of parents that through sanskar system they will create such strong and forceful sanskars which may have virtuous influence of their progeny. An individual can change with his intiative other peoples attitude, interest and sense of direction. So can his other sanskars. In this lies the mystery of the development of man through sanskar system.

Whatever has been written at length was necessitated by the fact that we believe in 'Punar Janma', rebirth. We believe that atma carries the burden of karma birth after birth. How can the sanskars influence the karmas of various births in one birth—this doubt had to be clarified and therefore it was necessary to write all what has been written. Besides this it is also necessary to throw light on the riddle that with the karmas of various births; how is the result of good or evil deeds experienced of various karmas. Also the principle of karma binds a man, it does not let him free. The principle of sanskars free a man, with the help of sanskars man can change or alter sanskars gathered from birth after birth—it was necessary to clear doubts on all these matters. Keeping all this in view, it is desirable to approach in a rational and philosophical manner about sanskars. However, those who do not believe in the immortality of soul or on the complicated views of karma and believe that there is one birth and there is no further rebirth or that we start with this birth and end with the same; for such people the total problem is very simple. For them the problem is only regarding the sanskars of parents and social environment. A child inherits the sanskars of his parents due to heredity and assimilates the sanskars after birth living in a particular social environment. Children will mould themselves according to the sanskars of their parents while living in the same environment. For such people the problem is so simple and easy that because of its simplicity their attention has not been drawn towards the development of a new man. Even if the attention has been drawn it is more for the improvement of their physical or material well being. For vedic culture, which believes in karma and birth and rebirth, it is a dreadful problem.

Karma is such a bottleneck and complex that without understanding the implications, human society cannot progress. Realising and appreciating this obstruction, the alert vedic culture put-forth a completely new thought for the re-development of man. They propounded the philosophy of sanskars with the objective of constantly changing and improving human society so that it reaches a high standard. To develop society a new society will have to be formed, society will change if an individual changes, an individual will change when the total plan is drawn for his development and a total blue print is kept before him for his development. Just as when a house is constructed, a plan is drawn for the house—each brick, each stone is plastered according to the plan. Similarly when the plan of the development of man is drawn and according to the plan it is followed and constructed then only this world will be a new world. Such men who come in this world according to this plan will be new awakened men. Whatever cultures and philosophies which have been propounded uptill now; only the founders and thinkers of vedic culture have dreamt about the transformation of man. This transformation gives birth and shape to the sanskar system.

In the 19th century such great thinkers were born who changed the face of our society. Among these pre-eminent and leading men, the name of Rishi Dayanand stands out. To Rishi Dayanand goes the credit of heralding renaissance of vedic culture. He authored the "Sanskar Vidhi" which presents an ideal blue print for the reconstruction of Indian society on novel lines. This book describes the 16 sanskars and their performance in a systematic manner. These sanskars have not been formulated by Rishi Dayanand on his own. These have a basis of their origin in the vedic scriptures. The purpose of this book is to clarify how to rebuild human beings through sanskars.

The objective before Rishi Dayanand was not only to transform man but to change society after every 2 decades. The children who are born today become young men after 20 years. They take over the old generation. The age, the era, the period will be as the youth are. Hitler wanted to create a revolution and a miracle as he thought of creating new generation of youth. This thought process of parental generation swept Germany which was giving a concrete shape to sanskars. Whatever young men are being developed today will be the torch-bearers of society after 20 years. If parents understand and appreciate the mystery of sanskar pattern and take unto themselves that they will imbibe such sanskars in their children which develop them into excellent human beings, then every 20-25 years there will be a new generation and thus the advent of new times. Today such children who have been under the influence of sanskars of parents which bring about degeneration; will bring in corruption selfishness etc., in society after 20 years. But if the direction of these sanskars for the future generation is to build and construct noble virtues and progressive thinking, then the level of society will increase manifold after every 20 years.

To introduce a complete change in man from the basics; vedic culture has made an effort and there are not 2 or 3 sanskars but 16 of them. The sanskars begin before the soul or atma finds a dwelling place in the body and some begin after birth. Conception is a sanskar which modern materialists consider as a mere consequence of sexuality. Vedic culture treats this as a pious yajna for the invocation of a new 'Atma'. Whatever Rishi Dayanand has written in his Sanskar Vidhi regarding this sanskar (Garbhadhan) and whatever is followed regarding the system and disposition of this sanskar; we will discuss later regarding its significance.

ATHA ISHWAR-STUTI-PRARTHANA-UPASANA MANTRA

[Prayer mantra in the praise and worship of God]

A wise and learned person should recite the following Mantras alongwith meaning at the commencement of every sanskar. The worship and prayer of God should be done with a peaceful mind and with concentration on God; and, the others should listen with attention and ponder over the same.

ओ३म्, विश्वानि देव सवितर्दुरितानि परा सुव।
यद् भद्रन्तन्न आ सुव॥ १॥ —यजुः० ३०।३

Om, Vishvaani de-vasa-vitur-duritaani parraa suva.
Yad bhadran tanna aa suva.

Meaning : (savitah) O! creator of the entire universe; (deva) God, the benefactor of all pleasures; (naha) our; (vishvaani) complete; (duritaani) Evil and sorrow; (para suva) eliminate; (yat) that; (bhadram) beneficial characteristics of welfare and articles, (tat) all that; (aa suva) allow us to receive.

Substance : O God! Virtuous and complete—remove the suffering of all those who approach you in humility. O Lord! protect us from all evil and bless us with your love and all that which is auspicious.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीन्द्यामुतेमाङ्कस्मै देवाय हविषा विधेम॥ २॥
—यजुः० १३।४

Hiranya-garbhah sama-varta-taagre bhutasya jaatah patireka aaseet. Sa daadhaara prithiveem dyaa mute maam kasmai devaa-yaha vishaa vidhema.

Meaning : (hiranyagarbhah) Self-illuminating—the bearer and creator of the radiant Sun and the shining moon; (bhutasya) the entire creation; (jaatah) famous; (patih) master; (ekah) the only conscious form; (aaseeth) was; who (agre) before the birth of this universe; (samvartat) existed in the present; (sah) He; (imaam) to this; (prithveem) earth; (uta) and; (dyam) to sun etc; (dadhar) bears it; we to that (kasmai devaaya) divine source of joy—to God; (havisha) to accept with love and meditation. (vidhema) with special devotion.

Substance : You are self-illuminating, eternal, auspicious and protector. You are the creator of solar and lunar worlds. They rest on you. You are omnipresent—now and forever. Let us reach you through meditation, devotion and penance.

य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते प्र॒शिषं॒ यस्य॑ दे॒वाः ।
यस्य॑ छा॒याऽमृतं॒ यस्य॑ मृ॒त्युः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ३ ॥
—यजुः० २५ । १३

Ya aatmadaa baladaa yasya vishwa upaasate prashisham yasya devaa. Yasya chhaaya-amritam yasya mrityuh kasmai devaa yah-vishaa vidhema.

Meaning : (yah) He who; (atmadaa) giver of knowledge; (baladah) the source of strength to the soul and society; (yasya) whose; (vishve) all; (devaa) knowledgeable and scholarly people (upaaste) worship; (yasya) whose; (prashisham) who believe in clean rule of truth, justice and education; (yasya) whose; (chhaaya) protection; (amritam) gives salvation; (yasya) who is not worshipped; (mrityuha) cause of death; we to Him (kasmai) who is the source of happiness; (devaaya) to reach God—the bestower of knowledge; (havisha) from the core of the mind and soul; (vidhema) be ever ready to obey Him.

Substance : The learned say that you alone bestow self-knowledge and strength. Those who come under your shelter cross all obstacles of life. Life is meant to remember you. Death lies in forgetting you. O Lord! may I worship you to the best of my capability.

यः प्रा॑ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ऽइद्राजा॒ जग॑तो ब॒भूव॑।
य ईशे॑ऽअ॒स्य द्वि॒पद॒श्चतु॑ष्पद॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ४ ॥
—यजुः० २३।३

Yah praanato nimishato mahitwai ka idraajaa jagato babhuva. Ya ishe asya dwipa-dascha-tushpadah kasmai devaa yaha vishaa vidhema.

Meaning : (yah) He who; (pranatah) of life and; (nimishatah) without living form; (jagatah) of the world; (mahitwa) through your unlimited grace; (Ek-it) only one; (raja) the ruler; (babhuva) is present; (yah) who; (asya) this; (dwipadah) men etc.; (chatushpadah) living beings like the phisique of quadrupeds like cows etc.; (ishe) has created; we to that (kasmai) giver of happiness (devaaya) for the worship of God who is the source of eternal happiness (havisha) surrender ourselves to His wishes (vidhema) offer special worship.

Substance : You have created life. O Great Lord! you have created humans and living beings. Your place is in our heart. We offer you special devotion and worship.

येन॒ द्यौरु॒ग्रा पृ॑थि॒वी च॑ दृ॒ढा येन॒ स्व॒ स्तभि॒तं येन॒ नाक॑ः।
योऽअ॒न्तरि॑क्षे॒ रज॑सो वि॒मान॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ५ ॥
—यजुः० ३२।६

Ye-nadyau-rugra prithivi chadradhaa yena swa stabhitam ye nanaakah. Yo-antarikshe rajaso vimaanah kasmai devaa-yaha-vishaa vidhema.

Meaning : (yena) that God who; (ugra) of strong and aggressive temperament; (dyau) Sun etc.; (cha) and; (prithivi) to the land; (dridha) bearing; (yena) that God who; (swaha) contentment; (stabhitam) to bear; (yena) and that God; (naakah) who holds key to salvation; (yaha) who; (antarikshe) in the sky; (rajasah) all the worlds; (vimaanah) with special respect, namely, as birds fly in the sky, similarly, He who creates the universe and makes us go through the journey, we to Him; (kasmai) contended; (devaaya) desire for achieving the eternal spirit; (havisha) with all that is possible (vidhema) specially offer prayer.

Substance : O Lord! You have created the Stars, the Sun and the Moon. You have borne this Earth. O creator—you have nurtured this world. We sing your praise and bow to you.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नोऽअस्तु वयं स्याम पतयो रयीणाम्॥ ६॥
—ऋ० १०।१२१।१०

Prajaapate natva detaa nyanyo vishwaa jataani pari taa babhuva. Yatkaa-maaste juhu-mastanno-astu vayam syam patayo rainaam.

Meaning : (prajaapate) God, the master of his subjects; (twat) from you; (anyah) no other; (taa) they; (etaani) these; (vishwaa) all; (jataani) the birth of the inert or the conscious; (na) no; (pari, babhuva) rejects, that is you are the Almighty; (yatkaamaah) the various things we cherish; (te) your; (juhumah) seek refuge and desire; (tat) that desire; (nah) may we fulfill; (astu) so be it so that; (vayam) we; (rayinaam) riches and comfort; (patayah) master; (syam) become.

Substance : O Lord! you are omnipresent. You are the creator of animates and inanimates. O Almighty! you have created this beautiful world. You bestow your love which we cherish and desire.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवाऽअमृतमानशानास्तृतीये धामन्नध्यैरयन्त॥ ७॥
—यजुः० ३२।१०

Sa no bandhur-janitaa sa vidhaata dhaamaani veda bhuvanaani vishvaa. Yatra devaa amrita-maa-na-shaanaa stritiye dhaamannadhyai-rayanta.

Meaning : O humans! (sah) that Almighty; (nah) His creations; (bandhuha) as affectionate as a brother; (janita) creator of this universe; (sah) He; (vidhata) who fulfills all actions; (vishwa) total; (bhuvanaani) worldly; (dhamaani) name, place and birth; (veda) aware; (yatra) where; (triteeye) perennial joy without worldly tribulations; (dhaaman) that God which delivers salvation; (amritam) salvation; (aanshaanah) having attained; (devaah) learned people; (adyairayantah) move freely and willingly. That God is our teacher, master and judge. Let us all always worship him.

Substance : You are my teacher. You punish and reward us for our sins and deeds. You are affectionate as a brother and friend. You liberate your devotees from the ties of this world. O God! You are great and source of all knowledge.

अग्ने॒ नय॑ सु॒पथा॑ रा॒येऽअ॒स्मान्विश्वा॑नि देव व॒युना॑नि वि॒द्वान् ।
यु॒यो॒ध्य᳖स्मज्जु॑हुरा॒णमेनो॒ भूयि॑ष्ठान्ते॒ नम॑ऽउक्तिं विधेम ॥८॥
—यजुः० ४०।१६

Agne-naya supathaa raaye asmaan vishvaani deva vayunaani vidvaan. Yuyo-dhyasmajjuhu raana-meno bhuisthaante nama-uktim vidhema.

Meaning : (agne) the divine illuminating source of knowledge and enlightenment in this world; (deva) God, the provider of happiness (vidwan) Possessor of all knowledge and learning, (raaye) for granting the comforts of science and prosperity; (supatha) from the path of religious people; (vishwaani) total; (vayunani) noble excellent deeds; (naya) help us to achieve; (asmat) from us; (juhuraanam) evil and deceiptful; (enah) these evil deeds; (yuyodhi) eradicate them; therefore we (te) your; (bhuyisthaan) various prayers; (namauktim) humble admiration; (vidhema)) keep doing all the time and remain contended.

Substance : O Lord! you are the illuminator and creator of this universe. May we always remember you. May you dwell in our heart and save us from sin. May we enjoy your protection. O Lord! we are devoted to you. Bless us and accept us.

The end of the hymn in the praise and worship of God.

Note: The meaning of the prayer and worship of these 8 Mantras have been presented by Rishi Dayanand in his "Sanskar Vidhi". These very meanings we have given. The substance has also been referred from the poetic composition in Hindi published by 'Satya Prakashan' Mathura in "Nitya Karma Vidhi". The hindi poems have not been translated.

ATHA SVASTIVAACHANAM

[Recitation of benedictory mantras]

अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म्।
होता॑रं रत्न॒धात॑मम्॥ १॥ —ऋ० १।१।१

Agnimeede purohitam yajyasya devamritvijam.
Hotaaram ratna-dhaata-mam.

Meaning : (purohitam) which existed before creation; (yajyasya) of the yajna of creation of universe; (devam) which is the source of enlightenment; (ritwijam) weather the Lord of creation; (hotaaram) the originator of creative yajna; (ratnadhaatamam) who sustains this beautiful universe of stars and planets; (agnim) who leads the yajna of creation; (eede) I worship thee.

Substance : Before the commencement of this Yajna, I bow to the Almighty—the enlightened one who is the divine creator, the leader and bearer of this universe.

स नः॑ पि॒तेव॑ सू॒नवेऽग्ने॑ सूपाय॒नो भ॑व।
सच॑स्वा नः स्व॒स्तये॑॥ २॥ —ऋ० १।१।९

Sa nah piteva sunave-agne supaayano bhava.
Sachasvaa nah svastaye.

Meaning : (sah) He; (agne) God of enlightenment; (nah supaayanah) to us—who gives us pleasure, enjoyment and; (bhav-pitaa iva) like a father; (soonȧve) for the son; (nah) to us; (swastaye) for welfare; (sachasva) provide us suitable objects.

Substance : You are accessible to us just as a father is to his son. May we have suitable objects through you. May we use them for our welfare.

स्व॒स्ति नो॑ मिमीताम॒श्विना॒ भग॑ः स्व॒स्ति दे॒व्यदि॑तिरन॒र्वण॑ः ।
स्व॒स्ति पू॒षा असु॑रो दधातु नः स्व॒स्ति द्यावा॑पृथि॒वी सु॑चे॒तुना॑ ॥ ३ ॥

—ऋ० ५।५१।११

Svasti no mimitaamashvinaa bhagah svasti devyaditira narvanah. Svasti pushaa asuro dadhaatu nah svasti dyaavaaprithivi suchetunaa.

Meaning : (bhagah) service to God; (ashvinau) preacher and teacher in society and in creation—the Sun and the Moon; (nah) our; (swasti) welfare; (mimeetaam-maang maane) do as much as we are capable of ; (devi) with divine virtue; (aditih) the earth (anarvanah—re gatau=arvanah=in motion; anarvanah= static; (anarvanah) mountain; (swasti) may bless us; (asurah) life giver; (pushaa) clouds; (nah) to us; (swasti dadhaatu) bless us; (dyaava prithivi) who enlightens and enlightenment; (suchetuna) through excellent knowledge; (swasti) may bless us.

Substance : O Lord! the Sun, Moon, prosperity Earth, mountains, clouds and the supreme illuminator; all may bless us.

स्व॒स्तये॑ वा॒युमुप॑ ब्र॒वामहै॒ सोमं॑ स्व॒स्ति भुव॑नस्य॒ यस्पति॑ः ।
बृह॒स्पतिं॒ सर्व॑गणं स्व॒स्तये॑ स्व॒स्तय॑ आदि॒त्यासो॑ भवन्तु नः ॥ ४ ॥

—ऋ० ५।५१।१२

Svastaye vaayumupa bravaamahai somam svasti bhuvanasya yaspatih. Brihaspatim sarvaganam svastaye svastaya aadityaaso bhavantu nah.

Meaning : (swastaye) for the welfare; (vaayum) to the winds (somam) to the moon; (yah bhuvanasya patih) the sun which is the master of the world; (swasti-upabra-vaa-mahai) after seeking the knowledge of these virtues we put them to proper use; (sarvaganam brihaspatim swastaye upabra-vaa-mahai) alongwith the disciples we remember and call for the teacher of learning—Brihaspati for our benediction (adityaa-sah) person full of knowledge and learning like the sun; (nah swastaye bhavantu) may it be for our welfare.

Substance : O Lord! we invite the Wind, Sun and the Moon and utilise them for our welfare. We invite the great teacher Brihaspati alongwith his disciples. May they all be a source for our wellbeing.

विश्वे॑ दे॒वा नो॑ अ॒द्या स्व॒स्तये॑ वैश्वान॒रो वसु॑र॒ग्निः स्व॒स्तये॑।
दे॒वा अ॑वन्त्वृ॒भवः॑ स्व॒स्तये॑ स्व॒स्ति नो॑ रु॒द्रः पा॒त्वंह॑सः॥ ५ ॥

—ऋ० ५।५१।१३

Vishvedevaa no adyaa svastaye vaishvaanaro vasuragnih swastaye. Devaa avantvribhavah svastaye svasti no rudrah paatvamhansah.

Meaning : (adya) today; (vishvedevah) all the divine and learned; (nah) for our; (swastaye) wellbeing; (vaishwa narah) from a philosophical view, benefactor of all mankind; from materialistic view, source of motion to the body of all beings; (vasuh agnih) from philosophical point of view, knowledgeable lord who settles all mankind; from materialistic point of view the static digestive force; (swasti) for our benefit; (ribhavah devaah) the divine planets like Sun, fire, power; (swastaye avantu) may protect us for our wellbeing; (swasti rudrah) for the welfare of mankind—Rudra—who torments the sinners; (nah) our; (ahansah) from evil; (paatu) may protect.

Substance : O Lord! may the wise people approach us for our wellbeing. The fire which burns all edibles may be for our wellbeing. The divine planets like the Sun and objects like the Wind and Fire may protect us. May God's stern image also be for our benediction.

स्व॒स्ति मि॑त्रावरुणा स्व॒स्ति प॑थ्ये रेवति।
स्व॒स्ति न॒ इन्द्र॑श्चा॒ग्निश्च॑ स्व॒स्ति नो॑ अदिते कृधि॥ ६ ॥

—ऋ० ५।५१।१४

Svasti mitraavarunaa svasti patthye revati.

Svasti no indrashcha-agnishcha svasti no adite kridhi.

Meaning : (mitraa varunau) life for us; (swasti) may be beneficial; (pathye) wandering fearlessly; (revathi) luxurious cows; (swasti) may be of comfort to us; (indrashcha agnischa) Sun and Fire like energy; (swasti) may bring us tranquility; (aditi) O Earth!; (swasti nah kridhi) be composed for us.

Substance : O divine power! may the Sun, energy, the Earth and the forces of worldly integration and disintegration be for our tranquility.

स्व॒स्ति पन्था॒मनु॑ चरेम सूर्या॑चन्द्र॒मसा॑विव ।
पुन॒र्दद॒ताघ्न॑ता जान॒ता सं ग॑मेमहि ॥ ७ ॥ —ऋ० ५।५१।१५

Svasti panthaamanu charem suryaachandra-masaaviva.
Punardadataaghnataa jaanataa sangamemahi.

Meaning : (surya chandramasau iva) like the Sun and Moon; (swasti panthaan) the path of righteousness; (anucharema) may follow; (punah) and with the above; (dadataa) and who bestows; (aghnataa) alongwith who does not destroy; (jaanataa) alongwith a person of learning; (sang me mahi) may seek his company.

Substance : In this hymn there are 2 prayers to God. Firstly like the Sun and Moon which are on the firm path for welfare of this world; similarly we should mould our life accordingly. Secondly, as a result of the first prayer we should seek company of such people whose function is to bestow gratuitously , do not hurt any one like the Sun and the Moon, and of those who are unconsciously conscious. Our life should be in the same wavelength like the great energies of the Sun and the Moon, the Sun and Moon should be in harmony with us and friendly towards us.

As a poet has said :

पापान्निवारयति योजयते हिताय गुह्यानि गूहति गुणान् प्रकटीकरोति
आपद्गतं रक्षति, ददाति काले , सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ।

Paapaani-vaarayati yojayte hitaaya guhiyaani goohati gunaan prakati-karoti. Aapadgatam rakshati, dadaati kaale, sanmitra-lakshanam-idam pravadanti santah.

Substance : A true friend is he who condemns his evil actions and initiates him in beneficial work, who keeps his confidence and highlights his virtues, who does not desert him in adversity on the contrary is always helpful in need—that is a true friend.

ये दे॒वानां॑ य॒ज्ञिया॑ य॒ज्ञिया॑नां॒ मनो॒र्यज॑त्रा अ॒मृता॑ ऋत॒ज्ञाः ।
ते नो॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ८ ॥

—ऋ० ७।३५।१५

Ye devaanaam yajniyaa yajniyaanaam manorya jatraa amritaa ritajnaah. Te no raasantaa-murugaaya-madya yuyam paata svastibhih sadaa nah.

Meaning : (ye) those; (yajiyanaam devaanaam yajiyaah) more reverred than people with divine virtues; (manoh) for mankind; (yajatraah) are respected; (amritaah) those with immortal fame; (ritajyaah) those learned people who have the knowledge of truth; (te nah) they should to us; (adya) today; (urugaayam) worthy of praise and fame; (raasantaam) may bestow; (yuyam) such people not only today; (sadaa) in every period; (nah swastibhih paat) may bring us peace through noble and wise preachings.

Substance : From such people who are worthy, we seek company of scholars, respectable, famous and learned people who have knowledge of truth. Such people may bestow us great fame and through their good preachings may save us from evil and provide us a direction to follow the right path and always keep us under their care.

येभ्यो॑ मा॒ता मधु॑म॒त्पिन्व॑ते॒ पयः॑ पी॒यूषं॒ द्यौरदि॑ति॒रद्रि॑बर्हाः ।
उ॒क्थशु॑ष्मान्वृषभ॒रान्त्स्वप्न॑स॒स्ताँ आ॑दि॒त्याँ अनु॑ मदा स्व॒स्तये॑ ॥ ९ ॥

—ऋ० १०।६३।३

Yebhyo maataa madhumat pinvate payah piyusham dyauraditi-radribarhaah. Ukthashushmaan vrishabharaantasvapna-sastaam adityaan anu madaa svastaye.

Meaning : (yebhyah) for whom; (maataa) mother Earth; (madhumat payah) juice of sweetness; (pinvate) provides; (yebhyah dyou piyusham) and for whom the heavens provide Amrit (nectar); (yebhyah aditih) for whom the firm planets; (adrivarraah pinvate) provides humid clouds; (taan) to them; (uktha-shushmaan) admirable and powerful; (vrishabha-raan) that which showers contentment (swapna sah) those who perform noble deeds; (aadityaan) the children of that firm, divine, universal mother earth; (swastaye) for tranquility O God! (anumada) express delight and pleasure.

Substance : O Lord! this earth, heavens; the sky full of clouds which provides sweetness to superior people who possess admirable strength, happiness and virtue-for such children of divine mother earth—be delighted with tranquility.

नृचक्षसो अनिमिषन्तो अर्हणा बृहद्देवासो अमृतत्वमानशुः ।
ज्योतीरथा अहिमाया अनागसो दिवो वर्ष्माणं वसते स्वस्तये ॥ १० ॥
—ऋ० १०।६३।४

Nrichakshaso animishanto arhnaa brihad-devaaso amritatvamaanashuh. Jyotirathaa ahimaayaa anaagaso divo varshmaanam vasate svastaye.

Meaning : (nrichakshsah) whose eyes are always for the welfare of the mankind; (animishintah) who is constantly striving for the welfare of mankind without blinking an eyelid (arrhanah) such as who are worthy of worship; (brihat devaasah) are great and learned; (amritatwam)to immortality; (aanashuh) attain; (jyoti rathaah) such people who are in such enlightened environment; (ahimaayaah) the virtue of non-violence; (anaagasah) people without evil; (swastaye)for the benefit of the world; (divah) from the heavens (varshmaanam) are on a higher plane; (vasate) are honourable.

Substance : Such people who follow the path of virtue are full of enlightenment, peaceful, without any evil actions—such virtuous, learned people are honourable and immortal. Such people are born to provide benefit and welfare to the universe.

स॒म्राजो॒ ये सु॒वृधो॑ य॒ज्ञमा॑य॒युरप॑रिह्वृता दधि॒रे दि॒वि क्षय॑म्।
ताँ आ वि॑वास॒ नम॑सा सुवृ॒क्तिभि॑र्म॒हो आ॑दि॒त्याँ अदि॑तिं स्व॒स्तये॑ ॥ ११ ॥

—ऋ० १०।६३।५

Samraajo ye suvridho yajnamaa-yayura-parihvritaa dadhire divi kshayam. Taan aavivaasa namasaa suvriktibhir-maho adityaan aditim svastaye.

Meaning : (ye) who; (samraajah) full of radiance and fame; (suvridah) of progress and a progressive person; (yajyam) noble work; (aayayuh) have come; (ye apari-hivritah) those brave men who do not accept defeat; (divi) in the heavens; (kshayam dadhire) live there; (taan) those who are living and those who are dead; (mah aadityaan) are mighty and famous like the Sun; (namasaa) bowing and (suvrikti bhiha) through praise; (aavivaas) respect adequately; (aditim) to mother Earth; (swastaye) sing praises of such distinguished people who are living and bow to the dead.

Substance : O Humans! those who shine for their noble deeds—those who desire progress of others, those who are involved in virtuous acts, even if they are present in this Yajna or are no more—we bow to such distinguished sons of mother earth and sing in their praise in order to constantly maintain the glory of the mother.

को वः स्तोमं॑ राधति॒ यं जुजो॑षथ॒ विश्वे॑ देवासो मनुषो॒ यति॒ ष्ठन॑।
को वो॑ऽध्व॒रं तु॑विजाता॒ अरं॑ कर॒द्यो नः॒ पर्ष॒दत्यंहः॑ स्व॒स्तये॑ ॥ १२ ॥

—ऋ० १०।६३।६

Ko vah stomam raadhati yam jujushatha vishve devaaso manusho yati shthana. Ko voadhavaram tuvijaataa aram karadyo nah parshadatyamahah svastaye.

Meaning : (vishve dewaasah manushah) O' learned men; (yatishtan) whoever you are, you must think; (yam jujoshath) that whom you worship; (kah) who is he (vah) who to you; (stomam) words of worship and prayer; (raadhati) makes a success; (tuvijaata) O' bearers of several lives and unlimited knowledge; (vah) to you; (adhvaram) the yajna; (kah aram karat) who is the deity which fulfils? The answer to this question is given in the mantra itself—(yah) He who; (nah) our; (anhah) sin; (ati parshat) eliminates.

Substance : O' learned men! who listens to the prayers you perform, who makes a success of your yearnings? You are born several times, assimilate new knowledge in each birth, you perform noble deeds in your present birth and have been performing from birth after birth—for whom do you do all this. There is an underlying answer to the question in the mantra itself—it is God alone who atones your sins and listens to your prayers and makes your desires a success.

येभ्यो॒ होत्रां॑ प्रथ॒मामा॑ये॒जे मनु॒ः समि॑द्धाग्नि॒र्मन॑सा स॒प्त होतृ॑भिः।
त आ॑दित्या॒ अभ॑यं॒ शर्म॑ यच्छत सु॒गा न॑ः कर्त॑ सु॒पथा॑ स्व॒स्तये॑ ॥ १३ ॥
—ऋ० १०।६३।७

Yebhyo hotraam prathamaamaaye-je manuh samiddha-agnirmanasaa sapta-hotribhih. Ta aadityaa abhayam sharma-yachchata sugaa nah karta supathaa svastaye.

Meaning : (manuh) the brilliant; (manasaa sapta hotribhih) being the creator of the mind and seven senses; (yebhyo) in order to achieve purity; (prathamaam hotraam) the best in performing the yajna; (aayeje) have organised; (te aadityaah) purified through yajna and the rays of the Sun; (abhayam sharm) happiness without fear and refuge (yachhat) may bless us; (nah) our; (sugaa supathaa) the easy way of life; (swastaye kart) perform for welfare.

Substance : O God! those learned persons who have used their seven senses and mind to purify the worldly articles through fire and yajna alonghwith the Sun's rays—such people may bless us and make our life noble. This mantra also means that through yajna, items which are consumed are purified, the bacteria etc. are destroyed and they become edible.

य ईशि॑रे॒ भुव॑नस्य॒ प्रचे॑तसो॒ विश्व॑स्य स्था॒तुर्जग॑तश्च॒ मन्त॑वः।
ते न॑ः कृ॒ताद॑कृता॒देन॑स॒स्पर्य॒द्या दे॑वासः पिपृता स्व॒स्तये॑ ॥ १४ ॥
—ऋ० १०।६३।८

Ya ishire bhuvanasya prachetaso vishvasya sthaatur-jagatashcha mantavah. Te nah kritaa-dakritaa-dena-saspary adyaa devaasah pipritaa svastaye.

Meaning : (Ye mantavah) those hon'ble learned people; (prachet sah) of excellent knowledge; (sthaatuh) static and (jagatash cha bhuvanasya) of the dynamic world; (eeshire) are masters; (te) they; (devaasah) deity; (nah) our; (kritaat) done by us; (akritaat) not done; (enasah) sin; (adya) today; (swastaye) for our welfare; (pari piprit) protect us from all sides.

Substance : O Lord! such distinguished knowledgeable people who are masters and rulers of this static and dynamic world, should protect us from evil. In this hymn it is prayed for atonement of sins committed and otherwise. This is possible through knowledge for safeguard against deeds not done and with character and good behaviour for actions done. Repentence is one way of getting rid of sins. Repentence can avoid the repetition of sinful actions. The result of repentence is 2 fold - one is to safeguard from evil deeds in the future, the other is the agony one has to go through repentence physically, mentally and philosophically. Thus going through penance saves you from that portion of consequences due to evil which one would have to suffer. If penance does not reduce the punishment of earlier crime and if God ignores who is undergoing penace and still delivers complex punishment; then the total principle and process of penance is irrelevant. Shri Yudhishthir Mimaansak opines that this is a path shown by ancient sages of avoiding and reduction the punishment as a consequence of evil deeds. We find this opinion logical therefore Veda says that "penance will protect us from the evil deeds". We find this arguement quite logical.

भरे॒ष्विन्द्रं॑ सु॒हवं॑ हवामहेंऽहो॒मुचं॑ सु॒कृतं॒ दैव्यं॒ जनं॑म्।
अ॒ग्निं मि॒त्रं वरु॑णं सा॒तये॒ भगं॒ द्यावा॑पृथि॒वी म॒रुतः॑ स्व॒स्तये॑॥ १५ ॥

—ऋ० १०।६३।९

Bhareshvindram suhavam havaamahe aho mucham

sukritam daivyam janam. Agnim mitram varunam saataye bhagam dyaavaa-prithivi marutah svastaye.

Meaning : (bhareshu) in worldly struggles; (indram) the mighty; (suhavam) who listens to the call cheerfully; (anhomucham) the liberator from difficulties and evil; (sukritam) who commits good deeds; (devyam janam) well-wisher of the learned; (agnim) illustrious like fire; (mitram) friendly; (varunam) the best (bhagam) comfortable; (dyaavaa prithivi) the heaven and earth; (marutah) the divine powers of the space; (saataye) for benefit; (swastaye) for our welfare; (havaa mahe) we invoke.

Substance : O Lord! we seek and invite such people who have the strength, and courage to face worldly struggles and tribulations, who save us from evil and sorrow, who are virtuous, illustrious and friendly, who achieve the desired goal. Such people guided by the super-power may bless us and guide us on the right path and this earth, space and the heavens, may be for our welfare.

सु॒त्रामा॑णं पृथि॒वीं द्याम॑ने॒हसं॑ सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम्।
दैवीं॒ नावं॑ स्व॒रि॒त्राम॑नागस॒मस्र॑वन्ती॒मा रु॑हेमा स्व॒स्तये॑॥ १६ ॥

—ऋ० १०।६३।१०

Sutraamaanam prithiveem dyaamanehasam susharmaanam-aditim supraneetim. Daivim naavam svaritraa-manaagasam-asravantimaa ruhemaa svastaye.

Meaning : (sutraamaanam) that who protects adequately; (prithiveem) vast; (dyaam) illuminated; (anehasam) flawless and solid; (susharmaanam) that which gives great pleasure; (supraneethim) that who possesses virtuous conduct; (aditim) that who possesses the unique image of knowledge of the Vedas; (devim naavam) the boat made of the learned or sermons full of vedic learning; (astra vanteem) the boat which does not leak or the teachings of the vedas conducive of good conduct and character; (swastaye aaruhem) we accept it for our benefit.

Substance : The term boat has 3 meanings in this hymn. The broad meaning is that the boat should be without a leak, well-built and without fault; this is the first meaning. Here the term boat also means the body. Our body like the boat should be well-built flawless strong to enable us to cross the ocean of life; this is the second meaning. The term boat has been used for vedic teachings. Knowledge of the Vedas may benefit us. There may be no fault to follow the teachings to enable us to sail through life successfully; this is the third meaning.

विश्वे॑ यजत्रा॒ आधि॑ वोचतो॒तये॒ त्राय॑ध्वं नो दुरेवा॑या अभि॒ह्रुतः॑ ।
स॒त्यया॑ वो दे॒वहू॑त्या हुवेम शृण्व॒तो दे॑वा॒ अव॑से स्व॒स्तये॑ ॥ १७ ॥
—ऋ० १०।६३।११

Vishve yajatraa adhi vochatotaye traayadhvam no durevaayaa abhihrutah. Saatayaa vo devahutyaa huvema shrinvato devaa avase svastaye.

Meaning : (vishve) all; (yajatraah) respectable virtuous people; (utaye) for protection; (adhi) as a right; (vochan) give sermons; (abhirhutah) that which inflicts pain; (durevaayaah) that which regresses (nah traayadhyam) save us; (devaah) O learned people!; (satyayaa deva hutyaa rinvantah vah) those who listen to the genuine call; (avase) for protection; (swastaye) for welfare; (huvema) we call in prayer.

Substance : O hon'ble men! you have a right on us to protect us from sorrows; sermonise us with the best of teachings, save us from disasters. O learned people! whenever we are in pain and difficulty, and whenever we make a truthful distress call; liberate us from sorrow. We seek and call for you to protect us for our peace.

अपामी॑वा॒मप॒ विश्वा॒मना॑हुति॒मपारा॑तिं दुर्वि॒दत्रा॑मघाय॒तः ।
आ॒रे दे॑वा॒ द्वेषो॑ अ॒स्मद्यु॑योतनो॒रु ण॒ः शर्म॑ यच्छता स्व॒स्तये॑ ॥ १८ ॥
—ऋ० १०।६३।१२

Apaamivaamapa vishvaa-manaahutim-apaaraatim durvidatraa-maghaayatah. Aare devaa-dvesho asmad-yuyotanorunah sharm yachchataa svastaye.

Meaning : (vishvaam amivaam ap) cure us of all our ills;

(anaahutim ap) eliminate our sentiment of not performing yajna; (araanti ap) cure us of our tendency of not giving charity (aghaayatah) the desire to commit sin and (durvidatraam ap) eradicate evil thoughts; (devaah) O Lords!; (dweshah) feeling of jealousy; (asmat) from us; (aare yuyotana) cure us of all this with inner conflicts; (nah) we; (uru sharam) great pleasure; (swastaye yacchat) give us for contentment.

Substance : O God! grant us the wisdom so that we remain healthy, eliminate the tendency of not performing yajna and not being generous. Eliminate the disire to commit sin and evil. Create an inner conflict in us so that the desire of jealousy may disappear—we request this by bowing to you at your door and seek your benediction because in this only lies our happiness and welfare.

अरि॑ष्ट॒ः स मर्तो॒ विश्व॑ एधते॒ प्र प्र॒जाभि॑र्जायते॒ धर्म॑ण॒स्परि॑।
यमा॑दित्यासो॒ नय॑था सुनी॒तिभि॒रति॒ विश्वा॑नि दु॒रिता स्व॒स्तये॑ ॥ १९ ॥
—ऋ० १०।६३।१३

Arishtah sa marto vishva edhate pra prajaabhirjaayate dharmanaspari. Yamaadityaaso nayathaa suniti bhirati vishvaani duritaa svastaye.

Meaning : (aadityaasah) O the children of God, the distinguished; (yam) the person whom you; (suneethibhih) from the path of justice; (nayatha) you carry and their; (vishwaani) all; (duritaa) evil habits; (nayatha) remove; (sah martah) that man; (arishtah) without being destroyed or without accepting defeat i.e. in healthy form; (vishwaa) in the world; (eshate) progresses and (dharmanah pari) after performing duties according to faith (prajaabhih) alongwith subjects like his children and grandchildren; (prajaayate) is reborn or progresses in this birth.

Substance : A distinguished person inspires society to follow the path of truth. The path of truth is full of difficulties but the man who faces these difficulties, does not accept defeat; progresses and moves forward in this world alongwith his children and grand children.

यं दे॑वा॒सोऽव॑थ॒ वाज॑सातौ॒ यं शूर॑साता मरुतो हि॒ते धने॑।
प्रा॒त॒र्या॑वाणं॒ रथ॑मिन्द्र सान॒सिमरि॑ष्यन्त॒मा रु॑हेमा स्व॒स्तये॑॥ २०॥
—ऋ० १०।६३।१४

Yam devaaso-avatha vaajasaatau yam shurasaataa maruto hite dhane. Praataryaavaanam rathmindra saanasim arishyantamaa ruhemaa svastaye.

Meaning : (yam ratham) this body which is like a chariot or the chariot with wheels; (devaasah) the learned; (vaajasaatau) for procuring of foodgrains etc and their consumption; (avath) safeguard; (yamratham) the term chariot is synonym of the body; (marutah) brave people; (shura saathau) brave soldiers in war; (dhaney hite) to achieve wealth; (avath) protect (indra) O Lord!; (praataryaa vaanam ratham) such a body that gets busy and involved in work with the advent of morning hours. The body has been compared with a chariot with wheels; (swastaye aaruhem) we may mount it for our welfare. What kind of a chariot is it?; (saan sim) that which enables us to get articles for consumption; (aarishyantam) which is indestructable. Pt. Kshemkarandas Trivedi has considered "Indrasaansim" as one work and has translated it as—"served by the affluent".

Substance : In this hymn the term 'rath' has 2 meanings—the body (c hariot) in order to maintain itself needs food. The two wheeled chariot loads and carries the foodgrain; therefore the term "rath" is used for the body as well as for the chariot. Similarily the brave people who protect their body (chariot) in war and also collect the soldiers to utilise the two-wheeled chariot in war. The term 'vaajasaatau and shurasaatau' includes the word 'saatau' the former means collection of foodgrains and the latter means collection of brave soldiers. That chariot which is useful in collecting soldiers— protect such a body and such a chariot.

स्व॒स्ति न॑ः प॒थ्या॑सु॒ धन्व॑सु स्व॒स्त्य१॒प्सु वृ॒जने॒ स्वर्व॑ति।
स्व॒स्ति न॑ः पुत्रकृ॒थेषु॒ योनि॑षु स्व॒स्ति रा॒ये म॑रुतो दधातन॥ २१॥
—ऋ० १०।६३।१५

Svasti nah pathyaasu dhanvasu svastyapsu vrijane svarvati. Svasti nah putrakritheshu yonishu svasti raaye maruto dadhaatana.

Meaning : (nah) for us; (pathyaasu) good land with proper routes; (dhavansu) land without routes; (swasti) may be good; (apsu) in the lands with plenty of water; (vrijane) desolate places; (swarvati) lands of prosperity; (swasti) may be good; (putra kritheshu yonishu) women bearing sons; (nah swasti) may there be prosperity for us; (marutah=maa-rutah) O men! do not be sad; (raaye) for securing pleasure and prosperity; (swasti dadhaatan) imbibe the spirit of benediction in you mind.

Substance : The prayer in this hymn is that wherever we are; either in the paths of this world or in the difficult routes of the forest, or in the fertile desolate lands or in prosperous cities— O God! bless us with benediction. Our womenfolk may give birth to our children, their company may be beneficial to us! There may not be shortage of worldly pleasures and comforts, so that we may not have to shed tears and be sad of any scarcity.

स्व॒स्तिरिद्धि प्रप॑थे॒ श्रेष्ठा॒ रेक्ण॑स्वत्य॒भि या वा॒ममेति॑।
सा नो॑ अ॒मा सो अर॑णे॒ नि पा॑तु स्वावे॒शा भ॑वतु दे॒वगो॑पा॥ २२॥

—ऋ० १०।६३।१६

Swastiriddhi prapathe shreshtha rekna-svastyabhi yaa vaamameti. Saa no amaa so arane nipaatu svaaveshaa bhavatu devagopaa.

Meaning : (prapathe) the path of life; (it hi) with confidence; (swastih) beneficial to us; (rekna swasti) our home which is full of prosperity, if; (vaamameti) reverses or suffers adversely, then also (shreshtha) may become prosperous-namely, if we go through bad days, they may be reversed or; (yaa rekna swasti yaa shreshtha) our fate which is full of prosperity that; (vaamameti) may be more beautiful; (saa) that fortune; (nah amaa) in our home and; (saa u) that; (arane) in a lonely forest; (nipaatu) save us! our home; (swaavesh=su+aavesh) the provider of a good dwelling; (devagopaa) place of protection for the learned; (bhavatu) be.

Substance : The prayer is for easy sail in one's life. If ever there is difficulty in our prosperous home, it may pass away with your benevolence, even if our home is replete with all necessities; it may still prosper. Whether we are at home or in a lonely forest, God may always be benevolent to us. Our house may be a beautiful place where there may be interaction with learned people.

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय
कर्मणऽआप्यायध्वमघ्न्याऽइन्द्राय भागं प्रजावतीरनमीवाऽ अयक्ष्मा
मा व स्तेनऽ ईशत माघशंः सो ध्रुवाऽअस्मिन् गोपतौ स्यात
बह्वीर्यजमानस्य पशून् पाहि॥ २३ ॥ —यजुः० १।१

Ishe tvorje tvaa vaayava stha devo vah savitaa praarpayatu shreshthamaay karmana apyaay addhvama ghnyaa indraaya bhaagam prajaavatee ranameevaa-ayakshamaa maavastena ishata maaghashan-so dhruvaa-asmin gopatau syaat bahviryajamaanasya pashoo paahi.

Meaning : O' Lord! (vaayavah) dynamic, those who move ahead in the path of life; (ishetvaa) for you edibles like foodgrains etc; (urjetvaa) for you to attain spiritual strength (physical strength through foodgrains, spiritual strength that is vigour and vitality—these are achieved through attaining a higher spiritual plane); (sthah) may achieve and remain stable; (devah savitaa) Sun the inspirer for good deeds; (vah) we; (shreshtha tamaaya karmane) for distinctive good deed; (praarpayatu) may create a desire. In our homes; (ayakshamaah) without serious ailments like T.B.; (Anmeevaah) and also without minor ailments; (prajaavateh) alongwith calves; (indraaya) for the progress of the state; (adhanyaah) cows not worthy of death; (bhaagam aapyaaydwam) which are full of good milk; (vah) their; (stenah) thief; (maa eeshat) should not be the master; (maa agshansah eeshat) even the one who desires to commit sin, may not be the master; (asmin gopatau) I, who looks after the cows, the cows may be; (druvaah syaat) may be stable; (vavheeh syaat) not less but may be many; (yajamaanasya) O Lord! you should, the priest who is virtuous; (pashun paahi) look after these animals and protect them.

Substance : O' saviour and all pervading Lord! we pray to you for providing us edibles and strength and vigour and come under your shelter. May we always be progressive and dynamic. You are the inspiration to achieve all comforts and good deeds, therefore, please help us to achieve good deeds. Our cows may be healthy and may deliver milk etc. to the State in abundance. Our cows may give birth to the best calves which are healthy and devoid of any major and minor ailments. They may not have thieves or evil men as masters. We, who are the keepers of cows may always have your blessings so that these cows may remain with us.

आ नो॑ भ॒द्राः क्रत॑वो यन्तु वि॒श्वतोऽद॑ब्धासो॒ऽअप॑रीतासऽउ॒द्भिदः॑ ।
दे॒वा नो॒ यथा॒ सद॒मिद्वृ॒धेऽअस॒न्नप्रा॑युवो रक्षि॒तारो॑ दि॒वेदि॑वे ॥ २४ ॥
—यजुः० २५ । १४

Aano bhadraah kratavo yantu vishvato-adabdhaaso aparitaas udbidah. Devaa no yathaa sadmid bridhe asannapraayuvo rakshitaaro dive dive.

Meaning : (bhadraah) distinguished and best; (adabdhaasah-dabhi kshepe) on whom there can be charge or blame; (aparitaasah) which has no adverse result; (udbhidah=ud+bhidir vidaaraane=udbhedak) that which explodes from within like a genius; (kratavah) such deed; (nah aa yantu) we may receive; (yathaa) like; (devaah) learned people; (sadam) always; (nah) our; (vridhe ith) for growth and progress; (asan) are helpful; as (divey divey) daily; (rakshitaarah) those who protects us; and (apraayuvah) may help us without being sluggish but careful.

Substance : Good deeds may take birth from the intellect of a genius who is involved in distinguished actions of the highest order or like a person where good ideas comeout spontaneously. Our deeds should be without blemish where no-one may mistake it for adverse results. Good people may help us in our day-to-day activity of good work as always.

दे॒वानां॑ भ॒द्रा सु॑म॒तिर्ऋ॑जूय॒तां दे॒वाना॑ꣳ रा॒तिर॒भि नो॒ निव॑र्त्तताम्।
दे॒वाना॑ꣳ स॒ख्यमुप॑सेदिमा व॒यं दे॒वा न॒ऽआयुः॒ प्रति॑रन्तु जी॒वसे॑॥ २५॥
—यजुः० २५।१५

Devaanaam bhadraa sumatirri juyataam devaanaam raatirabhi no nivartataam. Devaanaam sakhyamupasedimaa vayam devaana aayuh pratirantu jivase.

Meaning : (rijuyataam) of simple habits; (devaanaam) of learned people; (sumatih) we may receive the best wisdom and; (devaanaam) of learned people; (raatih) kindness; (nah abhi) towards us; (nivartataam) may come; (devaanaam sakhyam) friendship of the learned; (vayam) we; (upasedim) may receive; (devaah) learned people; (nah) we; (aayuh) age; (jeevase) for a healthy life; (pratirantu) enhance.

Substance : We may have the right mental faculty of learned people who are simple; we may receive their kindness, we may receive their friendship, we may lead a healthy long life coming in contact with people who have knowledge of medicine and medical applications.

तमीशा॑नं॒ जग॑तस्त॒स्थुष॒स्पतिं॑ धियञ्जि॒न्वमव॑से हूमहे व॒यम्।
पू॒षा नो॒ यथा॒ वेद॑सा॒मस॑द्वृ॒धे र॑क्षि॒ता पा॒युरद॑ब्धः स्व॒स्तये॑॥ २६॥
—यजुः० २५।१८

Tamishaanam jagatastasthushaspatim dhiyam jinvamavase humahe vayam. Pushaa no yathaa vedasaamasadbridhe rakshitaa paayu radabdhah svastaye.

Meaning : (jagatah) animates like human beings, cows etc.; (tastuvah) inanimates like house, land etc.; (patim) master of these; (dhiyam) jinvam-dheeh=karmanaam. prajyaanaam) the source of actions and mental faculty; (tam eeshaanam) that master of all comforts; (vayam) we; (avase) for protection; (hoomahe) we pray and call for Him; (yathaa) so that; (poosha) God the protector; (nah) our; (vedasaam) for knowledge and riches; (vridhe) for growth; (asat) be. As well as that; (swastaye) for our welfare; (rakshitaa) our protector; (paayuh) guardian; and (adabdah) be immortal.

Substance : O Lord, of the dynamic and static world, the inspirer of karma and intellect : we call for thee who is the master of all material and spiritual wealth and protects us while increasing our knowledge and wisdom.

स्व॒स्ति न॒ऽ इन्द्रो॑ वृ॒द्धश्र॑वाः स्व॒स्ति नः॑ पू॒षा वि॒श्ववे॑दाः ।
स्व॒स्ति न॒स्तार्क्ष्यो॒ऽअरि॑ष्टनेमिः स्व॒स्ति नो॒ बृह॒स्पति॑र्दधातु ॥ २७ ॥
—यजुः० २५ । १९

Svasti na-indro vriddha shravaah svasti nah pushaa vishva-vedaah. Svasti nastaarkshyo arishtanemih svasti no brihaspatir dadhaatu.

Meaning : (vridhshravaah) who is famous; (indrah) such master who is replete with the ultimate happiness; (nah) for us; (swasti dadhaatu) may benefit; (vishwa vedaah) of great knowledge; (pooshaa) Lord who looks after everyone; (nah swasti dadhaatu) may bless us all; (arishtanemih) whose contact is firm; (taaksharyah) who helps in crossing the ocean of life; (nah swastih dadhaatu) may benefit us; (brihaspatih nah swasti dadhaatu) protector of the greatest of the great may take care of us.

Substance : This hymn has two meanings which display certain ideas from the point of view of existence.

(a) **Social meaning :** 'Vridhashravaah indrah' means brave and strong like a 'Kshatriya'; the warrier or the regal caste in the traditional Hindu hierarchy. 'Pooshaa' means the one who looks after his subjects with wealth and prosperity, namely, 'Vaishya'. In the traditional Hindu caste set-up, 'Vaishya' is involved with trade or business as his main profession. 'Shudra' (taaksharyah), who guides the boat of life, namely, one of the members of the original classes in the traditional hierarchical set-up of the Hindu society. 'Brihaspatih' means Brahmin, namely, one of the 4 castes in the traditional Hindu Social Hierarchy whose main duty is to study, teach and perform and subsist through alms. To summarise, this means that all the 4 classes of Hindu society may look after our welfare.

(b) **Natural meaning :** 'Vridh shravaah' means which creates high pitched sound like energy; 'poshaa' means the care-taker of the universe, namely, the sun; 'taaksharya' means existing in the ocean 'badvaanal' or like a submarine; 'brihaspatih' means the protector of the universe. To summarise, all these divine powers of the universe may look after our welfare and may benefit us.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥ २८ ॥
—यजुः० २५ । २१

Bhadram karnebhih shrinuyaama devaa bhadram pashyemaaksh abhiryajatraah. Sthirai-rangai-stushtuvaan-sastanubhir vyashemahi devahitam yadaayuh.

Meaning : (devaah) O'Divine forces of God!; (karnebhih) with our ears; (bhadram) welfare; (shrinuyaam) listen; (yajatraah) O'great powers of creation; (akshabhih) through the eyes; (bhadram) for good; (pashyem) we observe; (tanoobhih) through the body; (sthiraih angaih) strong and robust limbs; (tushtuvaansah) while praying; (devhitam) whatever is destined by God or deeds; (yat aayuh) the age that is; (vyashemahi) may attain.

Substance : O'virtuous God—creator of this universe! with your blessings we may listen pious words, see pleasent things through our eyes. May we worship with a healthy and strong body and achieve ripe age according to our karma and not meet untimely death.

२ ३ १ २ ३ १ २ ३ २ ३ १ २
अग्न आ याहि वीतये गृणानो हव्यदातये ।
१ २र ३ १ २
नि होता सत्सि बर्हिषि ॥ २९ ॥ —साम०पू० १ । १ । १

**Agna aa yaahi vitaye grinaano havyadaataye.
Ni hotaa satsi-varhishi.**

Meaning : (Agne) O' lustrous Lord! (veetye=vi+in gatau) to end our woes; (havya daataye) and to give away materials for consumption; (grinaanah) worshipped by us; (ayaahi) we may achieve you from all directions; (nih) positively; (hotaa) you, who fulfils all our ambitions and wishes; (varhishi) in our hearts like yajna; (satsi) be seated.

Substance : O' Lord! You are the one who saves us from all sorrows, who provides us material for consumption in this life which is like a yajna. We pray to you that you be with us in our hearts and never leave us.

त्वमग्ने यज्ञानां होता विश्वेषां हितः। देवेभिर्मानुषे जने॥ ३०॥
—साम० पू० १।१।२

Tvamagne yajnaanaam hotaa vishveshaamhitah.
Devebhirmaanushe jane.

Meaning : (Agne) O' enlightened one! (twam) you; (yajnanaam hotaa) who inspires us for good deeds; (vishveshaam) for all; (hitah) is beneficial; (devebhih) with your divine virtue; (maanushe jane) amongst people—be in our hearts.

Substance : O' Lord! you are the one who inspires distinguished virtuous karma, you are the creator and benefactor of this universe. With your divine powers please inspire us, your followers, so that we may follow the right path and not go astray.

ये त्रि॑ष॒प्ताः प॑रि॒यन्ति॒ विश्वा॑ रू॒पाणि॒ बिभ्र॑तः।
वा॒चस्पति॒र्बला॒ तेषां॑ त॒न्वो॑ऽ अ॒द्य द॑धातु मे॥ ३१॥
—अथर्व० १।१।१

Ye trishaptaah pariyanti vishvaa rupaani bibhratah.
Vachaspatirbalaa teshaam tanvo adya dadhaatu me.

Meaning : (Ye) materials of the world; (trishaptaah) 3×7=21; (vishwaa rupaani) in all forms; (vibhratah) sustain; (pariyanti) are present all around; (vaachaspatih) master of speech; (teshaam tanvah balaa) that various forms of power; (adya) today; (mey) within me; (dadhaatu) to maintain.

Substance : This hymn has various meanings, a few are noted below :

(a) 'Trisaptaah' means 3 types of matter to cross the ocean of life. What are these? In relation to time these are : past, present and future periods—these are 3 eras which are going around in this universe. Let this matter be within me and take care of me in these 3 eras. Regarding the universe, these are—heaven, space and earth; all these three may be for our welfare. These are three virtues—spiritual, luxury and ignorance—these three virtues may help us to cross the ocean of life. There are three immortal realities of existence that is God, soul and nature—with the help of these may I achieve salvation.

(b) 'Trisaptaah' also means—3+7=10. From this point of view, there are 10 directions, five limbs of knowledge and 5 limbs of karma which means 10. Thus the devotee prays for his welfare through these 10 directions (dishaa) and 10 limbs of knowledge.

(c) The third meaning of 'Trisaptaah' is that 3×7=21. We have taken this meaning of 21 only. Regarding the meaning of 21, there are 2 special meanings; general meaning and meaning according to the law of creation.

General meaning : Singular, plural and several. These are the 3 types of speech and 7 divisions. The speech takes various forms in these 21 forms. The Lord of speech i.e. God may give us the capacity to imbibe these 21 forms of speech. In other words, it means that I may be well-versed in the art of conversation.

According to the law of creation : The 3 truths of nature are spirital, luxury and ignorance (satva, raj, tam). These three qualities of creation alongwith 7 variations (one—noble, one—vanity and 5 senses) when multiplied i.e. 3×7=21 create various forms in this total universe. God may create their competence within me. My body is also accomplished of these 21 elements. Therefore, it may be full of their ability.

(End of svastivachanam)

ATHA SHANTIKARNAM

(Auspicious hymns of peace)

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥
—ऋ० ७।३५।१

Sham na indraagni bhavataamavobhih sham na indraavarunaa raatahavyaa. Shamindraasomaa suvitaaya sham yoh sham na indraa pushanaa vaajasaatau.

Meaning : (Indraagni) fire and power; (avobhih) through karma of protection; (nah) for us; (sham) pleasant; (bhavtaam) be; (raathavyau) provider of consumable articles; (indraa varunau) water and energy; (nah sham) may be auspicious for us; (indraasomau) the sun and the moon; (suvitaay) for the production of edibles; (sham) be auspicious for us; (indraapushanau) the light-ning clouds that irrigate; (vaajsaatau) the karma which helps to achieve prosperity; (shanyoh=shamanam cha rogaanaam yaavanam cha bhayaanaam) to eliminate disease and fear; (nah) for us; (sham) be auspicious.

Substance : O'Lord! with your benevolence, may fire and power with their protective qualities be auspicious for us. Water and electricity which provide consumable substances be auspicious for us, the sun and the moon which grow foodgrains be auspicious for us, the clouds and lightning which provide prosperity be auspicious for us. O'Lord! keep the diseases away and remove fear from us.

शं नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु रायः।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥
—ऋ० ७।३५।२

Sham no bhagah shamu nah shamso astu sham nah purandhih shamu santu raayah. Sham nah satyasya suyamasya shansah sham no aryamaa purujaato astu.

Meaning : (Bhagah) consuming the rays of the sun; (nah sham) be auspicious for us; [u-pronounced oo(ze)-ze silent] positively; (shamsah) admiration; (nah sham) be auspicious for us; (astu) be; (purandhih) commonsense; (nah sham) be auspicious; (u) and; (raayah) various comforts; (sham santu) be auspicious for us; (suyamasya satyasya shamsah) true admiration i.e. without flattery; (nah sham) be auspicious for us; (purujaatah) known all over; (aryamaa) judge; (nah sham astu) be auspicious for us.

Substance : The morning rays of the sun are healthy; people in the villages have lot of wisdom and commonsense—this should be auspicious for us. Enjoying the comforts of life man is mislead to the evil path, but it is prayed that comforts and luxury be auspicious for us and do not lead us to the evil path. Generally man gets misguided by flattery and does not have the wisdom to judge truth from falsehood, it is said here that flattery may not deviate us from the path of justice. Sometimes we do not pass the test of fair-play, it is said here that from the point of view of justice we may pass the test and follow the laws of the land so that instead of being punished, these may be auspicious for us.

शं नो॑ धा॒ता शमु॑ ध॒र्ता नो॑ अस्तु॒ शं न॑ उरू॒ची भ॑वतु स्व॒धाभि॑ः ।
शं रोद॑सी बृह॒ती शं नो॒ अद्रि॒ः शं नो॑ दे॒वानां॑ सु॒हवा॑नि सन्तु ॥ ३ ॥

—ऋ० ७।३५।३

Sham no dhaataa shamu dhartaa no astu sham na uruchi bhavatu svadhaabhih. Sham rodasi brihati sham no adrih sham no devaanaam suhavaani santu.

Meaning : (Dhaata nah sham) the creator of all and everyone be kind to us; (dhartaa u nah sham astu) he who bears all and everyone may bless us; (uruchee nah sham bhavatu) the one who is spread in all 4 directions may look after our prosperity;

(brihati rodasi swadhaabhih sham) the great energy and earth be auspicious for us; (adrih nah sham) the mountains may bring pleasure to us; (devaanaam suhavaani nah sham santu) the preachings of the learned may bring us prosperity and happiness.

Substance : O'Lord! the energy which has created the universe and which is holding it, that who is established in these 4 lengthy directions, sun, moon, stars, fire, air etc. which are contained in the heavens and the earth, the forests and mountains which sing your praises, the beautiful sermons of the learned—all these may be auspicious for us.

शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम्।
शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ॥ ४ ॥
—ऋ० ७। ३५। ४

Sham no agnirjyotiraniko astu sham no mitraavarunaavashvinaa sham. Sham nah sukritaam sukritaani santu sham na ishiro abhi-vaatu vaatah.

Meaning : (jyotirneekah) that which derives energy from light; (agnih nah sham astu) fire may be auspicious for us; (mitraa varunau nah sham) praan and apaan may be auspicious for us; (ashvinau sham) may the sun and the moon—the source and the object—may be auspicious for us; (sukritaam) those who commit good deeds; (sukritaani) distinguished karma; (nah sham santu) may be auspicious for us; (ishirah) dynamic; (vaatah) wind; (nah sham abhivaatu) may blow all the pleasures towards us from all over.

Substance : O' Lord! with your benevolence that derives strength from light, such radiant fire; the vital gases, the sun and moon, and those of good character and commit good deeds—may all be auspicious for us. The wind may blow all happiness from all over towards us.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥
—ऋ० ७। ३५। ५

Sham no dyaavaa prithivi purvahutau shamanta riksham drishaye no astu. Sham na oshadhirvanino bhavantu sham no rajas-aspatir-astu jishnuh.

Meaning : (Nah purvahutau) in the first call when we get up in the morning; (dyaava prithvi) the heaven and earth; (sham) may be auspicious; (nah drishaye antariksham sham astu) whatever we see in space after getting up in the morning may be auspicious; (vaninah aushadheeh nah sham bhavantu) the medicinal plants in the forests may be auspicious; (rajaspatih) the master of various worlds; (jishnuh) who is being acclaimed all over; (nah sham astu) be auspicious.

Substance : O' Lord! while getting up in the morning our first call should be that the heaven and earth may be auspicious for us. We may see happiness and prosperity as soon as we get up in the morning and look towards space. The medicinal plants and trees of the forests may be auspicious for us. We pray O' Lord! that with your benevolence, you who are omni present and omniscient; may shower us with prosperity and happiness.

शं न॒ इन्द्रो॒ वसु॑भिर्दे॒वो अ॑स्तु॒ शमा॑दि॒त्येभि॒र्वरु॑णः सु॒शंस॑ः।
शं नो॑ रु॒द्रो रु॒द्रेभि॒र्जला॑षः॒ शं न॒स्त्वष्टा॒ ग्नाभि॑रि॒ह शृ॑णोतु॥ ६ ॥

—ऋ० ७।३५।६

Sham no indro vasubhirdevo astu shamaadityebhir-varunah sushansah. Sham no rudro rudrebhir-jalaashah sham nastvashtaa gnaabhiriha shrinotu.

Meaning : (devah) that which illuminates; (indrah) sun; (vasubhih-vas nivaase) with life giving rays; (nah sham) be auspicious for us; (sushansah) worthy of special prayer; (varunah) laudable water; (aadityebhih) for all the 12 months alongwith the sun; (nah sham astu) be auspicious for us; (jalaashah) which fulfils desires; (indrah) the living; (rudrebhih) with life; (nah sham) be auspicious for us; (twashtaa) the creator of this world; (gnaabhih) through our speech; (ihah) here; (nah) to our prayer; (shrinotu) listen.

Substance : O God! the life giving rays of the sun may be auspicious for us. The laudable water for all the 12 months every year, may fulfill our hopes alongwith our soul and be auspicious for us. We pray to the creator of this world and yearn for him with folded hands and pray with a request that he may give peaceful audience to us.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः।
शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्व१ः शम्वस्तु वेदिः ॥ ७ ॥

—ऋ० ७।३५।७

Sham nah somo bhavatu brahma sham nah sham no graavaanah shamu santu yajnyaah. Sham nah svarunaam mitayo bhavantu sham nah prasvha shamvastu vedih.

Meaning : (somah nah sham bhavatu) the ingredients used in the yajna may be auspicious for us: (brahm nah sham) the vedic hymns recited in the yajna may be auspicious for us; (gravanah nah sham santu) the untensils used for taking out the juices for the purpose of yajna may be auspicious for us; (yajyaah u sham santu) the yajna that we undertake be auspicious for us; (swarunaam) the pilllars used in the yajna enclosure; (mitayah) measurement; (nah sham bhavantu) may be auspicious for us; (prasvah) the herbs; (nah sham) may be auspicious for us; (u vedih nah sham astu) the altar of the yajna may be auspicious for us.

Substance : O God! with your benevolence! the ultimate juice of the medicinal herbs, the hymns of the vedas, the stone used for extracting the juice of the medicinal herbs, the yajna, the pillars used for the yajna enclosure, the altar of the yajna—all these may be auspicious for us.

शं न सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥ ८ ॥

—ऋ० ७।३५।८

Sham nah surya uruchakshaa udetu sham nashchatasrah pradisho bhavantu. Sham nah parvataa dhruvayo bhavantu sham nah sindhavah shamu santvaapah.

Meaning : (uruchakshaah) considering the universe as a huge eye; (suryah) is the sun; (nah sham udetu) its sun-rise may be auspicious for us; (chatasrah pradishah na sham bhavantu) all the 4 directions may be auspicious for us; (dhruvayah parvataah nah sham bhavantu) the firm mountains may be auspicious for us; (sindhavah u aapah nah sham santu) the rivers and waters may bring us pleasure.

Substance : O God! the great eye of this universe—Sun—all the four directions, the firm mountains, the curvaceous rivers and the mighty waters like the sea may give us pleasure.

शं नो॒ अदि॑तिर्भ॑वतु व्र॒तेभि॒ः शं नो॑ भवन्तु म॒रुत॑ः स्व॒र्का॑ः।
शं नो॒ विष्णु॒ः शमु॑ पू॒षा नो॑ अस्तु॒ शं नो॑ भ॒वित्रं॒ शम्व॑स्तु वा॒युः ॥ ९ ॥

—ऋ० ७।३५।९

Sham no aditirbhavatu vratebhih sham no bhavantu marutah svarkaah. Sham no vishnuh shamu pushaa no astu sham no bhavitram shamvastu vaayuh.

Meaning : (vratebhih) according to the prescribed vows—by producing foodgrains etc.; (aditih) earth; (nah sham bhavantu) be good to us; (swarkaah) worthy of prayer; (marutah) life; (nah sham bhavantu) may be pleasant for us; (vishnuh) sun; (u) and; (pushaa) clouds; (nah sham astu) may be pleasant for us; (nah bhavitram sham astu) our future may be bright; (u vaayuh sham astu) the winds may be refreshing.

Substance : O Lord! with your benevolence; the earth which produces foodgrains according to prescribed descipline, the life giving sun worthy of prayer, the clouds and the winds who look after our welfare, our future may be bright i.e., we should perform such deeds that later on we do not have to suffer or regret.

शं नो॑ दे॒वः स॑वि॒ता त्राय॑माण॒ः शं नो॑ भवन्तू॒षसो॑ विभा॒तीः।
शं न॑ः प॒र्जन्यो॑ भवतु प्र॒जाभ्य॒ः शं न॒ः क्षेत्र॑स्य॒ पति॑रस्तु श॒म्भुः ॥ १० ॥

—ऋ० ७।३५।१०

Sham no devah savitaa traayamaanah shan no

bhavantushaso vibhaatih. Sham nah parjanyo bhavatu prajaabhyah sham nah kshetrasya patirastu shambhuh.

Meaning : (traayamaanah) the saviour from darkness; (savitaa devah) the rising sun with divine powers; (nah sham) may be useful to us; (prabhaateeh ushasah) the bright rays of dawn; (nah sham bhavantu) be good for us; (prajaabhyah) for the people; (parjanyah) the raining clouds; (sham bhavatu) may benefit us—neither create famine nor floods; (ksheshtrasya patih) the farmer, who is the master of his fields, and, on whom depends our livelihood; he also (shambhuh!) O'God! (nah sham astu) may be beneficial to us.

Substance : O'Lord! with your kindness; the rising divine sun which eliminates darkness, and brings dawn; the raining clouds and the farmer with his fertile fields—all may be auspicious for all the subjects.

शं नो॑ दे॒वा वि॒श्वदे॑वा भवन्तु॒ शं सर॑स्वती स॒ह धी॒भिर॑स्तु।
शम॑भि॒षाचः॒ शमु॑ राति॒षाचः॒ शं नो॑ दि॒व्याः पार्थि॑वाः॒ शं नो॒
अप्याः॑॥ ११ ॥ —ऋ० ७।३५।११

Sham no devaa vishvadevaa bhavantu sham sarasvati saha dhibhirastu. Shamabhishaachah shamu raatishaachah sham no divyaah paarthivaah sham no apyaah.

Meaning : (devaah) of habits with divine qualities and actions; (vishvadevaah) learned people; (nah sham bhavantu) may benefit us; (saraswati=saraswati vaang naam; nighantu, 1.11) speech; (dheebhih) alongwith wisdom (sham astu) may benefit us; (abhishaachah) people who maintain relations and are sociable; (u) and; (raatishaachah) such people who maintain relations of give-and-take exchange; (nah sham) be helpful to us; (divyaah) of the heavens; (paarthivaah) of the earth; (apyaah) those beings which live in water; (nah sham) be beneficial to us.

Substance : O'Lord! with your generosity; the learned with divine qualities and good habits, such social people who speak with wisdom, those who maintain relationships exchanging items may be good for our welfare. The planes, the fish crocodiles, birds which fly in the sky and the clouds or those beings which travel on the vast land; the ships pearls and all what the waters store, may be good for our welfare and bring us happiness. In other words all the living beings who have taken a vow of serving and promoting welfare alongwith the heavenly objects may help us in our prosperity.

शं नः॑ स॒त्यस्य॒ पत॑यो भवन्तु॒ शं नो॒ अर्व॑न्तः॒ शमु॑ सन्तु॒ गावः॑।
शं न॑ ऋ॒भवः॑ सु॒कृतः॑ सु॒हस्ताः॒ शं नो॑ भवन्तु पि॒तरो॒ हवे॑षु॥ १२॥
—ऋ० ७।३५।१२

Sham nah satyasya patayo bhavantu sham no arvantah shamu shantu gaavah. Sham na ribhavah sukritah sahastaah sham no bhavantu pitaro haveshu.

Meaning : (satyasya) of truth; (patayah) the saviours; (nah sham bhavantu) may bring us peace; (arvantah) wise people who are quick to understand; (nah sham santu) may carry the message of peace; (gaavah : u-gau=jyaan or knowledge) and people with knowledge; (nah sham santu) may bring us peace; (ribhavah) technical people; (sukritah) intelligent people; (suhastaah) good artisans; (nah sham) may bring us happiness; (haveshu) whenever we place our problems before them; (pitarah) elderly; (nah sham bhavantu) may give us such advice which brings peace at home.

Substance : O'God! our society should have such people who protect the truth and bring peace in society, who solve our problems immediately with their wisdom so that we do not get worried, we may have such artisans and technicians who may build such useful items with their expert knowledge so that they may find a solution to any of our problems, our elders may give us such advice which may bring peace in our minds.

शं नो॑ अ॒ज एक॑पाद् दे॒वो अ॑स्तु॒ शं नोऽहि॑र्बु॒ध्न्य१॒ः शं स॑मु॒द्रः।
शं नो॑ अ॒पां नपा॑त्पे॒रुर॑स्तु॒ शं न॒ः पृश्नि॑र्भवतु दे॒वगो॑पा॥ १३॥
—ऋ० ७।३५।१३

Sham no aja ekapaad devo astu sham no ahirbudhanyah sham samudrah. Sham no apaam napaat perurastu sham nah prishnir-bhavatu devagopaa.

Meaning : (devah) with divine qualities; (ajah) eternal; (ekpaad) with steady motion or the sun (tam surya ajmekpaadam —tai. bra. 3, 1, 12, 8) (nah sham) may bring us prosperity; (astu) be; (ahirbudhanya-ahih=non-violent or peaceful budhanyah=for all to learn) God or the clouds; (nah sham) for our welfare; (samudrah sham) the sea may be good for us; (apaam) the sky-high waters; (napaat) which does not drop—there is always humidity present in the sky, but does not drop except during monsoons (peruh) God, the one who eradicates sorrows; (nah) for us; (sham) peaceful; (astu) be it; (prishinah) being omnipresent and all pervading; (devgopaah) protector of divine powers; (nah sham bhavantu) may give peace to us.

Substance : O' Lord! you are eternal and infinite, bless us with peace or let the sun and the clouds be peaceful for us. O'protector! the high seas or the clouds moving in the atmosphere be for our well-being. Lord! you being all pervading in the vast space are present in every particle and there is nothing left where you are not present; you are the protector of divine virtues, please bring us peace and happiness.

इन्द्रो विश्वस्य राजति।
शन्नोऽअस्तु द्विपदे शं चतुष्पदे॥ १४॥ —यजुः० ३६।८

Indro vishvasya raajati.
Sham no-astu dvipade sham-chatushpade.

Meaning : (Indrah) the bright sun; (vishvasya) that of the world; (raajati) creates brightness; (sham nah astu) be pleasant for us, and; (dvipade) with two feet; (chatushpade) quadrupeds may be useful for us.

Substance : O'Lord! The sun which illuminates the entire universe; may bring happiness for the bipeds and the quadrupeds.

शन्नो॒ वात॑: पवता॒ꣳ शन्न॑स्तपतु॒ सूर्य्य॑:।
शन्न॒: कनि॑क्रदद् दे॒व: प॒र्जन्यो॑ऽअ॒भि व॑र्षतु॥ १५ ॥

—यजु:० ३६।१०

**Sham-no vaatah pavataam shannastapatu suryah.
Shannah kanikradaddevah parjanyo-abhi varshatu.**

Meaning : (Vaatah) wind; (nah) for us; (sham) be useful; (pavtaam) flow; (suryah) sun; (nah) for us; (sham) be useful; (tapatu) warm; (kanikradat) that which thunders; (devah) divine; (parjanyah) that raining clouds; (nah) for us; (sham) peace; (abhivarshatu) shower all over.

Substance : O' Lord! with your benevolence, the winds may bring us happiness, the sun may provide us warmth, the thundering clouds may shower rain all over.

अहा॑नि॒ शम्भ॑वन्तु न॒: शꣳ रात्री॒: प्रति॑ धीयताम्।
शन्न॑ इन्द्रा॒ग्नी भ॑वता॒मवो॑भि॒: शन्न॒ऽइन्द्रा॒वरु॑णा रा॒तह॑व्या।
शन्न॑ इन्द्रापू॒षणा॒ वाज॑सातौ॒ शमिन्द्रा॒सोमा॑ सुवि॒ताय॒ शँयोः॥ १६ ॥

—यजु:० ३६।११

Ahaani sham bhavantu nah sham raatrih prati dhiyataam. Sham-na indraagni bhavataamavobhih sham na indraavarunaa raatahavyaa. Sham na indraapushanaa vaajasaatau shamindraa somaa suvetaaya sham-yoh.

Meaning : (Ahaani) day; (nah) for us; (sham bhavantu) may be pleasant; (ratrih) nights; (nah) for us; (sham) for pleasure; (pratidhiyataam) may bear; (indraagni) power and fire; (avobhih) through protection; (nah) for us; (sham bhavtaam) may be auspicious; (raathavyou) the provider of items of utility; (indraavarunou) the vital gases; (nah sham) be beneficial to us; (vaaj saatau) for procuring foodgrains; (indraapushanou) energy and the clouds; (nah sham) be useful to us; (suvitaay = su + itaay) to pass through the right path, or; (su + vittaay) to benefit from excellent results; (indraa soma) sun and moon; (shanyoh) may give us pleasure.

Substance : O'Lord! with your benevolence, our days may pass happily, our nights may be comfortable, energy and fire (indraagni), the vital gases (indraavarunou), lightning and clouds (indraapooshanou) and the sun and moon (indraasomaa) may provide us peace. Here the 4 terms—indraagni—indraa-varunou—indraapoosahnou—indraasomaa—the word 'Indra' is present in all of them. It is, therefore, clear that the word 'Indra' has been used with different meanings in the "Vedas".

शन्नो॑ दे॒वीर॒भिष्ट॑य॒ऽआपो॑ भवन्तु पी॒तये॑। शँयोर॒भिस्र॑वन्तु नः॥ १७॥

—यजुः० ३६।१२

Shanno devirabhishtaye aapo bhavantu pitaye.

Shanyorabhi sravantu nah.

Meaning : (Aapah) that which helps to achieve all desires; (deveeh) the divine powers of God; (nah) for all of us; (abheeshtaye) to attain the desired result; (peetaye) to be one with God; (sham) peaceful; (bhavantu) be; (shanyo) for pleasure; (abhisravantu) may shower from all directions.

Substance : O' Lord! as water cleanse the body and removes impurities and helps to bring physical peace, similarly we want to be one with you and like physical peace we want to attain spiritual solace.

द्यौः शान्ति॑र॒न्तरि॑क्ष॒ꣳ शान्तिः॑ पृ॒थि॒वी शा॒न्तिरा॒पः शा॒न्तिरोष॑धयः॒ शान्तिः॑। वन॒स्पत॑यः॒ शा॒न्तिर्विश्वे॑ दे॒वाः शा॒न्तिर्ब्रह्म॒ शा॒न्तिः सर्व॒ꣳ शा॒न्तिः शान्ति॑रे॒व शा॒न्तिः सा मा॒ शान्ति॑रेधि॥ १८॥

—यजुः० ३६।१७

Dyouh shantirantariksham shantih prithvi shantiraapah shantiroshadhayah shantih. Vanaspatayah shantirvishve devaah shantirbrahma shanti sarvam shantih shantireva shantih saamaa shantiredhi.

Meaning : (Dyouh shantih) may there be peace in space (antariksham shaantih) may there be peace in the sky (prithivi shaantih) let peace reign on earth; (aapah shaantih) may the waters be soothing; (oshadhayah shaantih) may the herbal plants help in peace; (vanaspatayah shaantih) may the vegetation in the forests be a source of peace to all (brahm shaantih) this universe may bring us peace; (sarvam shaantih) all on this universe may be peaceful; (shaantih ev shaantih) let there be all pervading peace on this universe; (saa maa shaantih) that my peace; (edhi) may enhance but not decline.

Substance : O'Lord! may there be a blessing of peace from the heavens, space, earth, water, medicinal herbs, vegetation, this great universe and each corner of this whole world. I may find peace and only peace everywhere and the desire for peace may constantly increase and never decline.

तच्चक्षु॑र्दे॒वहि॑तम्पु॒रस्ता॑च्छु॒क्रमु॒च्च॑रत्। पश्ये॑म श॒रदः॑ श॒तं जीवे॑म श॒रदः॑
श॒तꣳ शृणु॑याम श॒रदः॑ श॒तम्प्रब्र॑वाम श॒रदः॑ श॒तमदी॑नाः स्याम श॒रदः॑
श॒तम्भूय॑श्च श॒रदः॑ श॒तात्॥ १९॥ —यजुः० ३६।२४

Tachchakshur-devahitam purastaachchukra-mucharat. Pashyem sharadah shatam jivema shradah shatam shrinuyaam sharadah shatam prabravaam sharadah shatamadinaah syaama sharadah shatam bhuyashcha sharadah shataat.

Meaning : (Tat) that supreme being; (chakshuh) is a guide to all; (devahitam) is of great benefit to learned people; (purastaat) he is the first amongst all; (uccharat) is present foremost; (shukram) that magnetic power; we, to Him (shatam) hundred; (sharadah) years; (pashyem) with his benevolence see him with wisdom; (shatam) hundred; (sharadah) upto years; (jeevem) may live. His virtues; (shatam) hundred; (sharadah) for years; (shrinuyaam) keep listening; and to those virtues (shatam) hundred; (sharadah) for years; (prabravaam) sermonising others; so that we (shatam) hundred; (sharadah) for years; (adeenaah) may not be helpless; (syaam) be; (shataat) for hundred; (bhooyah) more; (sharadah) for years; (cha) may not live a helpless life.

Another meaning of this hymn is with relation to the sun: (tat) that; (purastaat) in front; (uchharat) rising; (shukram) bright; (devahitam) inherent from God; (chakshuh) guide to the world.

O'God! be so benevolent as to guide us; (shatam sharadah pashyem) we may see for 100 years as we see today; (shatam) sharadah shrinuyaam) we may listen to His sermons for a 100 years as we are listening today—etc.

Substance : O'Lord! you are a guide to all, you help the learned people and are their benefactor, you are the source and strength of divine power—we may look upto you through the eyes of knowledge for a 100 years, we may listen to your sermons for a 100 years, we may lead a healthy life for a 100 years and we may see and hear your glory starting from eternity to birth and re-birth.

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति। दूरङ्गमञ्ज्योतिषां
ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु॥ २०॥ —यजुः० ३४।१

Yajjaagrato duramudaiti daivam tadu suptasya tathaivaiti. Durangamam jyotishaam jyotirekam tanme manah shiva-sankalpam-astu.

Meaning : (yat devam) that with divine power; (jaagratah) while awake; (dooram) far and wide; (udaiti) takes a flight; (tat u) only that; (suptasya) while asleep; (tathaa ev) likewise; (eti) moves; (tat) that; (dooram gamam) which goes afar; (jyotishaam) illuminated—i.e. the senses which evoke knowledge; (jyotih) illuminator i.e. the devotee of knowledge; (ekam) the only; (tat me manah) my mind; (shiv sankalpam) of noble thoughts; (astu) be.

Substance : O'Lord! my mind which has super strength, wanders with various thoughts in active and passive state, that mind brings knowledge to the senses, without which the senses cannot assimilate knowledge, that very mind may imbibe noble thoughts with your benevolence.

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु॥ २१॥
—यजुः० ३४।३

Yena karmaanyapaso mani shino yajne krinvanti

vidatheshu dhiraah. Yadapurvam yakshamantah prajaanaam tanme manah shiva-sankalpam-astu.

Meaning : (Yena) from whom; (dheeraah) people with firmness and patience; (maneeshinah) people with wisdom; (yajje) people who worship and are charitable; (vidadheshu = vid jyaane+ atha = beginning) with knowledge from the beginning; (karmaani) worth doing; (apasah) for karmas; (krinvanti) do; (yat) those who; (prajaanaam) created in items or in us humans; (apurvam) are unique; (yaksham) worthy of worship; (tat) that; (mey) my; (manah) mind; (shiv sankalpam astu) may be of noble ideas.

Substance : O' benevolent Lord! the mind is a unique element given by you to us humans. That mind; which guides wise people who are firm and patient and are balanced, helps in achieving wise actions. Therefore, that mind which is worthy of prayer and worship be full of noble thoughts. If we make the right use of our mind, our life can be successful, but if the mind is used for evil purpose then life can be aimless and without meaning.

यत्प्र॒ज्ञानमु॒त चेतो॒ धृति॑श्च॒ यज्जोति॑र॒न्तर॒मृतं॑म्प्र॒जासु॑ ।
यस्मा॒न्न ऋ॒ते किञ्च॒न कर्म॑ क्रि॒यते॒ तन्मे॒ मनः॑ शि॒वसं॑कल्पमस्तु ॥ २२ ॥

—यजुः० ३४ । ३

Yatprajyaanamuta cheto dhritishcha yajjotirantaramritam prajaasu. Yasmaanna-rite kinchan karma kriyate tanme manah shiva-sankalpam-astu.

Meaning : (Yat) that; (prajyaanam) source of knowledge; (ut) and who; (chetah) is conscious and; (dhritih) is patient' (cha) and; (yat) that; (prajyaasu) for people; (antah) inside; (amritam jyotih) is present like a perpetual flame; (yasmaat) for whom; (rite) without; (kinchan) whosoever; (karma) deed; (na) no; (kriyate) is achieved; (tanme manah shiva sankalpam astu) my mind may be full of noble ideas.

Substance : O'Lord! my mind i.e. the conscious means of knowledge, which gives me patience in difficult situations is within me like an eternal flame and without it I cannot raise a finger, that mind may be full of virtuous thoughts.

Here apart from calling mind as a source of knowledge; it has also been called 'consciousness'. According to modern science, mind is the nervous system which is inert or inanimate. The hymn says that my mind is not inert but conscious i.e. it is not just a nervous-system but more than that, i.e. it is consciousness or animate.

येने॒दम्भू॒तं भुव॑नम्भवि॒ष्यत् परि॑गृहीतम॒मृते॑न॒ सर्व॑म्।
येन॑ य॒ज्ञस्ता॒यते॑ स॒प्तहो॑ता॒ तन्मे॒ मनः॑ शि॒वसं॑कल्पमस्तु ॥ २३ ॥
—यजुः० ३४।४

Yenedam bhutam bhuvanam bhavishyat pari grihitam amritena sarvam. Yena yajyastaayate saptahotaa tanme manah shiva-sankalpam-astu.

Meaning : (Yen—[pronounced 'ye' as in ye (ti)] amritena)—that immortal mind; (idam) this; (sarvam) all; (bhootam) of past period; (bhuvanam) of present period; (bhavishyat) of future; (pari griheetam) has complete control of the thought process from all sides; (yen) through whom; (sapta hotaa) the seven senses—two eyes, two nostrils, two ears and one mouth—with; (yajyah) the yajna of life; (vitatah) is expanding; (tanme manah shivasankalpam) my mind may be full of good ideas.

Substance : O'Lord! that mind, with the power of its thinking process, has complete control of past, present and future. In other words, which contemplates all the three eras or periods and that mind with the help of the seven senses, namely, eyes, nose, ears and mouth are helping in the Yajna of life—that mind may be of virtuous thoughts.

य॒स्मि॒न्नृच॒ः साम॒ यजूꣳषि॒ य॒स्मि॒न् प्रति॑ष्ठिता रथना॒भावि॑वा॒राः।
यस्मिँ॑श्चि॒त्तꣳ सर्व॒मोतम्प्र॒जाना॒ं तन्मे॒ मनः॑ शि॒वसं॑कल्पमस्तु ॥ २४ ॥
—यजुः० ३४।५

Yasminnrichah saam yajunshi yasmin pratishthitaa rathanaabhaavivaarah. Yasminshchittam sarvamotam prajaanaam tanme manah shiva-sankalpam-astu.

Meaning : (yasmin) in that mind; (richah saam yajoonshi) mention of 'Rigveda', 'Saamveda' and 'Yajurveda'; (rathnaabhau) focal point of the chariot; (aaraah iva) like a saw; (pratishthitaah) are fixed together; (yasmin) in that mind; (sarvam) all; (prajaanaam) of human beings; (chittam) thought process; (otam) is sewed in; (tanme manah shiva sankalpam astu) my mind may be full of good ideas.

Substance : O'benevolent Lord! my mind where 'Rik', 'Saam', 'Yajur' Vedas are working together like spokes from the focal point of a chariot, where the thought process is embedded of each human being, that mind may be centre of auspicious thoughts.

सु॒षा॒र॒थिरश्वा॑निव॒ यन्म॑नु॒ष्या॑न् नेनी॒यते॒ऽभीशु॑भिर्वा॒जिन॑ऽइव ।
हृ॒त्प्रति॑ष्ठं॒ यद॑जि॒रं जवि॑ष्ठं॒ तन्मे॒ मनः॑ शि॒वसं॑कल्पमस्तु ॥ २५ ॥

—यजुः० ३४।६

Sushaarathi rashvaaniva yanmanushyaan neniyate abhishubhirvaajina iva. Hritpratishtham yadaji-ram javishtham tanme manah shiva-sankalpam-astu.

Meaning : (Abheeshubhih) with reins; (susaarathih) good charioteer; (vaajinah) powerful; (ashwaan) to horses; (iva) like; (neneeyate) keeps control like that; (manushyaan neneeyate) keeps control of human beings; (hrit pratishtham) remains within the heart; (yat) that; (ajiram) which is in motion and restless; (jawishtham) fast moving mind; (tanme manah shiva sankalpam astu) my mind may be full of good ideas.

Substance : O'Lord! just as a skillful charioteer controls the horses with the help of reins and takes them wherever he desires, similarly the mind within the heart is active and restless and full of energy and leads us all around. May that mind have virtuous resolutions so that we may not be mislead towards the path of evil but it may lead us to the path of goodness.

१ २ ३ २उ ३ १ २र ३ १ २र १ २ ३ १ २
स नः पवस्व शं गवे शं जनाय शमर्वते । शं राजन्नोषधीभ्यः ॥ २६ ॥

—साम० उत्तरा० १।१।३

Sanah pavasva sham gave sham janaaya shamarvate. Sham raajannoshadhibhyah.

Meaning : (Sah) that you; (nah) to us; (pavasva) may purify; (gave) for cows etc. who deliver us with consumable items; you (sham) may benefit; (janaaya) for the common people; (sham) may bless; (arvate) for the horses etc. helping to travel; (sham) bless them (raajan) O'imperial ruler; (vanaspatibhyah) for the vegetation; (sham) be useful.

Substance : Here it is prayed that God may purify our minds so that a feeling and desire of universal welfare is aroused. We may have such a pure mind that from the core of our hearts one may pray for the welfare of common people, animals and vegetation. It is prayed repeatedly that God may bless everyone.

अभ॑यं नः करत्य॒न्तरि॑क्ष॒मभ॑यं॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे।
अभ॑यं प॒श्चादभ॑यं पु॒रस्ता॑दुत्त॒राद॑ध॒रादभ॑यं नो अस्तु॥ २७॥
—अथर्व० १९।१५।५

Abhayam nah karatyantarikshamabhayam dyaavaa prithivi ubhe ime. Abhayam paschaadabhayam purastaa duttaraad abhayam no astu.

Meaning : (Nah) for us; (antariksham) for the universe; (abhayam) assurance for protection; (karat) do; (pashchaat) from an invisible place or behind; (abhayam) receive protection; (purastaat) from a visible place or in front; (abhayam) receive assurance of protection; (uttaraat) from a very high place; (adharaat) from below or from an invisible place; (abhayam) assurance of protection; (nah) to us; (astu) be.

Substance : O'Lord! with your blessings, we may have no fear from heaven and other worlds. We may not have fear from any direction.

अभ॑यं मि॒त्रादभ॑यम॒मित्रा॒दभ॑यं ज्ञा॒तादभ॑यं परोक्षा॑त्।
अभ॑यं॒ नक्त॒मभ॑यं॒ दिवा॑ नः॒ सर्वा॒ आशा॒ मम॑ मि॒त्रं भ॑वन्तु॥ २८॥
—अथर्व० १९।१५।६

Abhayam mitraad abhayam amitraad abhayam jyaatad abhayam parokshaat. Abhayam naktam abhayam divaanah sarvaa aashaa muma mitram bhavantu.

Meaning : (Nah) we; (mitraat) from our friends; (abhayam) safe; (amitraat) enemy; (abhayam) safe; (jyaataat) whom we know; (abhayam) safe; (parokshaat) those who we do not know; (abhayam) may not fear; (naktam abhayam) we may not fear darkness of the night; (divaa abhayam) fearless in the light or day; (sarvaah) all; (aashah) directions; (mum) mine-ours; (mitram) friend; (bhavantu) be.

Substance : O'Lord! with your kindness, grant us happiness from friends, known and unknown, day and night. Nothing should be inauspicious from any quarter. We may come in contact everywhere only with virtuous and good people, those who are auspicious to all may be good to us as well. There is a special meaning here of protection from friend, from known and from day-light. One is careful from an unfriendly persons, but is not alert from a friend. He may stab you at the back winning your confidence. One is careful from an unknown person but a known person may try to cause damage. One keeps guard during the night but one is not careful during the day—therefore, in this Vedic hymn the prayer is for safeguard from the possible fear (damage) which may be overcome from friends, known, day-light and unknown ones.

(End of the auspicious hymns of peace)

ATHA SAAMAANYA PRAKARANAM

[Elementary directions-procedure]

Initial instructions—in the words of Sanskar Vidhi

Performance noted below should be done in all ritual ceremonies. Wherever anything special has to be done will be indicated before hand. Whatever has not to be done or whatever has to be done more than normal will be directed at the relevant place.

The place of performing 'Yajna' : The place where yajna is performed should be clean and pure. The air should be pure, the place where yajna has to be performed should be neat and clean and should be free from any disturbance.

'Yajnashaala' or the 'Yajnamandap' or the Yajna pavilion: This should be of a maximum of 16 hands (8 yards square and atleast 8 hands square i.e. 4 yards square). If the soil of the ground is dirty, then the 'yajnashaala' should be two hands (1 yərd) deep and in case of the 'vedi' (altar) to the proportion of the depth of it, the ground should be dug and the dirty soil removed and replaced with clean soil. If the 'yajnashaala' is made of sixteen hands square, then there should be twenty pillars and if it is made of eight hands square, then it should be twelve pillars. There should be a roof resting on the pillars over the whole area. The height of the roof of yajnashaala should definitely be of ten hands and there should be four entrances on the four sides. Flag should be tied on all corners and it should be decorated with leaves etc. The yajnashaala should be cleaned with a brush daily, and should be anointed with cow-dung and water. It should be decorated with 'kum kum' (red cosmetic

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(**Note :** The term 'hand' is equal to half a yard or 18 inches and angula is equal to half an inch).

mark) 'haldi' (turmeric) and 'maida' (powder of wheat or rice) by drawing different lines. It is important that all men should pray through yajna for the well-being of all beings who are their own as well as those who are not their own. For this purpose, they should offer the oblation of sweet smelling and fragrant herbs.

Dimension of the 'Yajnakunda' : The 'yajnakunda' should be of four hands square if one lakh oblations are to be dropped therein. It should be four hands deep but the bottom should be ¼th of the top end i.e. one hand square. Thus the dimensions of the 'kunda' will be according to the number of oblations to be dropped. If there are more oblations to be offered then the space of the kund should be increased by adding 2 hands square i.e. in offering two lakhs of oblations the kund should be proportionately 6 hands square. The bottom should be ¼th of the upper surface. If 50,000 oblations are to be offered, then there should be one hand reduced, i.e. the kund should only be 3 hands square and to the same standard in depth. If 25,000 oblations are to be offered then the kund should be 2 hand square and the depth be to the same extent. The bottom should be ½ hand. Upto 10,000 oblations it should be the same i.e. 2 hand square to the same extent deep with the bottom of ½ hand. If the oblations to be offered are upto 5,000, the kund should be 1½ hand square and to the same extent deep but the bottom should be of 8½ angulas.

The above dimensions of the fire pit for oblations (kund) are only for special offerings of ghee. If the offerings are 2500 in number of sweet milk cake or 'kheer' (sweet mixture of milk and rice) in addition to 2500 oblations of ghee; the kund should be 2 hands square and 2 hands deep with the bottom of ½ hand. If the offerings are 1000 in number of ghee; the kund should not be less than 1¼ hand square and 1¼ hand deep. The bottom should be of ¼th of the upper surface. In all these kunds, there should be 3 zones (mekhalas) of 15 inches each 5 inches high. These 3 zones should be constructed from the ground floor of the yajnashaalaa within which the Yajna is performed and not of the kund raised upward. The first of 3 zones should be 5 inches high and 5 inches wide. The same should be the scale of the 2nd and 3rd 'mekhalas'

Wood-fuel : Palasha (butra frondosa), shami (mimosa suma), banyan (ficus religiosa), gular (ficus glomerata), aamb (aam) (mango tree), bilva (aegle marmelos) are the woods prescribed as the wood-fuel for the yajna. The wood-fuel sticks should be kept after cutting them into pieces in proportion to the area of the 'yajna vedi'. These wood fuels should not be infected by worms, or produced in a dirty soil and spoilt. These should be examined thoroughly and should be arranged squarely in the middle of the kund.

Articles used for 'Homa', the oblation fire—4 kinds : *(The first—fragrant items)* kasturi (musk), keshar (rotileria tinctoria), agar (aquilaria agellocha), tagar (tebernamutan caronaria), shveta chandan (white sandal wood or powder), ilayachi (feronia elephantum), jayphala (nutmeg) and javitri (mace) etc. *(The second—nutritous items)* ghee, milk, fruit, herbal roots, cereal, rice, wheat and urada (phaseolus radiatus). *(The third—sweet items)* sugar, honey, dates etc. *(The fourth—medicinal plants)* somalata i.e. giloya (cocculus cordifolius) etc., herbs.

'Sthalipaaka' the cereal preparation : Cooked rice and urada, (phaseolus radiatus), khir, (the rice cooked in milk and sugar), laddoo (small round sweetmeat prepared in ghee with powder munga and sugar), mohanbhog—a kind of sweet-meat prepared with flour of grain and ghee and sugar should be prepared.

Method of preparing 'paak' for 'charu' for 'homa', the oblation fire—

(ओम् अग्नये त्वा जुष्टं निर्वपामि)

Om agnaye twaa jushtam nirvapaami.

Meaning : Whatever offerings have to be offered; each oblation will contain such quantity of rice etc. which can be covered in our hand by closing the fingers over the palm, with such 4 helpings of rice.

(ओं अग्नये त्वा जुष्टं प्रोक्षामि)

Om agnaye twaa justhm prokshaami.

Meaning : Cleaned and washed with water, it should be cooked on the fire properly. When this has to be taken in another pot for the sake of 'homa' oblation fire, it should be taken away from the pot for boiling and be kept safely and hot ghee be poured on it.

Utensils for Yajna : Utensils should be specially of silver, gold or wood.

The following items should be collected and kept for performing yajna—

1. Pit for oblation fire, 2. Four small plates for articles for putting in oblation fire, 3. Four ordinary small bowls, 4. One large bowl for ghee, 5. Four small spoons, 6. One large spoon, 7. 125 gms. or ½ kg. ghee, 8. Incense stick and one or two packets of mix of herbal medicinal items for putting into the oblation fire (samagri), 9. Wood-fuel of sandalwood, mango tree or butra froudosa (palaash), 10. Four earthen lamps, 11. Little cotton for making wicks, 12. Camphor, 13. Two boxes of match box, 14. Hand operated fan, 15. Metal utensil full of water, 16. Four sacred threads (Yajyopaveet), 17. Flour, turmeric powder, mixture of turmeric and lime powder (roli) for decorating the altar, 18. Six mats, 19. Two garlands, 20. Some sweets.

Yajna, whether small or large-few changes can be made in the materials keeping in view the above items. In performing daily oblations, that much material of ghee, samagri is not required. In weekly congregations some more material is required and in formal oblations of sanskaars, the above mentioned items would be worth collecting for convenience.

A separate direction will be given for each sanskar where whatever items required in each ceremony, apart from the above mentioned; will be identified.

The job of those who perform Yajna and their seating arrangement

The meaning of 'Ritwij' is the person who conducts the yajna according to prescribed procedure. Their numbers can reach upto 16 but generally in yajnas, four are sufficient. These four are 'Hotaa', 'Adhvaryu', 'Udgaataa' and 'Brahma'. In ordinary yajnas where husband and wife and the priest participate, there should be six seats. The seat of the performer of the yajna being west, he faces east. On the right side of the performer is the seat of his wife or the performer's seat could be in the south as well, then he sits facing north. As already mentioned that if there are four priests with that of the titles of 'hotaa', 'adhvaryu', udgaataa and 'brahma', the seats of these four priests should be arranged on four sides of the 'yajna vedi' in a manner that 'hotaa' be in the west keeping his face towards east, 'adhvaryu' sits in the north facing towards south, 'udgaataa' sits in the east facing towards west and 'brahma' should take his seat in the south facing towards north. The performer and 'hotaa' or performer and 'brahma' can sit in the same direction.

The seat of the 'yajmaan' or the performer of yajna is the seat of resolution. He is initiating the yajna with a certain purpose or vow. The job of the hotaa is to prepare the broad sketch of the yajna, he has to see that in this whole process there is no mistake. The meaning of 'adhvaryu'-'dhvar' means not to allow violence. The 'hotaa' has prepared the work procedure, the job of the 'adhvaryu' is to give it a shape, it is his responsibility to see that whatever scheme or sketch that has been planned by the 'hotaa' is complete, there should be no fault. If there is any slip or omission then it is the 'adhvaryu' who will advise 'hotaa' to rectify that lapse. 'Adhvaryu' has to be alert so that there may not be any slip or oversight in the procedure. This is his job. Whatever plan has been prepared by 'hotaa', it is the job of 'adhvaryu' to bring it to the notice of the 'hotaa' if there is any mistake. The job of 'udgaataa' is to recite the vedic hymns in a melodious voice. He is called 'udgaataa' because others in the assembly may join him in reciting the hymns. The job of 'brahma' is to sit calmly and examine the total process. If the total process is in order then 'brahma' will just observe silently, but if he finds any fault then he will stop the flow and rectify. After everyone is seated according to prearranged plan :

Ritvigvaran[1]

Appointment of the yajna priest

Special note : The procedure of 'Ritvigvaran' can also come before 'Ishwar-stuti-prarthnopaasnaa.' In that case it is not necessary to do this here.

Request by the performer (yajmaan) of the yajna—

(ओमावसोः सदने सीद।)

Omaavasoh sadne seed—O Lord! (vasoh) for the yajna: (sadne) on the seat; (aa-seed) please be seated.

In the name of God I request you to take your seat in the yajna till its completion.

The priest (ritvij) replies—

(ओं सीदामि।)

Om seedaami—Yes Sir, I will take my seat.

The performer (yajmaan) speaks—

(अहम् अद्य उक्त-कर्म-करणाय भवन्तं वृणे।)

Aham adya ukt-karma-karnaay bhavantam vrine—I accept you for the performance of this karma. (in place of karma one can identify the karma and speak that).

The priest (ritvij) answers—

(वृतोऽस्मि।)

Vritosmi—I accept.

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[1] It is proper from the point of view of decency that whosoever we select as a priest, should be requested that he should take his seat as chief of the ceremony. In all societies this is the right procedure.

[Aachaman-mantra]

Procedure of sipping water in the three mantras[1]

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

Om amrito pastaran masi swaahaa—(om) o saviour; (amrit) nectar like God: you; (upstaranam) are like a cover-sheet; (asi) is; (swaahaa) I am aware of this reality.

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

Om amrita pidhaan masi swaahaa—(om) O saviour; (amrit) nectar like Lord: you; (apidhaan) like a cover-sheet; (asi) be; (swaahaa) I am aware of this reality.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयताम् स्वाहा ॥ ३ ॥

Om satyam yashah shreermayi shree shraytam swaahaa—(om) O protector Lord! (satyam yashah) fame due to truth; (satyam shreeh) prosperity due to truth; (mayi) in me; (shreeh) in the shape of wealth; (shrayataam-shree shraye) may accept patronage.

This water is a means of protection from below, from above. May truth, fame and wealth be always with me.

[Anga-sparsh mantra]

Mantras of touching the limbs

The process of sipping water from the palm is known as "aachaman". After performing 'aachaman' by reciting the above 3 mantras, take a little water in your left palm and with the 2 middle fingers of the right hand touch the water in the palm. First

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1. The substance of the procedure of sipping water is that the performer, priest and all those present in the sanskar should sit with a sentiment of reverence that they are sitting in the lap of divine God. In this manner they vow sitting in the exalted seat that if you desire fame it should not be a false fame, they should desire the fame through truth and honesty. Similarly the vow that whatever wealth they desire should be earned out of truth and honesty; and that which is earned through dishonesty and fraud will not remain.

touch the right and then the left limbs of the body; recite the following mantras with reverence along with prayer to God to remove any defects in those limbs of the body :

(ओं वाङ् मऽआस्येऽस्तु।)

Om vaang mey aasyeastu—Touch the mouth after reciting this mantra—(om) O Lord! protector of knowledge; (mey aasye) in my mouth; (vaak) the power of speech; (astu) may always be present.

(ओं नसोर्मे प्राणोऽस्तु।)

Om nasormey praano astu—In the mantra, touch both the nostrils of the nose—(om) O Lord! source of life!; (mey nasoh) in both of my nostrils; (praanah) life force; (astu) may be present.

(ओम् अक्ष्णोर्मे चक्षुरस्तु।)

Om-akshnormey chakshur astu—Touch both the eyes during this mantra—(om) Lord! you are my guide; (may akshanoh) in my both eyes; (chakshuh) vision; (astu) may be present.

(ओं कर्णयोर्मे श्रोत्रमस्तु।)

Om karnayormey shrotram astu—Touch both the ears in this mantra—(om) Lord! who listens to the prayers of his disciples; (mey karn) in my both ears; (shrotram) the power of hearing; (astu) may be present.

(ओं बाह्वोर्मे बलमस्तु।)

Om baahormey balam astu—Touch both the arms in this mantra—(om) O Lord! the source of strength; (mey baahor) in my arms; (balam) strength; (astu) may be present.

(ओम् ऊर्वोर्मऽओजोऽस्तु।)

Om urvoma ojoastu—In this mantra touch the thighs—(om) a Lord! the provider of valiance; (may urvo) in my thighs; (ojah) gallantry; (astu) may remain.

(ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु।)

Om arishtaani meangaani tanustanvaa mey sah santu—

In this mantra sprinkle water so that it may touch all parts of the body—(om) protect us from all sickness O Lord!; (mey angaani) my limbs; (arishtaani) remain healthy; (mey tanoh) my body—all parts of the body; (tanvaa) in shape; (sah) together; (santu) may remain-may develop and be robust.

[Aganyaa-dhaan mantra]

Mantra for lighting the fire in the vedi

With this mantra and with the help of the flame from the earthen lamp or with a match-box light the camphor or with cotton-wick light the fire in the prearranged wood-fuel in the pit for oblation (havan-kund).

ओं भूर्भुवः स्वः। ओं भूर्भुव॒ः स्व॒र्द्यौरि॑व भू॒म्ना पृ॑थि॒वीव॑ व॒रि॒म्णा।
तस्या॑स्ते पृथिवि देवयजनि पृ॒ष्ठे॑ऽग्निम॑न्ना॒दम॒न्नाद्या॒याद॑धे॥
—यजुः० ३।५

Om bhur bhuvah swahah. Om bhur bhuvah swadyou riva bhoomnaa prithiveevavarimnaa tasyaastey prithivi devayajani pristhey agnimannaa damannaa dyaayaa dadhey.

Meaning : (Om) O'protector of all; you (bhooh) the creator of existence; (bhuvah) the creator of the expanse of existence (swah) the objective of expansion is happiness-the giver of all this. In other words the all-protecting divinity is existent, conscious and all bliss i.e. bhooh-bhuvah-swah (dyouh) sky or ether; (iv) as; (bhoomnaa) decorated with abundance, in the same manner; (prithivee) this earth; (va) also; (varimnaa) with this aim that it may be full of excellence; (tasyaah) that; (tey) yours; (prithivee) O'Earth!; (devayajani) where the Gods are worshipped to that; (prishtey) on the back side; (agnim) to the sacrificial fire; (annaadam) for consuming the fire; (annaadyaay) offerings; (aadadhey) I establish.

Substance : O'Lord! as the sky is full of abundance and looks beautiful in space, in the same manner this earth may become splendid with excellence, with this purpose the fire may assimilate and spread the same on this earth in subtle form. I light this fire for establishing the expanse of the same since it is the character of fire that whatever is offered to it; expands and distributes in all corners of the world.

[Agni-pradeepta mantra]

Mantra while lighting the fire

After reciting the above mantra and placing the fire lit cotton wick in the pit for oblation; recite the following mantra for lighting the fire. If necessary, use a fan so that it may catch on the wood-fuel :

ओम् उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्त्ते सꣳसृजेथामयं च।
अस्मिन्त्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत॥
—यजुः० १५।५४

Om udbudyaswaagne prati jaagrihi twamishtaa poorte sagwam sri jethaa mayancha. Asmint sadhaste adyutta rasmin vishve devaa yajamaa nashcha see da ta.

Meaning : (Agne) addressing fire!; (twam) you; (udbudhyasva) rise and awake; (prati jaagrih) always keep aflame; (twam) you O'fire; (ayam cha) and this performer; (ishtaapurte-isht=desirable-that whom we desire, aapoort=those tasks which have been accomplished) such tasks which you desire to fulfil or you have already accomplished those; (sansrijeyaam) create-like new jobs accomplished with the cooperation of each other; (asmin) in this; (sadhasthe) in the Yajna; (adhi) and; (uttarasmin) better than this place or in the yajna; (vishve devaah) all learned people; (yajamaanashcha) and the performer; (see-da-ta) sit together.

Substance : O'Lord! may this fire be lit and the performer alongwith the fire in the yajna, both with mutual cooperation, may perform various activities in the spirit of this yajna. Such tasks which they desire to accomplish or such which they have already accomplished; may be achieved in the spirit of the yajna.

Every great work is undertaken with the lighting of fire in the yajna. The fire in the yajna is like a symbol of such sentiment where any accomplishment of work is required. The containing of fire signifies the sentiment of zeal, passion and sharpness with which man should involve himself in work. For successfully completing the work, there should be fire in the heart for achieving it, the meaning of yajna is to involve oneself in the spirit of yajna i.e. with selfless zeal, enthusiasm and passion like the fire.

[Samidaa-dhaan]

Offering of 3 wood-sticks

When the fire catches the wood-sticks in the pit of oblation (havan kund) then, three wooden sticks either of sandalwood, mango tree etc. which are 8 fingers in length be dipped in ghee and be offered to the fire one by one with the chanting of each of the mantras mentioned below :

ओम् अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ।।इदमग्नये जातवेदसे—इदन्न मम ।। १ ।।

Om ayant idhma aatmaa jaatave dastene dhyasva var dhasva che dhavar dhayaa chaasmaan prajayaa pashu bhibrahma varchase naannaa dye nasame dhaya swaahaa idam agnaye jaatave dase-idanna mum.[1]

(Make an offering of one wood-stick in the fire)

Meaning : (hey jaatave das) O'fire, you are present in all substances. You light all substances which exist; (ayam) this;

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[1] 'Idam na mum'—Shri Yudhishtir Mimansak opines, 'this part is included in all the mantras. This is recited by the performer as a selfless worship of God'.

Shri Sudarshan Acharya comments on the above that "Swaahaa" and "Idam na mum" are recited by the performer not for self but for God. This may not be a part of each mantra.

(idhma) wood-stick; (tey) yours; (aatmaa) is a body or is a means to keep your dynamism; (ten) with that; (ishyasva) may light; (vardhaswa) come forward; (cha) and; (vardhaya) move us forward; (it) positively; (ha) also; (asmaan) us; (prajayaa) with people; (pashubhih) with animals; (brahm varchasen) with divine light; (annadyen) with foodgrains and; (aadi) i.e. whatever are our desires apart from what all has been mentioned, with them; (samedhay) make us prosperous; (idam) this offering; (agnaye) is for the fire; (jaatave dase) is for God; (idam) this; (na mum) is not for me.

Substance : From material point of view, when the fire is lit it brings light and its soul and body is the wood fuel. The fire is lit as the wood fuel catches fire and with the offering of ghee it spreads. While performing yajna it is prayed that as this material fire after being lit spreads into flames, similarly as the fire spreads through wood, we may prosper in life with material means and as like the fire spreads, we may prosper. Here there are two words which are of significance—'vardhasv' and 'vardhay'—which means you move forward and progress and help us to move forward and progress.

From the spiritual point of view, we pray that O'Lord! just as the fire which with the help of wood progresses and spreads

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After the end of each mantra "Idam na mum" is recited. These words can be called the core or the life of vedic culture. The whole thought process of yajna is the thought of sacrifice. Yajna is a symbol of sacrifice. When we say that the people of a slave country sacrifice their lives for the freedom of their country-this obviously means that love of country is like a yajna. While addressing fire etc. the priest offers samagri and ghee to the fire, whatever drops are left in the oblation spoon are offered in the vessel-full of water, i.e.—'Idam na mum'—this is also not mine. Whatever is left is also not mine. It belongs to society-this is the sentiment and spirit in 'Idam na mum'. The spirit of 'Idam na mum' is the height of selflessness and sacrifice, this is the great ideal of vedic culture which placed this ideal before every individual for his progress. The man of today is full of selfishness; the man of vedic culture, for whose benefit and development, sanskaars are performed, is an example of selflessness.

to achieve its aim, similarly with your blessings and the consumable substances which you have provided, we may progress in our spiritual life.

ओं समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्। आस्मिन् हव्या जुहोतन स्वाहा॥ इदमग्नये–इदन्न मम॥ —यजुः० ३।१

Om samidhaagnim duvasyataghritair bodhayataatithim aasmin havyaa juhotana swaahaa idam agnaye-idam na mum.[1]

Meaning : (Agnim) to the fire; (samidhaa) through the wood-fuel; (duvasyat) increase; (atithim) this guest like fire; (ghritai) with the help of ghee or samagri etc. which help to intensify fire; (bodhayat) awaken; (aa+asmin) in this from all directions; (havyaa) proper material used in the havan; (juhotana) perform havan; (idam) this; (agnaye) is for the fire; (idam) this; (na mum) is not mine.

Substance : Just as a guest is happy after being served with rich food; similarly, with the offering of woodsticks, ghee and samagri; the fire bursts into flames. Just as the host is content and satisfied after serving food for his guest, he does not have a feeling of "mine" while serving the food; similarly, the priest while offering oblation prays to God that whatever is with me, all is yours-nothing is mine-"Idam na mum". Man should consider this world like a yajna where all is His, nothing is mine-one should go through life with the sentiment and spirit of "Idam na mum".

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन। अग्नये जातवेदसे स्वाहा। इदमग्नये जातवेदसे–इदन्न मम॥ —यजुः० ३।२

Om susamidhaa yasho chishe ṭeevram juhotana agnaye jaatave dase swaahaa idam agnaye jaatave dase-idam na mum.

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[1] In this mantra, the wood-stick is not offered in the fire. Therefore, many learned Arya men opine that the part "Swaahaa'. "Idam Agnaye"-"Idam na mum" should not be recited. The opinion of Shri Yudhishtir Mimansak is that the reciting of the above mantra itself is adorable.

(Offer the second wood fuel to the fire after reciting the two mantras)

Meaning : (susamidhaay—su-sum+iddhaay) well lit; (shochishe) glittering; (jaatave dase) present in all substances; (agnaye) for the fire; (teevram) self mortified (ghritam) ghee; (juhotana) perform havan; (idam) this oblation; (agnaye) is for the fire; (jaatavedase) is for God and humanity; (idam) this; (na mum) is not for me.

तन्त्वा॑ स॒मिद्भि॑रङ्गिरो घृ॒तेन॑ वर्द्धयामसि। बृ॒हच्छो॑चा यविष्ठ्य॒ स्वाहा॑॥ इदमग्नयेऽङ्गिरसे—इदन्न मम। —यजुः० ३।३

Om tantvaa samid bhi rangiro ghriten navardhayaa masi. Brihachcho chaayavishthaya swaahaa. idam agnaye angirase-idam na mum.

(Offer the 3rd woodstick for oblation with this mantra)

Meaning : (angirah—agi gatou) O' fire, which is universal and dynamic (tam twaam) that for you; (samid bhih) and with wood-fuel; (ghriten) with ghee; (vardha yaamasi=vardha yaamah) we intensify; (yavishtya—yu mishrane amishshrane) you who is pre-eminent in building and destroying substances; (brihat) very: (shochaa) is radiant; (idam) this is; (agnaye) for the fire; (idam) this; (na mum) not for me.

Special Note : It is worth considering two points in these four mantras. Each mantra ends with "Swaahaa" and "Idam na mum". These two will be in use in the later mantra as well. In the exposition of the Vedic words, "swaahaa" means—'swaahe tyetat su aaheti' means that whatever is a beautiful statement, it is known as 'swaahaa'. From this point of view, the meaning of 'swaahaa' is 'sookti'—beautiful utterance is called 'swaahaa'. Each mantra is a beautiful utterance, and a beautiful statement—therefore, at the end of each mantra, the word "swaahaa" is used. Just as "swaahaa" is an expression of emotions, similarly in Agnihotra "Idam na mum" is used mostly in every mantra. "Idam na mum" means this is not mine. In Vedic philosophy, one has to say countless times "this is not mine", "this is not mine." Today when everyone is involved in the problem of "mine" and "mine", every problem has become a cause of "mine". In such a situation the message of "this is not mine" is a unique and unprecedented message for mankind. This is what is engraved in each and every mantra of vedic philosophy.

5 oblations reciting 'ayan ta idhma aatmaa'

After lighting the fire (Samidaa-dhaan) and chanting 4 mantras with 3 oblations in the ceremony, and adding wood fuel; prepare items for this ceremony. Have a big saucer where 1/12 tola (1 tola=11.6 gms) ghee is kept so that 5 oblations can be performed reciting the following mantra. There is a special reason for performing 5 oblations. In this mantra, it is prayed that besides the people, animals, God and edibles; whatever desires we may have should be fulfilled. The desires are 5 in number therefore this mantra is recited 5 times :

ओम् अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ।।इदमग्नये जातवेदसे–इदन्न मम ।। १ ।।

Om ayant idhma aatmaa jaatave dastene dhyasva vardhasva che dhwardhaya chaasmaan prajayaa pashu bhi brahma varchase naanna dye nasmedhaya swaahaa. Idam agnaye jaatave dase-idam na mum.

[Jal-Sinchan]*

Ceremony of sprinkling water around the vedi where the fire is lit.

The following mantra should be recited taking water in the palm and sprinkled in 4 directions namely, East, West, North and South around the altar.

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* **The aim of water sprinkling**—there are 2 objectives of this ceremony. The general objective is that the fire-lit kund be free from insects coming from outside, thereby burning themselves; therefore a passage is made around the kund and that passage is poured with water. The second aim

ओम् अदितेऽनुमन्यस्व ॥ —गोभि० गृह्य० १।३।१

(Om adite nu manya swa)

Direction : Sprinkle water in the direction of east.

O'Supreme Divine! this is for your approbation.

ओम् अनुमतेऽनुमन्यस्व ॥ —गोभि० गृह्य० १।३।२

(Om anumate numanya swa).

Direction : Sprinkle water in the direction of west.

O'Lord! this is for your approbation.

ओं सरस्वत्यनुमन्यस्व ॥ —गोभि० गृह्य० १।३।३

(Om saraswatya numanya swa).

Direction : Sprinkle water in the direction of north.

O'Omniscient Lord! please approbiate the approbation.

ओं देव॑ सवि॒तः प्रसु॑व य॒ज्ञं प्रसु॑व य॒ज्ञप॑ति॒ं भगा॑य।
दि॒व्यो ग॑न्ध॒र्वः कै॑त॒पूः केत॑ं नः पुनातु वा॒चस्पति॒र्वाच॑ं नः स्वदतु ॥
—यजुः० ३०।१

Om dev savitah prasu va yajyam prasu vayajyapatim

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is slightly deeper-symbolic! presuming yajna-kund to be the replica of earth; it is encircled with water from all directions which signifies that the earth is surrounded by sea from all sides.

The recital of 'Ayanta idhma aatmaa' 5 times before water sprinkling—in this mantra it is prayed that as ghee intensifies the fire flame in the fuel, similarly the performer should prosper in wealth, animals and people. This prayer of water sprinkling through mantras is the approbation of 5 divine powers namely unity (aditi) magnanimity (anumati), knowledge (saraswati), Sun (savita) and celestial bodies (gandharv).

The word 'diti' is constructed with the word 'doe avkhandaney' that which can be split or divided. The meaning of the word 'aditi' is which cannot be divided or is indivisible. The fact which is being presented for agreement should be agreeable to all, there should be complete unanimity—namely the performer may prosper—this fact. Therefore it is said aditi i.e. this proposal may be accepted unanimously; anumati i.e. it is requested that all in general may confirm it; saraswatye i.e. all learned people may approve it; the Sun, the celestial bodies and the divine powers all may approve this in a melodious voice.

bhagaay. Divyo gandharvah ketapooh ketam nah punaatu vaachaspatir vaacham nah swadatu.

Meaning : With this mantra sprinkle water in all directions around the altar. (dev) O'Lord with divinity! (savitah) the creator of all (yajyam) to the yajna (prasuv) initiate and promote (yajyapatim) to the performer (bhagaay) for prosperity (prasuv) promote (divyah gandharvah—gaam prithiveem dhaarayteeti gandharvah) with whose assistance the earth is stable. (ketapooh) the creator of pure knowledge (nah) we (ketam) all knowledge (punaatu) may purify and (vaachaspatih) lord of speech (vaachan) to speech (swadatu) may be pleasant.

[Aaghaara aavaajya aahuti—2][1]

ओम् अग्नये स्वाहा ।। इदमग्नये–इदन्न मम ।। —यजुः० १०।५

(Om agnaye swaahaa. Idam agnaye idam na mum).[2]

Direction : with this perform oblation on the north side of the altar.

ओम् सोमाय स्वाहा ।। इदं सोमाय–इदन्न मम ।। —यजुः० १०।५

(Om somaaya swaaha. Idam somaaya idam na mum).

Direction : with this offer oblation on the south part of the altar.

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1. In place of 'aaghaar aavajyah aahuti' it should be 'aaghaar aahuti' this is the opinion of Sh. Yudhishtir Mimansak. Shree Sudershan Acharya does not agree with this. He opines that the combination of 'aaghaarau+ aajyaahuti' makes one word. Therefore 'aaghaaraavaajyaahuti' is the right recital. Mr. Yudhishtir Mimansak says that the main oblation of 'aaghaaraahuti' is done in the beginning and 'aajyabhaagaahuti' of the main oblation is done in the end.

2. Shri Yudhishtir Mimansak says that according to the ancient scriptures of the cult of religious rituals the order of the mantras is:

   Om prajaapataye swaahaa, Om indraaya swaahaa, Om agnaye swaahaa, Om somaaya swaahaa.

   In this order. Mr. Sudershan Acharya has repudiated this and has cited the photoprint of the 2nd and revised edition of Sanskaar Vidhi by Rishi Dayanand in his preface of this edition.

[Aajya bhaagah aahuti—2]

ओम् प्रजापतये स्वाहा॥ इदं प्रजापतये—इदन्न मम॥

—यजुः० २२।३२

(Om prajaapataye swaahaa. Idam prajaapataye idam na mum).

Direction : Offer oblation in the centre part of the altar.

ओम् इन्द्राय स्वाहा॥ इदमिन्द्राय—इदन्न मम॥—यजुः० २२।६

(Om indraaya swaahaa. idam indraaya idam na mum).

Direction : Offer oblation again in the centre part of the altar.

Meaning & substance : This is the oblation for fire, moon, the creator Lord Brahma and the sun. These 4 oblations start with the offering for fire and reach upto the sun. Fire is the "aadi" the beginning and Sun is the "ant" the end. The meaning of indra is sun. The object of the performer is to begin the form of fire and reach to the form of Sun. It is necessary that with the "moon" (peaceful and cool), water is kept to contain the fire, therefore water is sprinkled all around the fire in the yajna. The peaceful form "soma" is kept alongwith 'agni' for the performer who with the blessings of God is worshipping with the aim of reaching the 'Sun' (Surya).

[Vyaahriti aahuti—4][1]

4 Vyaahriti aahuti offerings should be made after 2 each 'aaghaar aavajya aahuti' and 'aajya bhaagah aahuti' namely :

ओं भूरग्नये स्वाहा॥ इदमग्नये—इदन्न मम॥

(Om bhuragnaye swaahaa. Idam agnaye idam na mum).

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1. The disposition in the sanskaar vidhi, before the 4 oblations seems to be that whichever sanskaar has to be performed, first recite upto 'Om agnaye swaahaa, somaay swaahaa, prajaapataye swaahaa, indraay swaahaa' from the chapter on elementary directions in 'aagharvaajya bhaagah aahuti'; after this whichever sanskaar has to be performed, mantras may be recited relating to that ceremony. The term "main oblation fire" (pradhaan homa) is related to that particular sanskaar

ओं भुवर्वायवे स्वाहा॥ इदं वायवे–इदन्न मम॥

(Om bhurvaayave swaahaa. Idam vaayaave idam na mum).

ओं स्वरादित्याय स्वाहा॥ इदमादित्याय–इदन्न मम॥

(Om swaraadityaay swaahaa. Idamaadityaay idam na mum).

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा॥

इदमग्निवाय्वादित्येभ्यः–इदन्न मम॥

(Om bhurbhuvah swaragni vaayavaa dityebhyah swaahaa. Idamagni vaayavaa dityebhyah idam na mum).

Meaning of these 4 offerings : (Bhuh) the earth-colloquial (agnaye) for the fire (swaahaa) I make an oblation (bhuvah) celestial bodies-colloquial (vaayavaa) for the wind (swaahaa) I make an oblation (swaahaa) sun-colloquial (aadityaay) for the sun I offer an oblation (na mum) it is not for me.

[Swishtakrit homa aahuti][1]

After above 4 oblations with ghee following mantra should be recited with oblations of ghee or cooked rice.

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद् विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते–इदन्न मम॥ —आश्व० १।१०।२२

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which is meant for a specific purpose. After reciting the mantras relating to that sanskaar; then recite mantra from 'aagharaavaajya bhaagah aahuti' and offer final oblation so that there is a unision in the main oblation fire and the final oblation.

[1] Shri Yudhishtir Mimansak says that in the mantra of 'swishtakrit' oblation; with the direction of "what is performed more" and "what is performed less" the prayer is for su+isht i.e. the prayer of noble effort. The place of this mantra is towards the end. Thus the place of this mantra is at the end of the karma which is clear from the meaning.

Om yadasya karmano atya reericham yadwaa nyoon mihaakaram. Agnishtat swishtakrit vidyaat sarvam swishtam suhutam karotu mey. Agnaye swista krite suhuta hute sarva praayashchitta huteenaam kaamaanaam samardhayatre sarvaannah kaamaanth samardhaya swaahaa. Idam agnaye swishta krite idam na mum.

Meaning : (Asya karmanah) this performance (yat) that (ati areericham) performed more out of ignorance (yat vaa) or (ih) here, (nyunam akaram) less than required (tat) that (su-isht-krit) performed with proper feeling (agnigh) take us forward O'Lord! (vidyaat) please believe me O'Lord! (may) mine (sarvam) all (su+ishtam) noble effort (suhutam) oblation performed as prescribed (karotu) do (su+isht+krite) O'Lord! who helps to accomplish noble efforts (su+hut+hute) who helps with all oblations in the yajna (sarv+praayashchith+aahutinaam) oblations are offered for penance for those (kaamaan agnaye samardhyitre) Lord who fulfils all passions and leads towards progress (nah) our (sarvaan) all (kaamaan) the desires (samardhay) fulfil (swaahaa) I beseach with these sentiments (idam) this surrender of self (su+isht+krite) who fulfils all wishes (agnaye) is for God (idam na mum) there is nothing mine, whatever desires are fulfilled are also dedicated to God. Many thinkers advise that after this mantra, the yajya should end; but we have reproduced as given in the Sanskaar Vidhi.

Oblation to God with silent prayer

praajaapatya aahuti

ओं प्रजापतये स्वाहा॥ इदं प्रजापतये—इदं न मम॥

—पार० गृह्य० १.११३

(Om prajaapataye swaahaa. Idam prajaapataye idam na mum).

Meaning of this silent oblation : The reason of this silent oblation according to established practice is that whatever mantras have been recited till now should be specially pondered and assimilated in the mind.

[Pavmaani aahuti—4]

ओं भूर्भुवः स्वः। अग्न आयूंषि पवस आ सुवोर्जमिषं च नः॥
आरे बाधस्व दुच्छुनां स्वाहा॥ इदमग्नये पवमानाय—इदन्न मम॥
—ऋ० ९।६६।१९

Om bhur bhuvah swah. Agna aayunshi pavasa aa suvorjamisham cha nah. Aare vaadhasva ducchunaam swaahaa. Idam agnaye pavamaanaaya idam na mum.

Meaning : (bhooh) replica of existence being i.e. that who is the Lord of existence. (bhuvah) who does not only exist in being, but is coming in action—becoming—that who (swah) after reaching the stage of "becoming", whose end is—bliss—such as He is (agne) O'blissful God! (hah) for us (pavse) for us to lead a pure life (aayunshi) long life (oorjam) strength and energy (isham) edibles and other consumable articles (aasuv) may produce and (ducchunaam-duh+shu gatau) of evil thoughts (aare) keep away (vaadhasv) remove and create obstacles.

Substance : O'omnipresent and omnipotent God! our life may be pure, long, we may derive physical and moral strength, all enjoyable articles may be available to us of this world, all obstacles in our life may be cleared. Please protect us.

ओं भूर्भुवः स्वः। अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः॥
तमीमहे महागयं स्वाहा॥ इदमग्नये पवमानाय—इदन्न मम॥
—ऋ० ९।६६।२०

Om bhur bhuvah swah. Agnir-rishih pavmaanah paanch janyah purohitah. Tamimahe mahaagayam swaahaa. Idam agnaye pavmaanaay idam na mum.

Meaning : (Bhuh bhuvah swah) God is existent, conscious and all blissful (agnih) you are a source of light and a guide to all (rishih) you are a source of all knowledge (pavmaanah) you purify (paanch janyah) you benefit all the 5 classes of society namely brahmin, kshatriya, vaishya, shudra and the rest who are included (purohitah) you are omnipresent (tam) like this (mahaagayam) we worship you in abundance (eemahe) we long for you with all our heart.

Substance : O'Lord! you are omniscient you guide every being, and a source of all knowledge and sacred for all. You look after all sections of society, you existed before creation, we desire you with all our heart and worship you.

ओं भूर्भुवः स्वः। अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम्॥
दधद्रयिं मयि पोषं स्वाहा॥ इदमग्नये पवमानाय—इदन्न मम॥

—ऋ० ९।६६।२१

Om bhur bhuvah swah. Agne pavasv swapaa asme varchah suveeryam. Dadhadrayim mayi posham swaahaa. Idam agnaye pavmaanaay idam na mum.

Meaning : (bhooh bhuvah swah) God is existent, conscious and all blissful. (agne) O'omniscient Lord! (swapaah=su apaah, ap=karma) those who perform noble deeds (pavasva) people may perform good deeds with sacred feelings (asme) to me (varchah) vitality and (suveeryam) grant valiance (mayi) in me (rayim) prosperity and (posham) maturity (dadhat) help to inculcate.

Substance : O'Divine Lord! It is not enough that we may perform good deeds, but our feelings be holy and virtuous while performing such deeds. O'Lord! grant us vitality and spiritual and mental strength alongwith valiance. O'Lord! grant me such prosperity where I may not submerge and decay myself in that prosperity; it should direct me towards progress and improvement.

ओं भूर्भुवः स्वः। प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता
बभूव। यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणां
स्वाहा॥ इदं प्रजापतये—इदन्न मम॥ —ऋ० १०।१२१।१०

Om bhur bhuvah swah. Prajaapate na-twadetaanyanyo vishvaa jaataani pritaa babhoova. Yatkaa maaste juhumastanno astu vayam syaam patayo rayinaam swaahaa. Idam prajaapataye—idam na mum.

The meaning of this mantra is given in the 7th mantra of the chapter of 'atha-ishwar-stuti-praarthana-upaasana mantra' (Prayer mantra in the praise and worship of God).

[Ashtaajyaahuti]

After 4 oblations with ghee, the following 8 oblations or 'ashtaajyaa-huti' be offered with the chanting of mantras while performing any noble work. We will refer in each sanskaar where these oblations should be performed and mantras be recited. The 8 oblations while reciting mantras are as follows :

ओं त्वं नोऽअग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्ठाः।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् स्वाहा।
इदमग्नीवरुणाभ्याम्—इदन्न मम॥ १॥ —ऋ० ४।१।४

Om twam no agne varunasya vidvaan devasya hedo avayaa siseeshthaa. Yajishtho vanhitamah shoshuchaano vishwaa dweshaansi pramu-mugdhya-smat swaahaa. Idam agni varunaabhyaam-idam na mum.

Meaning : (Hey agne) O'lustrous God!; (twam) you; (varunasya—vriny varane) selected; (devasya) the king with divine qualities; (helah) of disrespect; (vidwaan) is aware of; from him (nah) us; (avayaa siseeshthaah) keep us away, namely, give us such wisdom that we do not disrespect the king's constitution who has been selected by the people; (yajishthah) I excel in noble deeds; (vanhitamah) am the best in performing 'Agnihotra'; (shoshuchaanah) I may be brilliant and renowned; (asmat) from us; (vishwaa dweshaansi) all malice; (pramu-mugdhi muchir moche) free us; (swaahaa) this oblation is with these sentiments. This offering is dedicated to the fire and the deity of holy water, it is not for me. Fire (agni) and water (varune) are symbolical expressions for God.

Substance : O'God! whatever is the constitution of the State, whatever is the system of the State, I should not be disrespectful thereby incurring the wrath of the State. Provide me with such wisdom that I respect the constitution, that I be the best in performing yajna, that I be renowned and brilliant; I may not nurse any grudges against anyone. With all humility I pray to you and express these sentiments.

ओं स त्वं नो अग्नेऽवमो भवोती नेदिष्ठोऽअस्या उषसो व्युष्टौ। अव
यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि स्वाहा॥
इदमग्नीवरुणाभ्याम्—इदन्न मम॥ २॥ —ऋ० ४।१।५

Om sa twam no agne avamo bhavoti nedishtho asyaa ushaso vyushthou. Ava yakshv no varunam raraano veehi mrideekam suhvo na edhi swaahaa. Idam agni varunaabhyaam—idam na mum.

Meaning : (Agne) O'lustrous God! (sah) that; (twam) you; (nah) our; (avamah) protector; (bhav) be; (asyaah) this; (ushasah) of the dawn; (vyushtou) in light of; (ooti) through protection; (nedishtah) nearest; (bhav) be; (raraanah) call for you; (nah) our; (varunam-vriny varane) like a protective cover from all sides to the sorrows; (avyakshva) remove; (mrideekam) to prosperity; (veehi) provide us; (suhavah) you, who can easily be called; (nah) for us; (edhi) be; (swaahaa) I address you with this sentiment. This oblation is dedicated to the deities of fire and water; it is not for me.

Substance : O'lustrous Lord! please protect us. With the first rays of dawn, we pray to you to keep your protective hand on us while being nearest to you. We are surrounded with sorrows all over as if one is living in a state of darkness; please remove our sorrows with your compassion. Your door is open to all equally therefore, we call for you. Whatever is ours is dedicated to you. It is not for us, all is yours.

ओम् इमं मे वरुण श्रुधी हवमद्या च मृळय!
त्वामवस्युरा चके स्वाहा॥ इदं वरुणाय—इदन्न मम॥ ३॥
—ऋ० १।२५।१९

Om iman mey varuna shrudhee havmadyaa cha

mridaya. Twaa-mavasyu-raachake swaahaa. Idam varunaaya—idam na mum.

Meaning : (varun) he who listens to the prayers of all; (adya) today at this moment; (mey) my (havan) call; (shrudhi) listen; (cha) and; (mridaya) free me from my sorrow and make me happy; (avasyuh-av rakshaney) praying for my care; (twam) you; (aa chahey) look upon you.

Substance : O'God! you, who is equally benevolent to all and who listens to all. I am miserable and distressed and have come to you calling; you hear everyone's call, listen to my call also and remove my sorrows. I am expectantly looking to you for protection and benevolence. O'God, nothing is mine, whatever I have been thinking is mine, is all yours, all is dedicated to you.

ओं त॒त्त्वा॑ यामि॒ ब्रह्म॑णा॒ वन्द॑मान॒स्तदा शा॑स्ते॒ यज॑मानो ह॒विर्भिः॑।
अहे॑ळमानो वरुणे॒ह बो॒ध्युरु॑शंस॒ मा न॒ आयु॒ः प्र मो॑षी॒ः स्वाहा॑॥
इदं वरुणाय—इदन्न मम॥४॥ —ऋ० १।२४।११

Om tatvaa yaami brahmnaa vandamaa-nastadaa shaaste yajamaano havirbhih. Ahedamaano varuneh bodhyu-rusham-sa maa na aayuh pra-mosheeh swaahaa. Idam varunaay—idam na mum.

Meaning : (Brahmnaa) through yajna; (vandmaanah) while worshipping you; (tat) that; (twaa) to you; (yaami) I reach you; (yajmaanah) performer; (havirbhih) through oblation; (aashaaste) hope that you will adopt him; (varun) O'holy waters! (ih) in this noble yajna; (ahedmaanah) while not ignoring me; (bodhi) make me understand so that I belong to you; (urushansa) O'most renowned Lord! (nah) our; (aayuh) life; (maa) do not; (pramosheeh) perish untimely. This prayer is meant for the Lord of water. It is synonymous for God, it is not for me.

Substance : O'Varuna, the Lord of water! I pray to you through this yajna and I come under your protection. I am offering my 'self' as oblation which signifies that whatever I was thinking was 'mine' is dedicated to the fire, so that that'self' is reduced to ash in the hope that you will adopt me.

O'God, your glory is universal. I dedicate my life to you so that I do not fear death.

ओं ये ते शतं वरुण ये सहस्त्रं यज्ञिया पाशा वितता महान्तः।
तेभिर्नोऽअद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्काः स्वाहा॥
इदं वरुणाय सवित्रे विष्णवे विश्वेभ्यो देवेभ्यो मरुद्भ्यः स्वर्केभ्यः–
इदन्न मम॥५॥

—कात्यायनश्रौत० २५।१।११

Om ye te shatam varunaye sahasra yajjiyaah paashaa vitataa mahaantah. Tebhirno adya savitota vishnurvishve munchantu marutah swarkaah swaahaa. Idam varunaay savitre vishnave vishvebhyo devebhyo marudbhayah swarkeybhyah—idam na mum.

Meaning : (Varun) O'God! I worship you; (ye) who; (tey) your; (shatam) in hundreds; (sahasram) in thousands; (yajjiyaah) related to creation; (mahaantah) great; (paashaah) laws and regulations (vitataah) are universal; (tebhih) from them; (nah) we; (adya) today; (savitaa) teachers who inspire noble deeds; (ut) and; (vishnuh) inherent in karma-judges who are aware of ethics; (vishve marutah) those friends who comfort us by saying not to express sorrow; (swarkaah=su+arka tapaney) the sages; (munchantu) free us.

Substance : O'Lord! man is tied up in hundreds and thousands of laws in your world. Our teachers who inspire us for noble deeds, judges who decide on what is right and wrong, our friends who standby us in adversity and comfort us, the sages who lead their life in penance all of them may liberate us from the shackles of karma and help us to cross this ocean of life.

ओम् अयाश्चाग्नेऽस्यनभिशस्तिपाश्च सत्यमित्त्वमया असि। अया
नो यज्ञं वहास्यया नो धेहि भेषजꣳ स्वाहा॥ इदमग्नये अयसे–
इदन्न मम॥६॥

—कात्यायनश्रौत० २५।१।११

Om ayaashch-aagne-asyanabhe-shastipaashcha satyamitva-mayaa-asi, Ayaa no yajjyam vahaasyayaa no dhehi bheshajam swaahaa. Idam agnaye ayase—idam na mum.

Meaning : (Agne) O'Lord! the address is to the lord of fire which is synonymous for God (ayaah-ay gatau) you are omnipresent and dynamic; (asi) are; (cha) and; (anabhishasti+paah) protect us from uncommendable actions; (satyam it) this is true that; (twam) you; (ayaah asi) protect us from evil actions; (ayaah) since you are omnipresent; (nah) our; (yasham) noble deeds; (vahaasi) carry; (ayaah) since you are omnipresent; (nah) to us; (bheshajam) remedy for avoiding uncommendable deeds; (dhehi) give us; (swaahaa) with this desire I offer this oblation.

Substance : O'Lord! you are present everywhere. You are aware of our feelings in our heart. Various uncommendable, degrading thoughts keep on coming in our mind. Lord! it is true that you can save us from these evil thoughts. We pray to you to show us the miracle of your medicine so that we may be virtuous and not get caught in evil thoughts.

ओम् उदुत्तमं वरुण पाशभस्मदवाधमं वि मध्यमं श्रथाय। अथा वयमादित्य व्रते तवानागसो अदितये स्याम स्वाहा॥ इदं वरुणायऽऽदित्यायाऽदितये च—इदन्न मम॥७॥ —ऋ० १।२४।१५

Om uduttamam varuna paasha-bhasma-davaa-dhamam vemadhymam shrathaaya. Athaa vayamaa-ditya vrate tawaanaa-gaso aditaye syaam swaahaa. Idam varunaay aadityaay aaditaye cha—idam na mum.

Meaning : (varuna) this is addressed to the Lord of water synonymous of God! you; (asmat) from us; (uttamam) from the top; (paasham) bond; (uta) remove; (adhamam) bond below; (ava) remove; (madhyamam) bond in between; (vishrathaaya) loosen it; (atha) after getting rid of these bonds; (vayam) we; (tav) you; (aaditya vrate) in your unbreakable laws; (aditaye) for boundless salvation; (anaagasah) without sin; (syaam) may deserve salvation.

Substance : O'Lord! we are entangled from top, bottom and middle in the net of sins. We pray to you that this network of sins may be destroyed. We are tied up in this network because we do not follow the super vows of non-violence, truth, not stealing, celibacy, renunciation etc. With your benevolence make us virtuous to deserve salvation.

ओं भव॑तन्न॒ः सम॑नसौ॒ सचे॑तसावरे॒पसौ॑। मा य॒ज्ञꣳ हिꣳ॑सिष्टं॒ मा
य॒ज्ञप॑तिं जातवेदसौ शि॒वौ भ॑वतम॒द्य न॒ः स्वाहा॑॥
इदं जातवेदोभ्याम्–इदन्न मम्॥८॥ —यजुः० ५।३

Om bhavtannah samanasau sacheta-saavarepasau. Maa yajjyam hin-sishtim maa yajyapatim jaatave-dasau shivau bhavata-madya nah swaahaa. Idam jaatavedobhyaam—idam na mum.

Meaning : People assembled in the yajna address the performer had his wife that (nah) for us both, the performer and his wife; (sam nasau) are of similar thoughts; (sachetasau) of similar emotions; (arepasau) of virtuous character; (bhavtam) may be; (yajyam) and of good action; (yajpatim) those who commit good deeds; (maa) never; (hinsishtam) destroy; (jaatave dasau) both of them who are now aware; (adya) from today; (nah) for us; (shivau) beneficial; (bhavtam) be; (swaahaa) with this sentiment we are offering this oblation.

Sh. Madan Mohan Vidyasagar writes : The word 'arepas' includes the word "rape" which is thought provoking. In English "to rape" means breaching one's modesty. If the word "rape" is derived from Sanskrit language then the meaning of 'arepasau' would be that the husband and wife should protect each other's virtuous nature.

In all the sanskaars, the "yajmaan" should chant the hymns. Pronunciation should neither be fast nor be slow, but the middle portion should be pronounced as in the respective Vadas. If the performer or the "yajmaan" is not literate then, atleast these mantras should definitely be read by him. If any worker is illiterate or slow to pick up, then he is a "Shudra" i.e. if he is unable to pronounce the mantras then the person who has initiated the yajna or the purohit and the priest (ritwij) should recite the mantras and may direct actions to be performed by that stupid "yajmaan".

[Final oblation—Purnaahuti]

After this, again perform final oblation with the following mantra offering oblation with ghee :

ओं सर्वं वै पूर्णंꣳ स्वाहा ॥

Om sarvam vai poornam swaahaa.

The meaning of 'Om Sarvam vai poornam swaahaa': (Sarvam) everything; (vai) definitely; (poornam) may be fulfilled (swaahaa) O' Lord! listen, listen, and listen to our prayer. Whatever prayers have been chanted; truely come from our heart-therefore, this sentence is repeated three times.

After offering oblations 3 times; honorarium should be handed to whosoever has to be given, refreshments be given to whosoever and take leave. Having done that, the men and women should first have a little rice and sweets and thereafter have some good refreshments or lunch.*

Mahaa-vaam-devyagaan—auspicious benediction

From the sanskars on conception (garbhaadaan) till renunciation (sanyaas); perform the above functions. Thereafter, the following 'vaam-devyagaan' should be performed according to the "Saam Veda". Those mantras are being mentioned after the meaning of 'maha devyagaan'.

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* Sh. Yudhishtir Mimansak says that offering of money or honorarium, refreshments, taking leave of people present, and then having food yourself-these should be done after 'Mahaa-vaam-devyagaan'; which will be mentioned later. This is what should be understood. This is the reflection of philosophers.

The meaning of 'maha-vaam-devyagaan' : This hymn has three mantras. The 3 mantras which have been given first; after that their 'vaam devyagaan' has been given. Mantras are the same. Therefore, the meaning of the three mantras is being given and will not be given later.

१ २उ३क २र १ २ ३ १ २र ३ २ ३ १ २ ३ १ २
ओं भूर्भुवः स्वः। कया नश्चित्र आ भुवदूती सदावृधः सखा।
२ ३ १ २ ३ २
कया शचिष्ठया वृता॥ १॥

Om bhur bhuvah swah. Kayaa naschitra aa bhuvdootee sadaa-vridah sakhaa. Kayaa shachishthyaa vritaa.

Meaning : (sadaa vridah) who always prospers; (chitrah) adorable; (sakhaa) benevolent God; (kayaa) with what; (ootee= ootyaa) with care; (nah) to us; (aabhuvant) we obtain. The answer is given in the mantra itself-(kayaa) who provides us happiness; (shachishthayaa) who has supreme wisdom; (vritaa) with his treatment.

Substance : In this mantra, the word 'ka' has two meanings. 'Kayaa'-means form whom; 'ka' also means happiness, therefore in the other place 'kayaa' means-from that who provides happiness. The question raised in the mantra is how does that eternal adorable and benevolent God protect us? The answer is given that he takes care of us with his rational wisdom providing happiness and pleasure.

१ २उ३क २र १ २ ३ १ २र ३ १ २ ३ १ २
ओं भूर्भुवः स्वः। कस्त्वा सत्यो मदानां मꣳहिष्ठो मत्सदन्धसः।
३ १ २ ३ २ ३ १ २
दृढा चिदारुजे वसु॥ २॥

Om bhur bhuvah swah. Kastvaa satyo madaanaam mamhishtho matsdandha-sah. Dridhaa chidaaruje vasu.

Meaning : (Kah) who; (satyah) truthful; (madaanaam) in various pleasures; (mamhishthah) in extreme bliss; (twaa) to you; (andhsah) taking out from darkness; (matsat) does he provide happiness? The answer is given in the mantra-(dridhaa chit) firm; (vasu) to those dense (aa-ruje) provides and delivers to those who are infected with sickness.

Substance : O' God! we who are sunk in darkness; you who are the ultimate truth and ultimate pleasure, take them out from darkness. We suffer from various troubles in this world— you provide us with the medicine of health and keep us healthy Your healing is permanent and firm, there is no scope for relapse in that.

ओं भूर्भुवः स्वः। अभी षु णः सखीनामविता जरितृणाम्।
शतं भवास्यूतये॥ ३ ॥

Om bhur buvah swah. Abheeshu nah sakhi-naamvitaa jari-tri-naam. Shatam bhavaa-syutaye.

Meaning : O' God! (nah) we; (abheeshunaam) of whom we are fond of; (sakheenaam) of our own age; (jaritrinaam) and those who are elderly; (ootaye) you, for their protection; (shatam) in hundreds of ways; (avitaa) benevolent; (bhavaasi) may become.

Substance : O' God! we have feelings of affection for those who are of the same age as us; those who are elderly. They have to pass through various troubles and difficulties. With your benevolence you protect all and everyone.

Mahaa-vaam-devyam—काऽ५या। नश्चा३ यित्रा३
आभुवात्। ऊ। ती सदावृधः स। खा। औ३ होहायि। कया२३
शचायि। छयौहो३। हुंमा२। वाऽ२तों३ऽ५हायि॥ (१)॥

Kaa S5 yaa. Nashchaa 3 yitraa 3 aa-bhuvaat. Oo. Tee sadaa-vridhah sa. Khaa. Ou 3 hohaayi. Kayaa 23 shachaayi. Shtha-you-ho 3 hummaa2. Vaa 2 tato 3S5 haayi.—(1)

काऽ५स्त्वा। सत्यो३मा३दानाम्। मा। हिष्ठोमात्सादन्ध।
सा। औ३होहायि। दृढा२३ चिदा। रुजौहो३। हुंमा२।
वाऽ२सो३ऽ५हायि॥ (२)॥

Kaa S5 stvaa. Satyo 3 maa 3 daanaam. Maa. Hishtho-maatsaadandh. Saa. Au 3 hohaayi. Dridhaa 23 chidaa. Rujauho 3. Hummaa 2. Vaam2 so-3S5-haayi.—(2)

आऽ५भी। षुणा३ः सा३खीनाम्। आ। विता जरायि तॄ।
णाम्। औ२३ हो हायि। शता२३म्भवा। सियोहो३ हुंमा२। ताऽ२
यो३ऽ५हायि॥ (३)॥

Aa S5 bhee. shu naa 3: Saa 3 kheenaam. Aa. Vitaa jaraayitri. Naam. Au 23 ho haayi. Shataa 23 mabhavaa. Siyauho 3. Humma 2. Taa s2 yo 3S-5 haayi.—(3)

Here the meaning of these mantras have not been given since these mantras are chanted and sung as the meanings are similar to those of the previous three.

Honorarium or reward, donation or charity, hospitality and welcome of guests

After the maha-vaam-devyagaan, the men and women folk of the family should offer hospitality to workers, learned and popular people; the seers and the sages who are promoters of welfare and education; with respect by offering seat, donating foodgrains, water, garments, useful items, money etc.

Having done that they should also honourably take leave of others. Those who have come to participate or witness the sanskar should seat themselves separately and listen in silence, there should be no disturbance, all should be peaceful and attentive with pleasant disposition. Those who perform special rites should supervise peacefully, patiently and thoughtfully in the total programme. This is the routine procedure for every sanskar.

(Here ends the chapter on the
'procedure of elementary directions')

SCIENTIFIC BASIS OF THE SACRAMENT ON CONCEPTION (GARBHAADHAAN SANSKAR)

[Analytical chapter]

1. Basic foundation of human renovation

As mentioned earlier, the main basis of the sanskar system is to create a new human order. The question thus arises; whether it is possible to attempt the development of a new human? How is the human built? A human is born out of the sperm and the ovum-the sanskars get transmitted from the sperm and ovum of the parents and thus the progeny, with similar sanskars, is born, How can this be changed? Various thinkers have pondered over this matter in great depth, and they have arrived at certain conclusions which can be divided into two areas. One class of thinkers say that a human being is a consequence of heredity (vanshaanu-sankraman), the other class of thinkers propound that heredity can be altered through desired environment (ichchhit parayaavaran). The sanskar system is a synthesis of both these theories. The sanskar system does not deny that a child is created through parental union of sperm-ovum, it also does not deny that environment has a great hand in the development of the off-spring. This is the reason that the sanskars are classified in two categories. The first category of sanskars are those which are formed while the child is in its mother's womb-this can be called prenatal sanskar (garbhasth sanskar); the second category of sanskars are those which are performed after birth-these can be called postnatal (janmasth sanskar). Garbhaadhan, punsavan, seemantonayan are the prenatal sanskars; upnayan, brahmcharya, grihastha etc. are the postnatal. Before we proceed on this subject, it is important to dwell on the views of those who propagate that 'heredity' and 'environment' are for the development of a new human order :

2. Theory of Heredity

1. Galton's view (1822-1911) : Galton was of the opinion that the sperm-ovum of parents consists of an element which transfers to the offspring, carrying the qualitative elements of their mind and body thus transmitting the mental and physical traits of the parents to the child. He called this by the name of 'germ plasm' (utpaadak koshtha tatva). It was his belief that this element remains unaltered from progeny to progeny. This is the reason why sometimes an individual's personality is more like his grandfather than that of his father. There must be some inborn element which transfers from the grandfather to the grandson or the great grand child. If a change of these elements is possible, then it would only be if the qualitative characteristics merge with the 'germ plasm'.

2. Wizman's view (1832-1914) : Wizman took this theory further. He said that the 'germ plasm' present in the sperm-ovum of the parents continues from progeny to progeny, therefore this theory should be termed as 'continuity of germ plasm'. Though this theory was originally propounded by Galton, but the theory of 'continuity of germ plasm' is famous as Wizman's theory.

What is the meaning of 'continuity of germ plasm' theory? Wizman said that every human body is made of two kinds of cells. One kind of cell is known as 'generative cell' (utpaadak koshta) and the other is known as 'somatic cell' (shaarir-koshta).

'Somatic cells' are known as such since every limb of the body is made of these cells. These cells perish when they become old. These perishable cells are as known as 'somatic cells'.

Within this body of 'somatic cells' reside the unperishable cells. These unperishable cells are infact 'generative cells'. The 'somatic cells' of the body protect the unperishable 'generative cells' so that man with the help of 'generative cells' can give birth to his offspring. These 'generative cells' in the form of sperm-ova, transfer from progeny to progeny in an endless cycle even after man perishes. The 'generative cells' of a male are known as 'sperm' and of the female are known as 'ova'. The 'generative cells' of the male-sperm meet the generative cells of the female-ova, this process results in birth. In this way we have observed that the 'somatic cells' keep perishing but the 'generative cells' instead of perishing initiate the process of reproduction from progeny to progeny so that the process of the cycle of life continues. Instead of perishing, it is a legacy from father to son, son to grandson and so on. As money is safely deposited in a bank, similarly these are preserved in the body. The flow of generative cells-sperm ova-from progeny to progeny is termed as "continuity of germ plasm" by Wizman.

We have used 2 terms in this connection because it is important to understand this subject. These terms are 'germ plasm' and 'generative cells'. There is a difference between them. These signify different elements. 'germ plasm' is that element which is housed in 'generative cells'. The 'generative cell' in the 'germ plasm' is the base which gets transmitted with the parental characteristics to its offspring. There is a hard like knot in the 'germ plasm' of the 'generative cell' which is known as 'nucleus.' This nucleus has small fibre like elements which can easily get coloured in a laboratory. These fibre like elements are known as 'chromosomes.' These can catch colour therefore these are known as chromos (varna), and since these are like fibre or thread, therefore they are known as 'varna-sutra' i.e. chromosomes. It was Wizman's theory that these chromosomes signify parental traits. Later on, with the improvement in microscopes, it was discovered through research that these chromosomes are composed of smaller micro elements known as 'genes'. These genes are the carriers of various features like height, breadth, colour, blue eyes, brown eyes etc. One gene has one quality only. In one germ plasm of the generative cell there are 24 chromosomes. It has been discovered that in these 24 chromosomes there are hundreds of genes in each chromosome and each gene carries only one personality factor.

With this description, it is clear that from the parental sperm-ova, whatever genes are received by the offspring, these are the basis of an individual's physical and mental characteristics.

When we talk about the renovation of man through sanskars then, in scientific term we ask whether the sanskar process can change the genes? We will dwell on this matter while discussing the theory of environment.

3. Experiments conducted to explore the influence of the impact of heredity : Those who propagate heredity studied the history of several families. Their conclusions were that while in one family there was a dynastic decline, in another family there was a dynastic upliftment. This proves the point that the progeny is according to the sanskars of the parents, the sanskars cannot be changed. For example, take the family of Juke. In 1720 there was a man named Juke in New York. In 1877; 1200 families were traced in his family tree. Out of these, 440 people were inflicted with some body ailment or the other, 310 were beggars, 300 died in homes of the disabled, 130 had committed some crime or the other out of which 7 had committed murders. Out of the women folk, half of them were prostitutes. Again investigation was made in 1915 of the descendants of this family. 2820 people were traced. Out of these 500 were insane.

Similarly the ancestory of Kallikak was investigated. It came to be known that there was a man by the name of Martin Kallikak during the American revolution who had two wives. This gave birth to a lineage of two streams of families. One female was stupid. Kallikak had an illegitimate relationship with this woman. The children born out of this relationship and the progeny out of this relationship were born equally stupid in wisdom and habits. The other woman was his legally wedded wife and the offspring and progeny of this relationship was healthy and smart. Contrary to this, in 1900 research was done on the progeny of Jonathan Edwards. It was found that out of 1394 of them, 295 were college graduates, and the majority were high class businessmen and involved in other business and commerce. Out of these 13 were presidents of various colleges, one became America's Vice-president, and no one was ever involved in an evil act or punished by law in this family.

On the basis of these facts, it can be said that heredity plays an important role in the rejuvenation of progeny and mankind, the contribution of the parental sperm-ova is of such an importance that it cannot be obliterated. If this is correct then the natural query is as to what is the advantage of sanskars? Therefore it is important for those who stress the importance of sanskar; whether the sanskars of the parental sperm-ova are permanent or whether changes can be made in them with the change of environment. From this point of view the question of heredity is not so much important as is the matter of environment in the sanskar process; because the object of the sanskar is to change the human with the change of environment or situation. It is like human rejuvenation. What is sanskar? Sanskar is a sort of an environment, a situation. We surround an individual with an environment of desired objectives affecting his behaviour, habits, nature so that he becomes virtuous, wise and mould him according to what his parents and society desires him to be. If the theory of heredity is irrefutable then we seem to be tied up in the cycle of dynasty as the likes of Juke, Kallikak and Jonathan Edwards. In such a case even if a child is introduced to howsoever high quality of sanskars; these will be negative. If there is a change of environment and situation for the better, then only there could be a cherished development of the child and then only the sanskar system has some meaning. Therefore it is desirable to ponder over the theory of those who propagate "environment".

3. The theory of environment (Paryaavaran)

1. Results of new research on the genes related theory of Galton and Wizman*—Galton and Wizman said that there is a hard like knot which is known as nucleus in the germ plasm of the generative cell. This nucleus has 24 chromosomes and each chromosome has hundreds of genes. These genes are the basic element for the development of an individual's personality. Since these genes carry on from progeny to progeny therefore an individual is the raplica of dynastic system, this cannot be changed, a human cannot be rejuvenated through sanskars. On the basis of new experiments and research carried out in the area of molecular biology in Europe, America and Asia; the scientists there stated that genetic code can be changed through science. The defective genes can be eliminated and replaced with healthier genes. They called it by the name of 'Genetic Human Engineering'. It is the claim of scientists of Harvard University that on the basis of research done by them related to genes; it is within their sphere of creating supermen. Dr. Nefakh from Asia who is the president of the dept. of human science in the Soviet Academy of Sciences, says that the foundation has already been laid in relation to human science through human engineering through which the development of excellent quality of humans can be constructively produced in this field. Dr. Nefakh believes that the day is not far, when, with the help of genetic human engineering excellent quality of philosophers, scientists, poets, writers and artists can be created according to will. Countless Shakespeares, Newtons, Einsteins can be created, thereby taking human society to limitless proportions. What is the basis of these scientists flying so high?

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* Whatever has been written in this paragraph is on the basis of an article appearing in the Statesman on 11th December, 1969. This was written

The scientists believe that from the nucleus in the germ-plasm of the generative cell; where the genes are present-these are attached with the nucleus of another human's genes. Just as the creative elements in the plants and animals can be transplanted in another plant and animals and their shape, colour, form, quality can be changed; similarly some method can be

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by Victor Zorza namely 'Spectre of a Genetic Arms Race'. We have given a summary of that article restricting ourselves to the subject which throws light on the subject of Sanskars.

found where the same example can be carried out in humans. Dr. Nefakh believes that if the sperms of a genius are implanted in the ovum of a female then the characteristics of the nucleus of that male will result in the progeny with the same characteristics. The only difference will be if the male is of an advanced age the child may inherit the same characteristics since there will be no difference in their genes. Dr. Nefakh further states that sometimes, surprisingly, the progeny may be brilliant and intelligent. If unexpectedly and luckily there is a meeting of such genes where the progeny is bright and intelligent, it may be a stroke of luck where nothing is in anyone's hands. If the generative cells of high calibre intelligent humans is preserved carefully and the genes are transferred to the ovum of a female then human society will have countless number of highly intelligent and brilliant people.

Such research is being conducted in Europe. USA and Asia regarding genes. Dr. Hargovind Khorana, the famous Indian Scientist who received the Nobel prize, is involved in such research. The Hindustan Times of 29th August, 1976 carried the news that Dr. Khorana had been successful in creating a gene artificially. Dr. Khorana is working in the Massachusetts Institute of Technology and the scientists claim that the making of a gene artificially is the beginning of a new chapter in biology. These researches are no obstacle in the heredity of the new man. The meaning of environment for the creation of a new man is that we are not tied up with the genetic code of the parents decisively. Man can crack these limitations and can provide a desired direction to life. What the biology of today claims for dreaming to change life through physical effort; is already stated by the Indian Sanskar System through moral strength at the time of conception. The rejuvenation through genes means that certain specific characteri-stics be removed from the nucleus and implanted with characteri-stics of a different genes. This can be called as a miracle of science, but how far is it possible in life—this is doubtful. The sanskar system does not make any such claim. The sanskar system does not claim that through moral strength of the sanskars one can convert a black to white and the reverse. This claim is made only by those who are conducting experiments on genes. The sanskar system claims that through moral strength of the sanskars, the child can be influenced in its habits, likes, attitudes, direction of life, intellect, emotions etc. This is something what is required also; since from the point of view of society, even if a black is of auspicious resolution, he is desirable; and if a white is of evil resolution, he is renounced. The desire and aim of today's science and the sanskar system is the same; i.e. to effect a change of direction in the development of man. To change the genes through moral strength—this may be attempted by a very exceptional person; but to rejuvenate into a new man through sanskar system was the dream of those people who had the courage to attempt to treat conception as a special sanskar.

2. Experiments on environment would have been ineffective in cases of the ancestors of Juke, Kallikak and Jonathan Edwards : We have already mentioned in detail of those advocating heredity as a decisive influence and believing that we cannot create a new human through sanskar system. Apart from these instances, according to our own experience, such examples are also no less where it is proved that the sperm-ovum of parents has strong influence on the physical and mental development of progeny. The question is whether we, with the change of environment or situations, can still not change the influence of heredity? The question is not as to how deep is the influence of heredity on the child. We have already seen that there are thousands of genes in the sperm-ovum of parents and they continue from progeny to progeny; which clarifies that heredity is a great influencing factor on the child. The question is whether with effort, willingly through the medium of sanskars, can we change the old attributes and sanskars in a child and replace them with new sanskars. Sanskar system can be useful only if we can replace the evil sanskar transmitted from the parents or from previous birth, with the virtuous sanskars in the present. Sociologists have conducted certain experiments in this direction which throw light on this matter.

Between heredity and environment; which factor has a greater influence in the development of a child—to know this, such experiments will have to be conducted where either heredity is a constant and environment is a variable; or the reverse. Only then it is possible to know that the influence which is a constant; affects an individual's development. Such experiments are known as controlled experiments. It is known as controlled since one of them i.e. environment or heredity is under control. Such experiments are as follows :

(a) Twins in identical environment—Heredity factor of separate offspring of one parent can defer because they were born from sperm-ovum of a separate time, but twins are born at one time out of the sperm-ovum of same time. Twins are also of 2 kinds. One category of the twins are such which are born at one time from the fertilisation of 2 ovas of the female-this is known as Dizygotes. The second category of twins are those born from one ovum of the female which splits into two portions—this is known as Monozygotes. Those born from separate ova may have different heredity factor, since the ova are separate. But then those born out of one ova split in two should not have different heredity factor.

Cases of 5 sisters with such instances have been mentioned in the books of psychology. Mr. William Blaitz wrote a book in 1938 called "The five sisters" where he discusses about these 5 sisters. These 5 sisters were born from one ova split into 5, therefore, there was no doubt about their having the same heredity factor. They belonged to the dynasty of Dayoni, therefore, they were known as "The Dayoni Five". When they were 3 years of age, the psychologists examined them in their skills of Social Success, Social Popularity and Social Interest. This was done to find out how they differed from each other when their heredity factor was exactly the same and their environment factor was more or less similar. The results of these experiments came out as under :

Result of experiments conducted on 'Dayoni Sisters'

Name of Sister	Social Success %	Social Popularity %	Social Interest %
Ennet	130	80	270
Cecil	120	120	180
Emily	90	100	60
Mary	90	70	40
Yuni	180	160	100

It is clear from this that if the average of 100 is taken, then in Social Success, Emily and Mary received 90 marks while Yuni received double i.e. 180 marks. In the area of Social Popularity, Ennet received 80 and Yuni received 160 marks. In Social Interest where Mary received 40, Ennet received 270 marks. The specialists who closely and carefully studied these sisters said that out of them, Emily was sweet-tempered, Ennet and Mary were of an angry temperament, Emily was not afraid where the other sisters were afraid. Emily bore no prejudice and jealousy against any of the other sisters. Because of these reasons, the specialists called Emily having a confident and independent personality. Mary was most juvenile, whereas Yuni behaved like an elder sister. What does it prove with such variance in the personalities of these sisters who were from the same heredity and more or less the same environment? Sociologists cannot offer any satisfactory explanation of this variance. But on the basis of taking a philosophical view of the sanskars, it can be said that this dis-similarity or oddity is due to the sanskars of the previous birth. When no satisfactory explanation can be offered for this phenomena then what else can be the reason except the sanskars of the previous birth. The significance of sanskars can be appreciated with this observation. Not only the sanskars of the parents are in us but even the sanskars of the previous birth do not leave us. Therefore, the main aim of the sanskar system is to fight the evil sanskars transmitted from parents or from previous birth or from environment. It is with this object these have to be erased so that a healthy, virtuous human can be developed.

(b) Twins in different environment—There is some knowledge available on previous birth in experiments on influence of environment in a child's development of twins under the same environment. But it can be found on twins under different environment but same heredity factor; as to how this influences their growth. Mr. Newman, specialist in biology, Mr. Freeman, a psychologist and Mr. Holzinger, a mathematician have made studies and arrived at certain results after experimenting on 19 twins. These twins were kept in different homes under different environment. It was observed that there was a some similarity in their mental abilities but out of these five who were under different environment, had different mental levels. This experiment shows that heredity has a lot of influence on the mental development of a child; but if lot of stress is laid on the change of environmental aspect; its influence is also substantial.

(c) Children of different heredity in identical environment—The two experiments which we have mentioned illustrate that heredity was restricted. To be sure of the influence of environment and heredity, we should carefully examine such experiments where environment is restricted but heredity is a variable. In such cases, what is his mental development. It will be found with such experiments that if the sperm-ova are separate but environment is the same, that is, the child is of different parents with the environment remaining the same-will the each child's development be different. Or is it possible that with different parents but under the same environment, will the child develop in the same manner. Such experiments are conducted on foster children. Such children who are offspring of a different parent but are kept in foster homes. Such experiments were conducted by Miss. Burkes and some were conducted by Mr. Freeman which are mentioned here.

Experiments conducted by Miss. Burkes—The conclusion of experiments conducted by Miss. Burkes in foster homes on different children regarding the development and growth of an individual; was that the influence of heredity is 80% and that of environment is 17 to 20 per cent. Miss Burkes observes that the environment factor in foster homes can increase the intelligence quotient of a child upto a maximum of 20 marks and can reduce 20 marks under poorest of the poor environment. The influence of environment therefore is not more than this. Miss. Burkes emphasises a lot on the importance of heredity on the basis of her experiments.

Experiments conducted by Mr. Freeman at Iowa University—Freeman observes that foster children who are admitted in foster homes at an early age develop better than those who are admitted in these homes at a later stage. Besides this, such foster children who are admitted in affluent foster homes develop and grow better than those admitted in poor homes, they remain in the lower grade.

Iowa University experimented on 150 illegitimate children. These children were admitted in foster homes at the age of 6 months. Their intellect was examined from time to time and their mental development was compared with that of their parents. With this comparison, it was concluded that mental growth is greatly influenced by environment factor; such influence which was not understood till now. The general understanding is that it is only the influence of the sperm-ova of the parents which bring about development of the child, but this is not so, environment has a great influence. From the experiments conducted by the University, it was found that 16 children were such whose mothers were feeble minded, their I.Q. was 71; but after living in a foster home for 2 years, the children reached an I.Q. level of 116.

4. Harmony of heredity-environment

Those who promote the theory of heredity say that with the change of environment, one cannot change the basic nature or disposition inherited from the parents. Environmentalists say that if a child is kept in agreeable circumstances; then every individual has the ability of unprecedented improvement. The view of those who believe in heredity is pessimistic whereas those who believe in environment is very optimistic. Whatever cases have been mentioned earlier; indicate important influence of both heredity and environment. When twins were kept in the same environment, they still differed from each other. When twins were kept in a different environment, similarity was found in them. When children coming from different heredity were kept in foster homes, then according to Miss Burkes they could not rise much above the heredity of their parents; but according to Freeman there was a change through environment beyond all expectations. Keeping all these factors in mind, psychologists have stopped arguing whether heredity or environment is more or less influential than the other. They have come to the conclusion that both these factors should be used towards the improvement of a child and not to bring about uniformity. We can change the environment and improve an individual, the tight rope of heredity can be loosened, this should be clearly understood by environ-mentalists. We cannot shut an individual in the ancestoral heredity of sanskars-this must be clearly understood by those who advocate the theory of heredity.

Why did we have to write at such length regarding heredity and environment while writing about sanskars? This is because we have ourselves created a ghost of heredity about which we think that we can never get rid of; when it catches us. This is what haunts us. We believe that whatever exists in this world, is because of heredity. The sanskar system presents a new point of view. The sanskars derived from parents are strong-there is no doubt about this, but the new sanskars can change the old ones and the old human can be developed into a new human with the help of sanskars. Thus the sociologists of today have arrived to this stand-point. Whereas thousands of years back the sanskars of the vedic system undertook the journey to renovate mankind and planned the introduction of 16 sanskars in society. The beginning of these 16 sanskars starts with the 'garbhadhaan' sanskar or the sanskar of conception. Conception is inevitable for birth, it is only the vedic ideology which has presented it in the form of a ritual.

In the Upanishads this sanskar is mentioned in the 'Brihadaaranya-kopanishad.' Maxmuller, while translating this Upanishad has termed these chapters as obscene and instead of translating these passages into English, he translated in Latin so that an ordinary reader may omit it. But if one can understand that when the ancient sages wrote these passages; they believed this as a call for a sacred ritual in the process of developing a new human being. They understood it as a plan for the renovation of mankind. This clears the mystery as to why this was included in a spiritual and a voluminous book like the Upanishads.

5. Main highlights regarding conception in the Sanskar Vidhi

The main factors where Rishi Dayanand has specially emphasised in the chapter on conception in the Sanskar Vidhi are namely; (a) Age (b) Ritu (weather-season)-kshetra (soil-ground)-ambu (water)-beej (seed) (c) birth of a son or daughter (d) importance of the ritual ceremony. We will discuss these four, respectively;

(a) Suitable age for conception

Marriage and conception are interrelated. What is the right age to conceive. The question arises as to what is the right age for marriage. The proper age for marriage can be distributed into 3 divisions-child marriage, adoloscent marriage and youth or adult marriage. The meaning of child marriage is to marry before reaching adoloscence. What is the meaning of adoloscence? A child reaches the age of adoloscence when there is sperm present in him, when he is capable of producing an offspring. A girl reaches the age of adoloscence when she starts menstruating. Therefore, 'child marriage' is that stage where; in terms of biology, conception is not possible. Adoloscence is that stage where, in terms of biology, conception is possible. Adoloscence is what is termed as a 'biological age'. The age of a child, therefore, is not the biological age. After adoloscence comes the adult age. A boy or a girl cannot produce a child since they cannot produce sperm-ovum; though an adoloscent male and female can give birth, but their progeny will be weak, it will not be strong and robust, since they have just begun physical development. They have not matured, development of the intellect is still wanting. In such a stage, is it not improper for 2 adolescents to marry.

Adoloscent age is the biological age; in such a state the body and mind have not reached desired maturity. Adult age is the stage where the body and the intellect are fully mature. Therefore adult age can be called the biological and cultural age. It is the harmony of both. In this stage the body and mind are both ripe and mature. Conception at the childs' age will either have no offspring or be very weak, the offspring of adolescents may be physically perfect but may be weak in psychic characteristics. Offspring born of adult parentage would be healthy mature and complete in all respects. Clarifying this it is said;

यथा मुकुलपुष्पस्य सुगन्धो नोपलभ्यते लभ्यते तद् विकासात्तु तथा शुक्रं हि देहिनाम्। नर्ते वै षोडशाद् वर्षात् सप्तत्याः परतो न च आयुष्कामः नरः स्त्रीभिः संयोगो कर्तुमर्हति। अतिबालोह्यसम्पूर्णः सर्वधातुः स्त्रियो व्रजन् उपतप्यते सहसो तडागमिव काजलम्। शुष्कं रुक्षं यथा काष्ठं जन्तुदग्धं विजर्जरम् स्पृष्टमाशउ विशीर्येत तथा वृद्धः स्त्रियो व्रजन्।

Yathaa mukul-pushpasya sugandho no-palabhyate labhyate tad vakaasaattu tathaa shukram hi dehinaam. Narte vai shodashaad varshaat saptatyaah parato na cha

aayushkaamah narah streebhih sanyogo kurtum-arhati. Atibaalo-yasampoornah sarvadhaatu striyo vrajan uptapyate sahaso tadaaga-meva kaaja-lam. Shushkam ruksham yathaa kaashtham jantu-dagdham vijar-jaram sprishtmaashau visheeryeta tathaa vriddah striyo-vrajan.

Just as a bud is without smell, it gives a pleasant smell only when it blooms; similarly there is no sperm in childhood; it appears only in adoloscence. Those who desire longivity should not consummate with a female of less than 16 years or older than 70 years. During childhood the body is not robust and lacks vital elements. It is like a pond with shallow water drying up under the intense heat of the sun. Similarly consummation is forbidden with a female above 70 years of age. Just as a tree which is dry, hollow and old; collapses by a mere push, the same happens to the male who consummates a woman above 70 years. He perishes.

Therefore the scriptures have prescribed a minimum age of 25 years for the male and 16 years for the female for conception. Rishi Dayanand, in the Sanskar Vidhi has given the example from Sushrut :

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे।
समत्वागतवीर्यौ तौ जानीयात्कुशलो भिषक्॥ १ ॥

—सुश्रुते सूत्रस्थाने, अ० ३५।१०॥

ऊनषोडशवर्षायामप्राप्तः पञ्चविंशतिम्।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः स विपद्यते॥ २ ॥
जातो वा न चिरं जीवेज्जीवेद्वा दुर्बलेन्द्रियः।
तदस्मादत्यन्त बालायां गर्भाधानं न कारयेत्॥ ३ ॥

—सुश्रुते सूत्रस्थाने, अ० १०।४७-४८॥

Panchvinshe tato varshe pumaan naaree tu shodashe.
Samatvaa-gatveeryou tau jaaneeyaat kushalo bhishak.
Aonshodash-varshaayaam apraaptah panchvishtim.
Yadyaa-dhatte pumaan garbh kukshistah sa vipadyate.

Jaato vaa na chiram jeevet jeevedvaa durbalendriyah. Tadasmaad-atyant balaayaam garbhaadhaanam na kaarayet.

In the above shloka, Sushrut has stated that the right age for marriage and conception is a minimum of 25 years for the male and 16 years for the female. Before this, if there is conception, then the offspring will perish or will be short living or weak. It is clear that when there is full bloom of the physical and phycological characteristics of the parents, the same will feature in their progeny. If their physical and mental characteristics are not mature, then, due to the principle of heredity, the progeny also would be immature in both.

(b) Observations on ritu (weather-season), kshetra (soil-ground), ambu (water), beej (seed)

Sushrut states : 'ध्रुवं चतुर्णां सान्निध्यात् गर्भः स्याद्विधिपूर्वकः। ऋतुक्षेत्राम्बुबीजानां संयोगात् अंकुरो यथा'—**Dhruvam chaturnaa saannidhyaat garbhah syaadvishi-poorvakah. Ritu kshetraambu-beejaanaam sanyogaat ankuro yathaa**—Just as with the harmonious, cohesive, union of weather, soil, water and seed brings life to a seed-bud; similarly the proper union of the male and female results in the birth of a child.

Therefore, it is important to reflect on the word 'ritu' etc. while discussing about the birth of an offspring.

(i) What is meant by the term 'ritu' or season?

There are 4 seasons in nature, namely summer, monsoon, winter and spring. Each season has its own significance. Each season is different from the other. Each season has its own impact on vegetation, animals, birds and humans. Similarly there is a season for conception in the human body. In spring, the flowers bloom but not in summer; similarly there is a specific time period in animals for mating. Every time is not the mating time. In Uttar Pradesh, a state in North India, ordinarily the time span for conception for cows is the 11th month, last month and the first month of the year according to the Hindu calendar. In buffaloes, it is the 8th, 9th and 10th month according to the Hindu calendar. Vegetation, animals and birds are under the control of nature. Therefore, the time for their conception is fixed. As far as humans are concerned, since they are controlled by their brain for their activity and are not under the control of nature, the time of conception is not according to nature but according to their body-politic. What is the ritual of the body? In humans "ritu" means-natural changes which come about in a female's body.

Generally when a girl reaches the age of 13-14 years, her menstrual cycle starts. This bleeding remains for 3 or 4 days- it is less on the 1st day and gradually increases on the 2nd and 3rd and ends on the 4th day. In this manner, the blood flow starts when it is time to conceive. This time is known as "ritu" or "period" (season) and this bleeding is known as 'menstrual discharge'. It should be kept in mind that the flow of blood in this manner coming out from the womb through the vagina proves that this is the period of conception. But this does not prove the ability of the womb that it can properly nourish and take care of the embryo and is capable of rearing it in a proper manner. Bleeding signifies the stage of adolescence, it signifies the biological age; it is not indicative of the cultural age of youth. We have already referred that conception should take place in the cultural age and not only in the biological age. Cultural age is that stage of a man and woman where physical and mental development have matured. With physical development alone, conception does take place, but total physical and robust features are lacking. Since the Sanskar system aims at the rejuvenation of a human; therefore, conception should take place only when the parents can transmit cultural virtues in their progeny.

The blood coming out from the womb secretes from the walls of the womb so that the embryo gets support by clinging to the womb. After conception, the bleeding stops which is now required for the growth and nurture of the child. When a child is born, this bleeding ceases and turns into nourishment by way of milk in the breasts of the mother for fostering the child. As long as the child is on mother's milk, there is no bleeding; as soon as the child stops sucking mother's milk, the menstruation process starts once again. This process continues till the age of 45-50 years. After that the ability to conceive ceases and the mentruation process also ends. The period of bleeding is the menstruation period—'ritu-kaal'—of a female-one should understand from this fact alone as to when should a man enter into wed-lock; since the chief aim of marriage is re-production. Because initially the microbes of the male and female are weak, therefore, even if the condition to conceive is open, the ability to conceive comes only after 2 or 3 years. This is the reason that inspite of a female menstruating at the age of 13-14 years; the scriptures have fixed the marriageable age for a female as 16 years i.e. after 2-3 years of the capacity to conceive. The Indian Constitution with all its wisdom, has fixed the marriageable age for girls as 18 years for marriage.

We find that in animals, the union of a male and female is only a biological need there is no other objective. Coming to the point of humans; there are two aims in the union of a male and a female-biological and cultural. In a female, her menstruation determines her ability to conceive-there is no such factor in a male. In a male, we have to observe how and by what age has he developed physically and spiritually attaining his youth. Sushrut says keeping this in mind.

चतस्त्रोऽवस्थाः शरीरस्य वृद्धिर्यौवनं सम्पूर्णता किञ्चित् परिहाणिश्चेति। आषोडशाद् वृद्धिराचतुर्विंशतेर्यौवनमाचत्वारिंशतः सम्पूर्णता ततः किञ्चित्परिहाणिश्चेति॥

Chatasro awasthaa sharirasya vriddhi youvanam sampoornataa kinchit parihaanishcheti aashodashaat vridhih aa chaturvishte youvanam aa chatvaarinshatah sampoornataa tatah kinchit parihaanish-cheti.

This means, that all elements increase in a man's body after 16 years of age and he enters his youth at the age of 25 years, in the 40th year his youth is total and complete i.e. all constituent elements are complete; and, beyond that age there is a slight decline in the elements as well as the sperms. That is in the 40th year, all ingredients or elements are complete in the body and thereafter, whatever sperms-elements are generated in the body due to nourishment; the signs of decline commence. In scientific terms, this is known as 'metabolism' of the body. Nurturing the body is known as 'anabolism' and, the decline is known as 'catabolism'. The sense in sushrut's above shloka is that from 25 to 40 years the human body is in its anabolic stage and after that starts the catabolic stage. Therefore, the proper time for a man to cohabit is between 25 to 40 years. Awailing sperm before or after that time is risking the possibility of harming the body. During this period, the physical and mental faculties are at its peak, therefore, this is the right time for child-bearing and hope for an offspring of excellent virtues. For a house holder, to enter into union with his wife with restraint and choosing a suitable time; has been named as 'brahmcharya' (celebacy) for the householder—in the scriptures. It means that when the body is in its anabolic stage, only then it is proper to consummate—neither before nor after, it is like living life like a celibate. Manu has said :

निन्द्याष्वष्टाषु चान्यासु स्त्रियो रात्रिषु वर्जयन् ब्रह्मचार्यैव भवति यत्र तत्राश्रमे वसन्॥

Nindyaa avashtaashu chaanyaasu striyo raatrishu varjayam. Brahmcharyev bhavati yatra tatraa-shrame vasan.

The scriptures give great importance to the preservation of semen. They forbid consummation before or after the anabolic stage. The stage before is the state of 'celibacy—brahmcharya' and the stage after is the stage of 'vanaprastha' i.e. abandonment of all worldly things. The meaning of 'brahmacharya' and 'vanaprastha' is that the shaastras have permitted use of semen between the ages of 25 to 40 years, it has been considered within the sphere of 'brahmacharya'. Its use before or after would be considered as non-celibate (a-brahmachrya). Sushrut has mentioned about brahmacharya 'ब्रह्मचर्यमायुष्यकारणम्' "Brahmcharyam aayush kaarnam". He further states 'त्रयो उपस्तम्भाः शरीरस्य आहारः स्वप्नो ब्रह्मचर्यमिति' "Trayo upstambhaah sharirasya aahaarah swapno brahmcharyam iti"—meaning, long life, enhancing life span can be possible only through brahmacharya, preserving the semen, The structure of longivity depends on the foundation of 3 pillars-nourishing food, sound sleep and observing celibacy. Reflecting on Vedic ideology, considerable light is thrown on matters like what is the right marriageable age, when should one conceive, and when one should retire from all this. Sometime back, a law was passed in Indian parliament according to which the minimum age for marriage of a male is fixed as 21 years and 18 years for the female. Though it conforms with the thinking of biologists and psychologists, however, there is further scope of improvement according to the scriptures.

(ii) Time for impregnation (ritu-daan)

With the above heading in Sanskar Vidhi, it has cited and quoted 45 to 50 shlokas from the 3rd chapter of Manusmriti, e.g.

ऋतुकालाभिगामी स्यात् स्वदारनिरतस्सदा ।
पर्ववर्जं व्रजेच्चैनां तद् व्रतो रतिकाम्यया ॥ १ ॥ —इत्यादि

Ritu-kaalaabhi-gaami syaat swadaar-niratah sadaa.
Parva-varjam vrajet chainaam tadvrato rati-kaamyayaa-etc.

Meaning : Manu and other sages have fixed time for impregnation where the male seeks union with his wife during the specific time period and does not mate any other female except his wife. The term "ritu" means "period", "season". The time of mating of a male-female is when the female commences menstruation. When the menstruation ceases then union is forbidden according to the Shaastras; meaning thereby that this is an indication that the season or period of union is over and should live in celibacy 'brahmcharya'. This prolongs life, if not followed it shortens it. In this period, the time for impregnation has also been restricted by the Shaastras. On the basis of Manusmriti this restriction has been mentioned in the Sanskar

Vidhi—the natural time for impregnation in a female is from the date when menstruation begins till the 16th day. In these, the first 4 nights of menstruation are forbidden. A male should avoid coming near the female on the first, second, third and fourth nights.

This restriction imposed by the Sanskar Vidhi is biologically and psychologically correct.

Considering the biological angle, the urge for union in a female is not there all the time; it is at a definite time. When there is such an urge in the female, that is the right time for union. For example, when one feels hungry one should eat, and when one is thirsty one should drink water and when one is feeling sleepy then one should sleep. These situations are not present all the time; these necessities come and go according to body requirements. If you eat when you are not hungry, if you drink water when you are not thirsty and if you try to sleep when you are not sleepy-these do not benefit the body. Therefore, on the basis of the menstruation period and body responses of a desire for union in the female; is the proper time. There is no rule or principle as such as far as the male is concerned, but there is a definite system and desire for union because of menstruation in the female. The male should follow this principle and enter into union accordingly.

Psychologists agree with the biologists that the union should take place recognising this time period in the body of the female system. It is psychologically incorrect to overlook and beleive that one can enter into union any time. Those who enter into union ignoring body composition believing that they can do whatever they like any time, run the risk of exposing the female to various nervous complaints.

Is it true that there is a certain principle involved or a biological law which functions in the female body system. Is it psychologically proper to enter into union at that proper time and remain celibate for rest of the time?

Mrs. Mary Carmichal Stopes has enlightened on this subject in her book "Married Love". She conducted research on various women on their periods-related life. She concluded that the structure of a female body is such where the desire for union is twice in 15 days, namely, the first desire is one or two days before the start of menstruation and the second is after 15 to 16 days from the start of menstruation. Out of these, the first urge is insignificant for conception, the second one is only of consequence.

The womb gets ready 1 or 2 days before the start of menstruation. Its walls get slightly swollen so that the womb may be cleaned up with the outward flow of blood. To enter into union at this time is insignificant. Since whatever semen enters, flows away with the bleeding and conception does not take place. After this, the bleeding remains for 4 days due to which conception cannot take place because of its flow. Not only conception is not possible during the 4 days of bleeding, but the couple run the risk of infection of various ailments if they cohabit at this juncture. For example, it is possible to get an itch in the re-productive organs. Mrs. Stopes concluded after examining various women that there is no desire in a woman for union even from a biological and psychological view point.

One or two days before the start of menstruation and after 15 days, there is a yearning for union according to Mary Stopes. She calls it a natural urge of body structure. The first urge arises one or two days before the start of periods which is insignificant for conception, since the intention is to prepare the womb for conception by cleaning it with flow of blood. The second urge is from 2 days before the start of periods and upto 15 days. This is the time when the womb readies itself to receive the sperm. Normally menstruation remains for 4 days, thus we can safely say that 12 days after the end of menstruation there is a urge to mate in the female. These 12 days can also be divided into 3 sections—first 4 days, 4 days after that, and 4 days after that. In these days if the sperm and ovum meet in the womb, then conception can take place. Ayurved states as follows in this connection :

'ताषु उत्तरोत्तरम् आयुः आरोग्यैश्वर्यसौभाग्यवलवर्णेन्द्रिय-सम्पत् अपत्यस्य भवति अतः परम् तु उत्तरोत्तरम् एव आयुरादीनाम् ह्रासः ।'

Taasu uttaro-uttaram aayuh aarogya-aishwarya-soubhaagya-bal-varnendriya-sampat apatyasya bhavati atah paramtu uttaro-uttaram eva aayuraadinaam hraasah.

i.e. 12 days after menstruation if there is conception; then the offspring is healthy, comfortable, fortunate, strong and the limbs become steadily strong. After the 12th day, if there is conception then these qualities steadily decline. Therefore, the 12th day after the bleeding ceases is excellent to conceive biologically, psychologically and for future progeny.

(iii) What is meant by (kshetra) ground

Whereas it is important to ponder over creation of Ritu-season-and just as every vegetable do not grow in every season; similarly it is necessary to dwell over the relationship between conception and season-ritu-as well as of birth and 'kshetra'—ground—soil. Some grounds are fertile and some are barren, but some become fertile with the help of fertilizers. The term 'ground' is synonym of womb. Some women are so fertile that they are pregnant 4 or 5 months after the previous delivery-one is a toddler, second one is being breast-fed, and the 3rd is inside the womb. Some women are barren, inspite of best efforts they do not conceive. Some can give birth to one or two children. The reason for this is the state of health of the time of menstruation—'ritu-kaal'.

The function of menstruation is to clean the womb, expel all impurities and introduce the flow of pure blood to make it capable to accept the sperm and allow it to stick to its walls. This matter is evident in the following shloka :

निपातात् एव गृह्णाति रागं वासो यथा मलम्
ध्रुवं गर्भं तथा बीजं क्षेत्र-बीजम् उपस्कृतम् ॥

Nipaataat eva grinhaati raagam vaaso yathaa malam dhruvam garbham tathaa beejam kshetra-beejam upaskritam.

Meaning : Just as a piece of clean cloth absorbs any colour instantly, similarly a clean womb accepts the sperm instantly. The coming of menstruation at the proper time signifies preparing ground for conception. If there is disturbance in the menstruation cycle then there may be hindrance in birth. When a woman is not successful in bearing a child, the doctors try to regulate the defects of the menstruation cycle. To prepare the womb for fertility is known as "Kshetrikaran", namely, the ground for menstrual function.

(iv) (Kshetrikaran)-ground for menstrual function

Natural kshetrikaran

To create the ability to conceive is the 'kshetrikaran' of the womb. The late Shri Atridev Vidyalankar in his book "Sanskar-Vidhi-Vimarsh" has written thus about 'kshetrikaran'. "Nature itself performs this function in a healthy state. The start of menstruation in the menstrual period is itself the ground-kshetrikaran—of the womb. Just as, with the onset of monsoon there is a commotion in the sea and there are visible signs of change in the atmosphere; similarly before the start of menstruation, there are certain important changes inside the womb. Man may not be able to feel the changes in nature, but the birds, even the small beings like ants get the feel of it. Therefore, in this manner the changes commence in the womb about 8 to 10 days before menstruation. Because of these changes, the skin inside the womb thickens and the flow of blood increases. Because of this, the skin of the inner walls of the womb become thick, blood supply increases and a few more veins appear. The old weak skin wears off, blood starts flowing and expelling the dead tissues in the process-as well as any other harmful elements. This is nature's way of purifying and cleaning the womb. In other words, it is the ground function—'kshetrikaran'—in which nature prepares the womb for conception. It is not that only the womb is cleaned, in fact the whole body undergoes this process of purification. Therefore, it is said—

'रजः प्रसेकात् नारीणां मासि मासि विशुध्यति
..................................तस्मान्न प्रमेहन्ति स्त्रियाः।'

Rajah prasekaat naarinaam maasi maasi vishudhyati
.... tasmaann pramehanti striyaah.

With menstruation being a monthly cycle, the whole body is cleaned. Therefore, women normally do not suffer from any urinary problems. This seems true. Those women whose menstruation is regular, normally do not suffer from any urinary troubles. Whereas, conversely those women who do not have a regular menstruation cycle or when it stops; sometimes are a victim to urinary problems or diabetes etc. In fact proper regulated menstruation cycle signifies good health."

Treatment of 'kshetrikaran'

Those women who cannot bear children due to menstrual disorders and where such disorders are treated through medicine-such process is known as 'Aushadhi Janya-kshetrikaran'. Shri Atridev has quoted Charak as follows :

"पुरुषस्य अनुपहृतरेतसः स्त्रियाश्च अप्रदुष्टयोनि-शोणित-गर्भाशयायाः यदा भवति संसर्गः ऋतुकाले, यदा च अनयोः तथायुक्ते संसर्गे शुक्र-शोणित-संसर्गमन्तगर्भाशयगतं जीवः अवक्रामति सत्वसंप्रयोगात् तदा गर्भोऽभिनिवर्तते। सः सातम्यरसोपयोगात् अरोगो भवति अभिवर्धते सम्यक् उपचारश्चोपचार्यमाणः।"

Purushasya anup-hatere-tasah striyaashcha apradushta-yoni-shonit-garbhaashayaayaah yadaa bhavati sansargah ritukaale, yadaa cha anayoh tathaa-yukte sansarge shukra-shonit-sansargam-antgarbhaashaya-gatam jeevah avkraamati satvasam-prayogaat tadaa garbho-abhinivartate. Sah saatmya-rasop-yogaat arogo bhavati

abhivardhate samyak upachaarashchop-chaarya-maanah.

Meaning : When a healthy male's semen enters into the passage and womb of a healthy female for union, and, as a result of which during menstruation period, unites with the ovum in the womb, then life enters in that is what pregnancy is all about. This life in the womb remains healthy with proper medication and precaution with the application of 'saatmya-ras'.

The question arises that if the woman is infected with any disease, what medicines are used for cure. Or if the male suffers from any disease, then what are the medicines to cure? Rishi Dayanand has mentioned a few medications in his 'Sanskar Vidhi'. We are mentioning here a few other medicines prescribed by Vaidya Atridev. First, we will deal with pure and infected sperm and 'ritu'—menstruation—after that we will mention about the medications :

Test of pure-sperm

स्निग्धं धनं पिच्छलं च मधुरं च अविदाहि च
रेतः शुद्धं विजानीयात् श्वेतं स्फटिकसंनिभम्।। —चरक

Snigdham dhanam picchalam cha madhuram cha avidaahi cha. Retah shuddham vijaaniyaat shwetam sphatik-sannibham. —Charak

Meaning : That semen which is smooth and greasy, more or less slippery and sweet (the reaction of which is not acidic but alkaline), which does not give pain of burning sensation in scrotum and which is white like a crystal, that is clean and pure.

Test of defective sperm

फेनिलं तनुरुक्षं च विवर्णं पूति अपिच्छलम्
अन्यधातूपसंसृष्टम् अवसादि तथाष्टमम्।। —चरक

Phenilam tanuruksham cha vivarnam pooti apicchalam.
Anya-dhaatu-pasam-srishtam avsaadi tathaashta-mum.
—Charak

Meaning : That sperm which is frothy, dilute and dry, deformed in colour and not slippery, has shades of blood (because of less sperm slight blood comes in) and weary (flaccid in the absence of sperm)-such sperm is impure and defective.

Besides defective sperm, not having adequate sperm is also a disease. The symptoms are: pain in testicles, weakness, lethargy, weakness in coition, delay in ejaculation, and expelling in small quantity mixed with blood. With such symptoms, the individual should not enter into union since this signifies decadence and such an individual cannot produce healthy offsprings.

Treatment for impure sperm

For pure and clean sperm, it is advised to have milk, ghee, rice and barley. Milk mixed with sugar or fresh natural milk with ghee increases the sperm count and also cleans it. Charak Rishi has stated the medicinal items used in 'Chavanprash' which increase sperm count, namely: jeevak, rishbhak, kaakoli, ksheer kaakoli, mudgparni, maashparni, medaa, vriddh, daaru and kuling.

The following medicines clean and purify the sperm namely, kushth, elvaaluk, katphal, samudra-phen, kadamb niryaas, ikshukaand, eekshu, eeshurak (taal makhaana), vasuk, khas.

Besides this, Shilaajit is excellent for purifying sperm. Therefore, either Shilaajit or Chandraprabha-vati with Shilaajit it should be taken for cleaning and purifying the sperm.

Chakradutt has stated that the intake of a powdered mix of doorvaa, shaivaal, palv, hath, karanj, kaseru alongwith honey is beneficial. In the opinion of Vaidya Atridev, the formula given by Chakradutt is excellent for cleaning and purifying the sperm. Its characteristics further increase if taken alongwith 'kushaavaleh' or 'vasant-kusumakar-ras.' (Anvla) Emblic myrobelan and (haldi) turmeric juice alongwith honey is also beneficial. The powder mix of Anvla, Gokharu, Giloya is also good. The juice of Anvla and Bhaangre is also used for sperm purification.

If the sperm count is less; then the intake of Vitamin 'A' & 'E' is useful. Because of lack of Vitamin 'B' there may be a scarcity of sperm and ovum respectively in individuals. With the intake of all these vitamins, this deficiency is cleared. These vitamins are also found in wheat-germ etc.

Test of clean and pure (Ritu) season

गुंजाफलसवर्णं च पद्मालक्तकसन्निभम् इन्द्रगोपसंकाशम्
आर्तवं शुद्धमेव तत्। मासन्निष्पिच्छदाहार्ति पञ्चरात्रानुबन्धि च
नैवातिबहु नात्यल्पं तदार्तवं शुद्धमादिशेत्॥ —चरक

शशासृक्प्रतिमं यत्तु यद्वा लाक्षारसोपमम् तदार्तवं प्रशंसन्ति
यद्वासो न विरज्जयेत्॥ —सुश्रुत

Gunjaa-phal-savarnam cha padma-maalakt-kasan-vibham indra-gopa-sankaasham aartavam shuddha-mev tat. Masaannishp-icchaad-aahaatim panch-raatraanu-bandhi cha naivaati-bahu naatyalpam tadaartavam shuddha-maadishet.
—Charak

Shashaasrik-pratimam yattu yadvaa laakshaa-rasopamam tadaartavam prashansanti yadvaaso na virajyayet.
—Sushrut

Meaning : That 'ritu' which shines brilliant red like the seed of (ratti) 'abrus precatorius' or like a red lotus, is pure. That 'ritu' which is regular every month without pain or trouble and remains for 5 nights, and is neither in excess nor less is considered pure and clean. That period which is blood red or red like liquid shellac and that which can be washed away should be considered as pure and clean.

Treatment of impure 'ritu'

Usually there are 4 kinds of menstruation complaints excess bleeding, less bleeding, difficulty in periods and, lastly the presence of (pradar) moenorrlagia or lucaria. Medical treatment for these complaints is mentioned here after :

Excess bleeding—Usually an astringent is used for this purpose. Use of 'ashokaarisht' is suitable. One should also try 'ammonia carb' of 200 potency from homeopathic medicines. Homeopathy is effective in such ailments.

Less and painful bleeding—'Kumarikaa-vati' is usually administered for less bleeding. Homeopathic medicine 'pulsatilla' of 200 potency should also be tried. Both complaints can be given the same treatment. If the trouble is due to less flow, then such medicines which increase the flow should be administered to keep menstruation regular. Generally skipping is beneficial. This exercise regulates menstruation.

Pradar—Moenorrlagia or lucaria-Vaidya Atridev writes : "It is important to keep the female reproductive organs clean and pure for conception. Vagina is a passage of a length of 6 to 8 inches. This is the path for the sperm. If the path is faulty then the sperm may get destroyed. Usually this path is smooth, clean, soft and red. Its inner linings do not get damaged because nature has provided certain glands which secrete lubricants to keep it in shape. These secretions are alkaline. Some scholars have called it the female sperm. These secretions have no role in conception. The flow of these secretions increase during union so that the passage is not damaged."

Sometimes these glands secrete more than what is necessary. Just as, the mouth has salivary glands which mix saliva with the food as its natural function; but sometimes saliva is in excess without the food being present—this is a changed situation. Thus when there are excess secretions in the vagina, it is a strained situation. This state is known as 'pradar' or 'moenorrlagia' or 'lucaria'.

With these excess secretions, the passage is always sticky, with bad smell, and greasy; just as saliva in the mouth makes it sticky and tasteless. In such a state the alkaline strength of the vagina is either reduced or increased—both these conditions may destroy the sperm. With excess secretions body gets weak and one gets, back-ache, headache, eye trouble and irritation. This is known as 'shwet-pradar' or 'lucaria'.

Treatment of pradar—To treat this trouble it is important that the female remains celibate. So long as this in not cured one should abstain. Drinking of tea is forbidden. Vagina should be washed while under medication. In such cases 'chandraprabha vati' is the best medicine. The 'hemnath-ras' powder and 'gular' fruit or its leaves should be taken with honey. The scriptures recommend use of 'pushyanug-powder' alongwith rice water. Homeopathic medicine 'sepia' of 30 to 200 potency is useful. It is very important to wash the passage with 'alum' though it is temporary relief. The bark of the trees of 'gular, pipal, bargad, pilkhan and jamun' should be boiled and with this 'kwaath' the passage should be washed and cleaned. After drying, til-oil (sesame oil) should be applied. The application of 'balaa-oil' creates miracles. All this is bothersome but it is worth the trouble, since the advantages are manifold.

Aayurved also suggests cleaning the womb in the following shloka :

सुवर्णस्य रूप्यकस्य च ताम्रस्य चाज्यसम्मिश्रे
पीते शुद्धे क्षेत्रे भेषजयोगात् भवेद् गर्भः ।

Suvarnasya rupyakasya cha taamrasya chaajya-sammishre peete shudde kshetre, bheshaj-yogaat bhaved garbhah.

Meaning : Swarna-bhasma, roupya-bhasma, taamra-bhasma of the weight of 2 grains of rice. Out of any of these, mix it with ghee and eat after menstruation. The advantage is that the womb is cleaned-up and conception stays. This means that with the help of this medicine the womb is without infection and there is no bottleneck in birth.

(v) Ambu—water

We have mentioned earlier citing Sushrut that for the seed to sprout, there should be a harmony of season, ground, water and of course seed. Similarly, harmony of these 4 is essential for birth of a child. We have already discussed the role of ritu (season) and kshetra (ground). We have yet to mention about (ambu) i.e. water and (beej) i.e. seed. Ambu means—water. Just as a seed sprouts and grows only in soil which is watered, similarly the embryo develops, if it is provided nourishment. Water signifies nourishment. This water is infact the blood flow during menstruation. When conception stays, the blood flow ceases. Till now the blood flow was for the purification of the womb and readying it for conception; but now with pregnancy; the blood flow ceases and acts like water-nourishment for the embryo and its development. Just as water nourishes vegetation; this blood strengthens the growth of the embryo. When the child is born, this blood nourishes the child as milk in the breasts of the mother. Therefore the new mother should eat for two-one for herself and one for the new born child. The mother should eat (saatvik food) righteous nourishments so that the body and mind of the child are replete with virtuous qualities. Mind reflects of the food you take. The Upanishads have said : 'अन्नमयो हि सोम्य मनः' 'annamayo hi somya manah'—mind is a reflection of the quality of food intake, since it is the kind of food which builds the mind.

(vi) Beej—seed

The fourth component in a child's birth is 'seed'. Male 'seed' (semen) is in his testicles, female seed (ovum) is in her ovaries. In one discharge there are around 40 crores of sperms floating in the semen. Out of this, only one sperm fertilizes the ovum thereby creating birth. The ovaries are inside the abdomen. The testicles of an unborn male child are in its abdomen till the 8th month, it is only in the 9th month or after birth they come in the scroturn.

Testicles are a kind of gland which create sperm. These glands secrete 2 kinds of secretions. One is 'external' which in the shape of sperm enters the womb making a female capable to bear a child; the other is known as 'internal' which is directly absorbed in the body. This provides glow, energy and lustre to the body. In modern terminology it is known as 'hormone'.

Human life mainly depends on these hormones. If while entering into intercourse with a female, the external secretions are excessive then hormones will reduce, thereby creating deficiency in the body. Therefore those people who indulge in excessive sex tend to become weak and dull. Avoiding obstacles in internal secretions; is (brahmcharya)—celebacy all about. The internal secretions begin from childhood itself whereas the external secretions start after attaining youth.

Just as menstruation in a female starts from the age of 13 or 14 years and lasts till the age of 50 years; similarly the external secretions in a male begin at the age of 14 years and remain till the age of 65-70 years. It is observed that there is a sticky white discharge in children before they attain the age of youth. This is not semen. There is absence of sperm at this age. This secretion is from the prostrate gland and some lubricated substance is secreted from other glands of the organ. The prostrate gland is situated at the junction of the urethra and the ureter. The function of this is to add its own secretion to the secretions from the testicles so that the passage is smooth. The sperms are presents in the mature age of youth and not before. This stage is normally at the age of 21 years and continues till the age of 55-60 years. Charak says that for a robust and brilliant offspring, the right age is between 25 to 40 years. Shastras have also stated that the right age for marriage for a male is 25 years and from the 50th year is the stage for abandonment of worldly things (vanaprastha). At the beginning of the 40th year it is proper to forget about sex and make preparations for vanaprastha.

(c) Birth of a son or daughter

(i) Excess of semen produces a son and excess of female 'aartav'—vital element produces a daughter—Generally speaking, everyone is curious to know whether there will be a son or a daughter. Some couples want a son and some want a daughter—is there any law on this or everything depends is on God's will? Nothing can be said conclusively on this issue, however there is a shloka (no. 48) in Sanskaar Vidhi from the Manusmriti which signifies that for those who desire a son; conception on the 6th, 8th, 10th, 12th, 14th and 16th day from commencement of menstruation are conducive for birth of a male child. Those desirous of a daughter should consider the 5th, 7th, 9th and 15th night as suitable. The even dates for conception are favourable for those desiring a son. Besides, in the 49th shloka, it is mentioned that excess of semen will result in a son and excess of 'aartav' will result in the birth of a daughter. If these are equal then it may result in the birth of an enunch or a barren female child. The foetus may abort also. The following shloka from Manusmriti explains this :

युग्मासु पुत्राः जायन्ते स्त्रियोऽयुग्मासु रात्रिषु तस्माद् युग्मासु
पुत्रार्थी संविशेदार्तवेस्त्रियम्। पुमान् पुंसोऽधिके शुक्रे स्त्री
भवत्यधिके स्त्रियाः समे पुमान् पुंस्त्रियौ वा क्षीणेऽल्पे विपर्ययः ।।

Yugmaasu putraah jaayante striyo-ayugmaasu raatrishu tasmaad yugmaasu putraarthi samvished-aart-vestriyam. Pumaan punso-adhike shukre stree bhavatyadhike striyaah sa-me pumaan punstriyova ksheene alpe viparyayah.

Conception on the nights with even numbers results in the birth of a son, odd dates result in the birth of a daughter. Excess of semen results in the birth of a son or excess of "raj"— menstrual discharge results in the birth of a daughter. These 2 aspects are in the manusmriti ; but we cannot vouch for them since no one has properly examined this phenomena. In the western world, thinkers have pondered over this matter and it would not be out of place to mention a few.

The late Master Atmaram published his Sanskar Chandrika in 1897 and has quoted the following referring to the book of Dr. Troll M.D. He writes "why sometimes a male child or a female child is born? In my opinion whosoever has better sexual intensity determines the sex of the child. If the female is more intense then a female child will be born. Whosoever is powerful decides the gender. This is the same principle which is prevalent in nature. If 2 forces meet each other, then whoever is stronger will overpower—if the male is senior in age and stronger, then the child will mostly be a male; if the female is stronger than the male then the child will be a female". Dr. Troll further writes 'in many cases evidence is there that in the early stage of union; a female child is born and later, a male child is born.

In this manner we find that whoever is stronger, determines the sex of the child. This observation of Dr. Troll tallies with the observation of Manusmriti as well.

In ancient times it was considered important and necessary to have a male issue, therefore; it was believed that a female is the weak one, and effort was made to strengthen the male with tonics and nourishment. According to Ayurved, a lean and thin female can conceive whereas an obese and fat female cannot. Yaajyavalk has defined "karshitaangi" i.e. lean and thin as : "एवं गच्छन् स्त्रियं क्षामां" **'evam gacchan striyam kshmaam'**—he has explained 'kshmaam' as under : "क्षमता च तस्मिन् काले रजस्वलां व्रतेन भवति। अथ चेन्न भवति तदा कर्तव्या क्षामता पुत्रोत्पत्यर्थं अल्पस्निग्ध भोजनादिना।" **'Kshamta cha tasmin kaale rajaswalaam vraten bhavati. Atha chenna bhavati tadaa kartavyaa kshaamataa putrotpatyarsham alpasnigdh bhojanaadinaa'.**

Meaning : In order to have a son one should make the female lean, thin and slender. If she is not, then she should be given such food where she does not put on weight. Modern food specialists state that if a female has to be kept lean and thin, she should not be fed on carbohydrates and fats but on proteins. This would shed fat and with the intake of proteins there would be no weakness. Thus according to Manusmriti, Yaajyavalk and Dr. Troll; the female should not be weak but lean, thin and slender in order to bear a son.

A woman should be lean, thin and slender but not weak and a man should be robust : then a son is born. Whereas a woman should not have a rich diet of carbohydrates and fats but should have barley in place of wheat. Ayurved writes on this subject:

"पर्णशराव करतलान्यतमे च यावकं पयसा सिद्धमल्पं कर्शनार्थ अश्नीयात्"

Parnsharaav kartalaanya-tame cha yaavakam payasaa siddham-alpam karsh-naartham ashneeyaat.

Meaning : To make a woman lean, thin and slender barley should be taken alongwith milk in small quantities. Ghee should not be taken and be replaced by oil since ghee is fattening whereas oil reduces fat-this is the opinion of many doctors. Coconut oil is recommended and next would be til-oil (sesame) or mustard oil which is useful for this purpose.

Even the cowherds accept this observation that lean, thin and slender animals conceive and they accept its significance. For example, Atridev writes that those buffaloes and cows which have excess fat cannot conceive. Even if they conceive they abort. Therefore a clever owner reduces the fodder of these animals specially during the days of conception. He takes them to the water ponds which is soothing for them and makes them drink water soaked with fodder, rubs wet mud on their back and for a few days feeds them only on dry grass which satisfies their hunger but does not give them any nourishing diet. He makes them lean and slender before conception and continues even after conception for some time. When the embryo is formed, then he feeds them with a nourishing diet.

Ayurved has found it useful for a female to be lean and slender for the birth of a son or for conception. Whereas it is essential for a female to be lean and slender for the birth of a son; it is also important for a man to be robust. How can a man be strong and robust-there are various treatments for the same, for example milk, ghee, rice, fresh milk mixed with ghee is good for increasing sperm. The following are the 10 medicinal herbs used in the making of chavanpraash: jeewak, rishbhak, kaakoli, ksheerkaakoli mudgaparni, maashparni, meda, vriddh-daaru, jatilaa, kuling. The following are the medicines which help in purifying the sperm namely: kushtha, elvaalook, katphal, samudra-phen, kadamb niryaas, eekshu kaand, eesku eekshurak, taal makhaana, vasuk, khas.

In the topic regarding treatment for defective sperm; we have already made a mention of all this.

(ii) Secretion from the right testicle results in the birth of a son and the left in the birth of a daughter—The German Dr. Sikst observed that the semen from the right testicle of a male results in the birth of a son and from the left results in the birth of a daughter. To examine this principle it was experimented on animals thereby neutralising each testicle in turn. But this principle was not found to be correct.

(iii) Ovum from right side of the ovary of female results in a son and left in a daughter—Mr. Giddings has written a book called "Causation of Sex". His observation was that the ovum takes turns every month and comes out from the left side of the ovary in the first month and right side in the next month. If the right side ovum gets fertilized, this results in the birth of a son and vice-versa. This cannot be checked in the beginning but with the birth of the first child; the sex of future children can be checked.

If the first child is a female, then the ovum from the left side of the ovary was fertilized. From here on, monthwise, one could count the exit of ovum each month from either side of the ovary. Since a child is born in the 9th month; one could count backwards and thus keep a track regarding the exit of the ovum from the ovary. From the sex of the child one can determine the exit of ovum in the next month. Giddings experimented this principle on various couples and did not find any contradiction. This proves that the birth of a child does not depend on the sperm but on the ovum. The main element is the ovum and not the sperm. This does not seem to happen in nature. The principle evolved of male and female in nature is due to the 'ground' and the 'seed'. The nature of a tree is not inherent in the soil, it depends on the seed which decides the respective variety of a tree. But this can be met with the argument that as a male has his own sperm, the female has her ovum; the soil does not have such character. But then the sperm has motion whereas ovum is static. Ovum is a kind of a soil where the sperm sprouts. Of-course, all this is based on conjecture.

(d) The significance of the ritual of 'garbhaadhaan' (conception)

Conception is a ritual—this is the proclamation of Vedic culture. The general notion is that conception is a dirty function which results in the birth of an offspring. In the western world, it is now being talked about that it is not a detestable act, it should be considered from a scientific view point. In our country, this is considered as a ritual because this opens up the doors for a new 'Atma'—soul. The ancients believed that they could reform society, they could mould society as they like. Therefore, they attended to the basics where the seed sprouts into a human being. Just as for the growth of a healthy tree, a good quality seed along with good quality fertilizer, atmosphere and environment is important; just as a good breed of cattle comes, from the highest stock, and its nature, nourishment etc. all have to be examined, similarly, it is important for the invocation of a pious Atma and robust body, that such functions be attended where pure, virtuous and cultured souls may enter this world.

Reading through the chapter on conception in 'Sanskar Vidhi', if you read each and every word, there is nothing detestable anywhere. From the beginning till its end, one feels that one is reading about a spiritual and a virtuous programme. In this function, the couple perform 'yajna', invite their elders as if they are performing a pious 'yajna' and not an amorous sport. Why should it not be called a 'pious yajna' since the out come is going to have its impact on society, in fact the country let alone the couple. If there was no effective result then this could have ended as a playful function; but those who named it as a 'Sanskar'; their aim and ideals were high. They did not consider it as a personal selfish drive but they understood it as a social force since as a result of which a virtuous 'atma' could enter this world thereby changing the complexion and character of this world. If an evil 'atma' enters then the problems could increase manifold. This is the very reason that any problems which were inevitable after the birth of the child; required to be tackled at the time of conception. This is the reason the ancients named this Sanskaar as a social, religious and a pious ritual instead of a personal one.

The physical and mental perception of the parents have a great impact on the child at the conception stage. Charak has even said that a mother who desires her child to be of pure character, brilliant and gallant; should constantly gaze at the best stock of white bullocks every morning and evening.

सायं प्रातश्च शश्वत् श्वेतं महान्तं वृषभभाजनेयं वा हरिचन्दनाङ्गदं पश्येत्। 'Saayan praatashcha shashvat shwetam mahaantam vrishabh-bhaajneyam vaa hari-chandnaanga-dam pashyet'.

Those who breed horses for an exceptionally good stock understand the value of complexion and form. This value in presentation has great significance while fixing the price of the animals. Therefore, at the time of conception they display the same shade and form of which an offspring is required. The fundamental is expressed in the following shloka :

अङ्गादङ्गात्संभवसि हृदयादधिजायसे
आत्मा वै पुत्र नामासि स जीव शरदः शतम्। —निरु० ३.४

Angaad-angaad-sambhavasi hridayaat-adhi-jaayase aatmaa vai putra naamaasi sajeev sharadah shatam.

Meaning : The offspring is the essence of every component of its parents. In a way, it is a reflection of their 'Atma'. Therefore, at the time of conception one should project one's best elements.

In another place, it has been said :

यस्य यस्य हि अंगावयवस्य बीजे बीजभागः उपतप्तो भवति तस्य तस्य हि अंगावयवस्य विकृतिरुपजायते, नोपजायते चानुपतापात्, तस्मात् उपयोपपत्तिः ॥

'Yasya yasya hi angaava-yavasya beeje beej-bhaagah uptapto bhavati tasya tasya hi angaava-yavasya vikriti-rup-jaayate, nopjaayate chaanu-pataapaat, tasmaat upayo-papatti'.

Meaning : The characteristics of each part of the body of parents is reflected in each component of their progeny. Healthy parents bear healthy children. Therefore, it is said that the mother should be absorbed in such thoughts which she would desire her offspring to imbibe and absorb. She should fully engross herself in those thoughts—

तन्मना बीजं गृह्णीयात्।

Tanmanaa beejam griheeyaat.

In the beginning of this chapter, we have mentioned the view of those who believe in environment. These environmentalists have been considering to implant the genes in the ovum thereby creating a new human. Those who had given a pious form to the conception ceremony never dreamt to implant genes in the nucleus of the sperm, but their thought process was more or less in the same direction. They talked of creating a new human via the 'laboratory' of conception process. They believed that whatever thoughts are uppermost in mind at the time of conception will transform themselves like a mirror in the offspring. There are many examples found in history supporting this belief. In these examples, we cannot say whether there was a change in the genes, but we can definitely claim that when a child is in its mother's womb, the mental disposition of the mother has a deep influence on the child.

Those who have read "Mahabharat" are aware that when Abhimanyu was in his mother Subhadra's womb at that time Arjun had narrated the story of how to enter the impregnable battle array (Chakravyuh). It was this influence that made Abhimanyu break the impregnable battle array and he entered it. It is said that Arjun did not narrate how to get out of this array and therefore Abhimanyu was unable to come out of it. Those who have written this clearly felt that the child in its mother's womb has the influence of the mother's Sanskars. It is said that Ashtavakra had learnt 'Vedaant' while he was in his mother's womb. Madalsa while she was expecting, used to sing—

शुद्धोसि बुद्धोसि निरंजनोसि संसारमायापरिवर्जितोसि।

Shudhosi budhosi niranjanosi sansaar-mayaa-parivarjito-asi.

O' my son, you are pure, you are an intellectual and detached from this illusionary world—because of these Sanskars all her 8 sons were born sages. When her husband mentioned that how will our dynasty continue; so when her 9th son was conceived; she changed the character of her Sanskar. Her 9th son was born as an all-rounder, 'Kshatriya'. It is said that when Geetu, the murderer of American president Garfield, was in his mother's womb; the mother tried to unsuccessfully abort him. The sanskaars of the child while in the womb made him a killer. It is said that when Napolean was in his mother's womb, she was very fond of looking at the soldiers marching in parade. She used to burst with happiness witnessing the soldiers marching and singing martial songs. Napolean became a great warrior due to the influence of these Sanskars. The mother of prince Bismark while expecting him; used to be mentally upset while witnessing portions of her house being destroyed by the French Army of Napolean. The result of these strong Sanskars was that Bismark was keen to take revenge on France.

We have observed that by giving 'Conception' a pious form; an amazing thought process initiated in Vedic-philosophy of the rejuvenation of man. Today we are shouting about social reforms. To give them a practical shape is to understand the significance of this sanskar.

GARBHAADHAAN SANSKAR

[Conception]

Meanings of mantras in a systematic manner

When menstruation ceases after the 4th day; on the 5th day after taking bath in a healthy state the female, if desirous of conception, should collect the following articles before hand:

(i) The items which are required. (see page 85-86)

(ii) Special items required for this Sanskar : rice mixed with ghee, milk and sugar in a vessel of silver or copper; copper container; (kesar) rotiteria tinctoria or saffrom; (kasturi) musk; (jaiphal) nutmeg; (javitri) mace; and (choti ilaaichi) fernia elephantum.

All these items should be mixed with cold milk. If there is no conception after two menstruations then 2 maashaa* of curd made from cow's milk (which has delivered her first calf) alongwith roasted and powdered beans of barley also of 2 maasha weight may be mixed with curd and be given to the wife.

The medical herb 'sankhaa-huli' and 'bhat-katai' should be powdered with water and strained. The liquid should then be taken by the wife through her right nostril—all these items should be kept ready.

[Rit-vig-varan, page 88]

Appointment of priest who performs yajna

In order to begin the Sanskar, the ritwick or priest should be chosen according to the procedure of rit-vig-varan. As per convenience 1, 2, 3 or 4 priests can be selected. Terminology of the priest is according to their number as follows :

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* (1 maashaa=8 rattis—1/12 tola; 1 tola=180 grains troy).

Number	Terminology
one	purohit
two	ritwick and purohit
three	ritwick-purohit-adhyaksh
four	hotaa-adhvaryu-udgaata-brahmaa

Their seats should be around the altar (Vedi) as suggested hereafter.

Seating arrangement in relation to the altar (Vedi)

Term	Seat	Facing
hotaa (purohit)	west	east
adhvaryu	north	south
udgaataa	east	west
brahmaa	south	north

The husband, facing west should sit either in the east, south or north direction from the altar and the wife should sit on the left side of the husband.*

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* Seating arrangement in the yajna—seat of the wife is fixed on the right side of the husband. But as an exception in case of Garbhaadhaan, Namkaran, and Nishkraman the practice is to sit on the left side of the husband.

In the marriage ceremony, the wife is seated on the right side of the husband. Towards the end of the Sanskar, the couple, while sitting in the carriage; the husband should make his wife sit with him on his right side and recite—"Om iha gaavah prajaayadhwam"—it is advised that while reciting, he should make his wife sit on his right side facing east.

The seat of the husband or the 'yajmaan' in yajna—in the chapter of 'elementary directions', it is advised that the seat of the 'yajmaan' is towards the west facing east or south. Here there is an option for him. Shri Yudhishthir Mimansak writes clarifying this :

This arrangement should be understood that according to the opinion of the writer, if the 'yajmaan' offers oblations, then his seat should be on the west side. According to another opinion, if the 'yajmaan' recites only the 'dedicated' last words i.e. "idam na-mum" then he should sit on the south side. In the above passage regarding "husband facing west from the altar etc. which has been advised Shri Mimansak writes :

(Starting the yajna after rit-vig-varan)

After Rit-vig-varan perform and recite*, (aachaman mantra—page 89) in context with sipping of water; thereafter (angasparsh mantra—page 89), mantra of touching of limbs; thereafter ishwar-stuti-praarthano-paasanaa—(om vishvaani deva...etc.—page 39); thereafter swastivaachan—(agni-meede purohitam etc.—page 44); thereafter shaanti-karan—(shan-na indraagni etc.—page 65).

After this, the 'yajmaan' or 'purohit', while picking up the woodsticks and reciting the mantras from 'saamaanya-prakaran' i.e. 'elementary directions' (page 93) introduces the fire and lights while reciting 'agnayaadhaan' mantra at the time of lighting the fire in the altar-'Vedi'-(om bhur bhuvah swah. Om bhur bhuvah swadyou-riva-bhumnaa etc. (page 91); and (pradipan) light the fire. (Om ud-budhyaswaagne) (page 92). After that from (samidhaa-dhaan) offering of wood-sticks. (Om ayanta idhma-aatma+samidhaagnim duvasyat+susamidhaayasho-chishe+tantvaa-samidbhih page 93) upto 4-aghaaraa-vaajya-bhaagaa-huti (from Om agnaye swaahaa to Om indraaya swaahaa page 99-100) from the chapter on elementary directions, Offer oblations reciting the following 20 mantras. While offering oblations, the wife should touch the husband's shoulder with her right hand.

[20 oblations after 'aaghaaraa-vaajyaa-bhaagaa-huti]

ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा॥ इदमग्नये—इदन्न मम॥ १॥

In the chapter on elementary directions, the yajamaan or performer sits on the west or south side. This is the practice. This matter may possibly be a misprint.

* In the Sanskar Vidhi, it is mentioned "perform the havan according to what is prescribed in the chapter on elementary directions. Many people do not consider shanti-karan procedure within the chapter on the procedure of elementary directions".

Om agne praayash-chitte twam devaanaam praayash-chittirasi brahmanas-twaa naath-kaam updhaavaami yaasyaa paapi lakshmi-stanu-staamasyaa apajahi swaahaa. Idam agnaye idam na-mum.

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा॥ इदं वायवे—इदन्न मम॥ २॥

Om vaayo praayashchitte twam devaanaam praayash-chittirasi braahmanas-twaa naathkaam updhaavaami yaasyaah paapee lakshmi-stanu-staamasyaa apjahi swaahaa. Idam vaayave-idam-na-mum.

ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा॥ इदं चन्द्राय—इदन्न मम॥ ३॥

Om chandra praayash-chitte twam devaanaam praayash-chittirasi braahmanas-twaa naathkaam updhaavaami yaasyaah paapee lakshmi-stanu-staamasyaa apjahi swaahaa. Idam chandraay idam-na-mum.

ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा॥ इदं सूर्याय—इदन्न मम॥ ४॥

Om surya praayash-chitte twam devaanaam praayash-chittirasi braahmanas-twaa naathkaam updhaavaami yaasyaah paapee lakshmi-stanu-staamasyaa apjahi swaahaa. Idam suryaay idam-na-mum.

ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपहत स्वाहा॥ इदमग्निवायुचन्द्रसूर्येभ्यः—इदन्न मम॥ ५॥

Om agni-vaayu-chandra-suryaah praayash-chittayo yuyam devaanaam praayash-chittayah stha braahmano vo naathkam updhaavaami yaasyaah paapee lakshmi-stanu-

staamasyaa aphat swaahaa. Idam-agni-vaayu-chandra-suryebhyah-idam-na-mum.

ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये—इदन्न मम ॥ ६ ॥

Om agnaye praayash-chitte twam devaanaam prayash-chittirasi braahmanastwaa naath-kaam updhaavaami yaasyaah patighni tanustaamasyaa apjahi swaahaa. Idam agnaye idam-na-mum.

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे—इदन्न मम ॥ ७ ॥

Om vaayo praayishchitte twam devaanaam praayash-chittirasi bhraahmanas-twaa naath-kaam updhaavaami yaasyaah patighni tanustaamasyaa apjahi swaahaa. Idam-vaayave idam-na-mum.

ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय—इदन्न मम ॥ ८ ॥

Om chandra praayashchitte twam devaanaam praayash-chittirasi braahmanastwaa naathkaam updhaavaami yaasyaah patighni tanustaamasyaa apjahi swaahaa. Idam chandraaya idam-na-mum.

ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय—इदन्न मम ॥ ९ ॥

Om surya praayashchitte twam devaanaam praayash-chittirasi braahmanastwaa naathkaam updhaavaami yaasyaah patighni tanustaamasyaa apjahi swaahaa. Idam suryaay idam-na-mum.

ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्याः

पतिघ्नी तनूस्तामस्या अपहत स्वाहा ॥ इदमग्निवायुचन्द्रसूर्येभ्यः—इदन्न मम ॥ १० ॥

Om agni-vayu-chandra-suryaah praayashchittayo yuyam devaanaam praayashchittayah stha brahmano vo naathkaam updhaavaami yaasyaah patighni tanustamasyaa aphat swaahaa. Idam-agni-vayu-chandra-suryebhyah-idam-na-mum.

ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये—इदन्न मम ॥ ११ ॥

Om agney praayashchitte twam devaanaam praayashchittirasi braahmanastwaa naathkaam updhaavaami yaasyaa aputryaa tanustaamasyaa apjahi swaahaa. Idam-agnaye idam-na-mum.

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे—इदन्न मम ॥ १२ ॥

Om vaayo praayashchitte twam devaanaam praayashchittirasi braahmanas-twaa naathkaam updhaavaami yaasyaa aputryaa tanustaamasyaa apjahi swaahaa. Idam vaayave idam-na-mum.

ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय—इदन्न मम ॥ १३ ॥

Om chandra praayashchitte twam devaanaam praayashchittirasi braahmanas-twaa naathkaam updhaavaami yaasyaa aputrayaa tanustaamasyaa apjahi swaahaa. Idam chandraay-idam-na-mum.

ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय—इदन्न मम ॥ १४ ॥

Om surya praayashchitte twam devaanaam praayashchittirasi braahmanas-twaa naathkaam updhaavaami yaasyaa aputrayaa tanustaamasyaa apjahi swaahaa. Idam suryaay-idam-na-mum.

ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपहत स्वाहा ॥ इदमग्निवायुचन्द्रसूर्येभ्यः—इदन्न मम ॥ १५ ॥

Om agni-vaayu-chandra-suryaah praayash-chittayo yuyam devaanaam praayash-chittayah stha braahmano vo naathkaam updhaavaami yaasyaa aputryaa tanustaamasyaa aphat swaahaa. Idam-agni-vaayu-chandra-suryebhyah idam-na-mum.

ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये—इदन्न मम ॥ १६ ॥

Om agne praayashchitte twam devaanaam prayashchittirasi braahmanastwaa naath-kaam updhaavaami yaasyaa apsavyaa tanustaamasyaa apjahi swaahaa. Idam-agnaye idam-na-mum.

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे—इदन्न मम ॥ १७ ॥

Om vaayo praayashchitte twam devaanaam praayashchittirasi bhraahmanas-twaa naath-kaam updhaavaami yaasyaa tanustaamasyaa apjahi swaahaa. Idam vaayave-idam-na-mum.

ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय—इदन्न मम ॥ १८ ॥

Om chandra praayashchitte twam devaanaam praayashchittirasi braahmanas-twaa naathkaam updhaavaami

yaasyaa apsavyaa tanustaamasyaa apjahi swaahaa. Idam chandraay-idam-na-mum.

ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा॥ इदं सूर्याय—इदन्न मम॥ १९॥

Om surya praayashchitte twam devaanaam praayashchittirasi braahmanas-twaa naathkaam updhaavaami yaasyaa apsavyaa tanustaamasyaa apjahi swaahaa. Idam suryaay-idam-na-mum.

ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपहत स्वाहा॥ इदमग्निवायुचन्द्रसूर्येभ्यः—इदन्न मम॥ २०॥

Om agni-vaayu-chandra-suryaah praayash-chittayo yuyam devaanaam praayash-chittayah stha braahmano vo naathkaam updhaavaami yaasyaa apsavyaa tanustaamasyaa aphat swaahaa. Idam-agni-vaayu-chandra-suryebhyah idam-na-mum.

(The meaning and substance of above 20 mantras)

Five mantras out of these 20 mantras form a set of five. This is known as 'panchak'. In the first set the following expression has come: "yasyaah paapi lakshmi-stanooh"; in the 2nd set "yasyaah patighni tanooh"; in the 3rd set "yasyaah aputryaa tanooh"; and finally in the 4th set "yasyaah apsavyaa tanooh"—the balance portion of the mantra remains the same.

Meaning : (Praayashchitte agne) with penance, the mind becomes pure, Therefore, this expression is synonym of God saying that O'Lord! who purifies the mind (twam) you; (devaanaam) are divine amongst deities who; (praayashchittih asi) you purify our mind like the fire which burns any impurity; (braahmanah naath-kaamah) I, who am yearning for the quest of knowledge of self alongwith the desire to prosper; (twaa updhaavaami) am seeking your shelter so that; (yaa asyaah paapee lakshmi tanooh) if my wife has acquired any riches through unethical means; (taam) to that; (apjahi) you remove.

In the first 5 mantras all the deities—fire, wind, moon and the sun have been addressed all together that we may retain the riches acquired through ethical means only.

In the next 5 mantras, it has been prayed that the wife may not remain "patighnee tanooh"—i.e. should not become a widow. In the third set, it has been prayed that the wife may not remain "aputryaah tanooh"—i.e. may not be deprived of motherhood. In the fourth set, it has been prayed that the wife may not be "apsavyaa tanooh" i.e. the wife should not go against the wishes of her husband.

Substance : As already mentioned, five mantras form a set or a 'panchak', therefore, they have been divided into 4 parts. In each and every 'panchak', the deities have been addressed, namely—agni, vaayu, chandra, surya—(fire, wind, moon and the sun). In the fifth mantra of each set all deities have been addressed together. The meaning of each set is that disorders present in the wife, be cleared. Specific fault to be cleared by specific deity is detailed hereunder:

Deity	**1st panchak**	**2nd panchak**	**3rd panchak**	**4th panchak**
Agni	paapi lakshmi tanooh	patighnee tanooh	aputryaa tanooh	apsavyaa tanooh
Vaayu	paapi lakshmi tanooh	patighnee tanooh	aputryaa tanooh	apsavyaa tanooh
Chandra	paapi lakshmi tanooh	patighnee tanooh	aputryaa tanooh	apsavyaa tanooh
Surya	paapi lakshmi tanooh	patighnee tanooh	aputryaa tanooh	apsavyaa tanooh
Group of all dieties	paapi lakshmi tanooh	patighnee tanooh	aputryaa tanooh	apsavyaa tanooh

Agni is the deity of this earth because of the presence of fire on earth; Vaayu i.e. wind is the deity of space because of the presence of wind between earth and the heavens; chandra and surya i.e. moon and sun are the deities of the heavens. By invoking the fire, wind, the moon and the sun all the 3 i.e. earth, space and the heavens are covered. Therefore maintaining relationship with this whole world, the mantras say that to eliminate whatever possible 4 flaws may be in the wife; cooperation and assistance of fire, wind, moon, sun, earth space and the heavens is invoked in the birth of an offspring. We have discussed in the beginning that the aim of sanskars is a great plan for the development of the offspring. The father addresses all divine powers of the world and prays that these energies may help him in providing an outstanding offspring. Everyone produces a child and are still being born, but the sanskar system is such a gift of vedic culture to this universe which has a declared objective of developing a new human. In this static world, this is an effort to move ahead.

To achieve this aim, the father not only addresses the fire deity etc., not only invokes the powers of the earth, space and the heavens, but; he prays to these divine forces that whatever obstacles may be there from the side of his wife; these powers with their grace may assist him to remove these obstacles.

The first obstacle of the wife is fascination for wealth as has been said **'पापी लक्ष्मी तनूः' 'paapee lakshmi tanooh apjahi.'** The child is more impressionable from the sanskars of the mother rather than of the father. The father's influence is only of heredity of the offspring in its conception stage, but the mother's influence is not only of heredity but also of environment, since the child is in her womb for 9 months. If the mother's sanskars are only limited to pompous luxury then the offspring will be born with such sanskars. Therefore it is said in the mantra that the mother's thinking should not only be materialistic but should also be spiritual. The meaning of **'पापी लक्ष्मी तनूः अपजहि' 'paapee lakshmi tanooh apjahi'** is exactly this.

The second obstacle is that the wife may not respect the husband's feelings. If the husband and wife are affectionate towards each other, then they will work towards the interest of the child with mutual cooperation. Therefore, the mantra says that the wife should not be "patighni". The meaning of "patighni" is—who destroys the husband. The meaning of "hanan" is very wide. "han" means—violence. If the husband and wife do not love each other, then this is outraging affection.

The meaning of "patighni" is that the wife may not become a widow since as long as the husband lives he will look after the up-bringing of the child. If he dies then there will be problems and obstacles in his up-bringing which will hinder the progress and growth of the child.

The third obstacle in the wife may be 'aputryaa tanooh' i.e. inability to bear a child. Where is the question of development of a human if the wife is unable to bear.

The fourth obstacle may be "apsavyaa" i.e. both pulling in adverse directions or non-cooperating with each other. There is a difference between "patighni" and "apsavyaa". A 'patghni' wife makes her hatred for the husband very obvious whereas an 'apsavyaa' wife may not hate her husband but will not cooperate with him. 'Patighni' wife can dislike her husband but an 'apsavyaa' wife, though affectionate, may just do the opposite of what the husband desires.

In these 20 mantras the husband has invoked the deities and prayed that his wife may not be 'paapi lakshmi tanooh', 'patighni', 'putryaa' and 'apsavyaa'. Only then he can be successful in developing a new human.

[Six oblations of cooked rice mixed with ghee, milk and sugar]

Whatever ghee remains after the above 20 oblations, should be kept in a covered copper vessel. After that, the following procedure should be followed for offering oblations with rice. In a vessel of silver or copper, rice should be mixed, with ghee, milk and sugar, and when these are properly mixed, following mantras should be chanted and oblations offered to the fire and whatever is left in the spoon may be dropped in another empty copper vessel. These oblations are with the following mantras:

ओम् अग्नये पवमानाय स्वाहा ॥

इदमग्नये पवमानाय—इदं न मम ॥ १ ॥ —आप० श्रौत, 5,21,5

Om agnaye pavmaanaay swaahaa. Idam-agnaye pavmaanaay—idam na mum.

O'Fire! you are pure; this oblation is your admiration and praise.

ओम् अग्नये पावकाय स्वाहा ॥

इदमग्नये पावकाय—इदं न मम ॥ २ ॥ —आप० श्रौत, 5,21,5

Om agnaye paavkaay swaahaa. Idam-agnaye paavkaay—idam na mum.

O'Fire! the purifier of all; this oblation is in your admiration and praise.

ओम् अग्नये शुचये स्वाहा ॥

इदमग्नये शुचये—इदं न मम ॥ ३ ॥ —ऐ० ब्रा० 7,7,3

Om agnaye shuchaye swaahaa. Idam-agnaye shuchaye—idam na mum.

O'Fire! the divine power in space; this oblation is in your admiration and praise.

ओम् आदित्यै स्वाहा ॥ इदमादित्यै—इदं न मम ॥ ४ ॥
—यजुः० 22, 20; पार०गृह्य० 1, 2

Om aadityai swaahaa. Idam-aadityai—idam na mum.

O boundless fire! you reside on earth of this terrestrial world; this oblation is in your admiration and praise.

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये—इदं न मम ॥ ५ ॥
—पार० गृह्य० 1, 11, 3

Om prajaapataye swaahaa. Idam prajaa-pataye—idam na mum.

O'Lord, you are the lord of all creatures! this oblation is in your admiration and praise.

ओं यदस्य कर्मणोऽत्यरीरिचम्० ॥ (देखो पृ० 76)

इदमग्नये स्विष्टकृते—इदं न मम ॥ ६ ॥

Om yadasya-karmano-atya-reericham. Idam-agnaye swisht-krite—idam na mum.*

[8 oblations 'ashtaajyaahuti' after 6 of cooked rice]

Offer 8 oblations (aajyaahuti) reciting 8 mantra viz. from 'ओं त्वं नो अग्ने वरुणस्य विद्वान्' **'om twan-no agne varunasya vidwaan'** to 'ओं भवतन्नः समनसौ' **'om bhavatannah sama-nasou'.**

[After aashtaajyaa-huti, oblation chanting 9 mantras with 'aajya' and 'mohanbhog' 'sweet made from milk]

विष्णु॒र्योनिं॑ कल्पयतु॒ त्वष्टा॑ रू॒पाणि॑ पिंशतु।
आ सि॑ञ्चतु प्र॒जाप॑तिर्धा॒ता गर्भं॑ दधातु ते॒ स्वाहा॑ ॥ १ ॥

Vishnu-younim kalpaytu twashtaa rupaani pinshatu. Aa sinchatu prajaa-patir-dhaataa garbham dadhaatu te swaahaa.

Meaning : (vishnuh) maintaining the divine power of God (te yonim) your womb (kalpaytu) the meaning of kalpa is-to make robust-to make your womb strong and robust (twashtaa) the creator-the term twashtaa is also used for a carpenter (rupaani) various forms of the offspring-complexion, features and sex, to those (pinshatu) minutely carve and create (prajaapatih) lord of the animates born (aa sinchatu) may water the foetus as a farmer irrigates his field (dhaata te garbham dadhaatu) He who maintains this universe may hold, your embryo, it may not fall.

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* Please see the meaning from 'yadasya karmano' till 'ashtaajyaa-huti' in the chapter on elementary directions.

गर्भं॑ धेहि सिनीवालि॒ गर्भं॑ धेहि सरस्वति।
गर्भं॑ ते अ॒श्विनौ॑ दे॒वावा ध॑त्तां॒ पुष्क॑रस्रजा॒ स्वाहा॑॥ २॥

Garbham dhehi sini-vaali garbham dhehe saraswati. Garbham te ashvinau devaa-vaadhattaan pushkar-srajaa swaahaa.

Meaning : (sini-vaali) according to Nirukta, "sin" means foodgrain and "vaal" means that which accepts the foodgrain. In this mantra, from the material point of view wife is called 'anna-poornaa' and from psychological and spiritual point of view she is called 'saraswati', the goddess of learning (garbham dhehi) after becoming pregnant (puskar-srajau ashwinau devau) here the stallion deity has been invoked. The prayer is addressed to this deity that; you, who have successfully produced in abundance. (te garbham aadattam) may nurture your embryo. In the vedas, ashvini dev is the deity which looks after the medical therapy. This is what should be kept in mind. Many interpret it as 'praan' and 'apaan'.

हि॒र॒ण्ययी॑ अ॒रणी॒ यं नि॒र्मन्थ॑तो अ॒श्विना॑।
तं ते॒ गर्भं॑ हवामहे दश॒मे मा॒सि सूत॑वे॒ स्वाहा॑॥ ३॥
—ऋ० मं० १०। सू० १८४। मं० १-३॥

Hiranya-yee aranee yam nirman-thato ashwinaa. Tam the garbham havaa-mahe dashme maasi maasi sootave swaahaa.

Meaning : (ashwinaa) ashvini deity, is being addressed (yam) here the fire and embryo are synonymous i.e. that offspring or embryo (aranee) with the help of arani (hiranyayee nirmantha-tah) just as by churning, purity like golden is created—i.e. just as by rubbing 'aranee' golden fire is created, like wise (tam te garbham) with the stirring of sperm-ova in you—results in the formation of embryo (dashme-maasi sootave) to be born in the 10th month (havaa-mahe) we invoke you for protection.

रेतो॒ मूत्रं॒ वि ज॑हाति॒ योनिं॑ प्रवि॒शदि॑न्द्रि॒यम्। गर्भो॑ ज॒रायु॒णावृ॑त॒ऽ-
उल्बं॑ जहाति॒ जन्म॑ना। ऋ॒तेन॑ स॒त्यमि॑न्द्रि॒यं वि॒पान॑ꣳ
शु॒क्रमन्ध॑स॒ऽइन्द्र॑स्येन्द्रि॒यमि॒दं पयो॒ऽमृतं॒ मधु॒ स्वाहा॑॥ ४॥

—यजुः० अ० १९। मं० ७६

Reto mutram vi jahaati yonim pravish-dindriyam garbho jaraayunaa-vrit-ulvam jahaati janma-naa. Riten satyam-indriyam vipaanam shukra-mandh-sa indrasye-idriyam-idam payo-aamritam madhu swaahaa.

Meaning : (idriyam) male organ for conception (yonim pravishat) while entering the female passage (retah) to the sperm (vi jahaati) leaves it aside (mutram) and urine separately,—Though their exit passage is the same; but these are separate from each other (jaraa-yunaa) protected with membrane (aavritah-garbhah) foetus is covered (janmanaa ulvam jahaati) leaves the membranes after birth. After this mention is made regarding 'indriya'—The organ and 'shukra'—sperm: How is the 'indriya' which unite 'sperm' for birth? (Riten satyam indriyam) his organ is pure i.e. he who impregnates recognises that he has not committed any evil and he is healthy his organ is (indrasya indriyam) he is peaceful and contented. How is his sperm? (andha-sah vipaanam shukram) it is pure. (idam) and this sperm (payah amritam madhu) is like milk, honey and nectar.

यत्ते सुसीमे हृदयं दिवि चन्द्रमसि श्रितम्। वेदाहं तन्मां तद्विद्यात्॥
पश्ये॑म श॒रदः॑ श॒तं जीवे॑म श॒रदः॑ श॒तꣳ शृणु॑याम श॒रदः॑ श॒तं प्रब्र॑वाम
श॒रदः॑ श॒तमदी॑नाः स्याम श॒रदः॑ श॒तं भूय॑श्च श॒रदः॑ श॒तात् स्वाहा॑॥ ५॥

—यजुः० अ० ३६। मं० २४

Yatte suseema hrikayam divi chandramasi shriam. Vedaaham tanmaam tadvidyaat. Pasyhem sharadah shatam jeevem shradah shatam shrinuyaam sharadah shatam prabravaam sharadah shatam-adeenaah syaam sharadah shatam bhuyascha sharadah shataat swaahaa.

Meaning : (suseeme) O' Lady!; (yat te hridayam) your heart; (divi chandramasi shritam) is like the Moon in heavens i.e. you are full of joy; (tat aham ved) and I know it; (tat maam vidyaat) your mind should know that I am in the same state—i.e., my mind is also full of joy as is yours.

In this manner both of us (pashyem sharadah shatam) may spend a 100 years gazing at each other; (jeevem sharadah shatam) may live together for a 100 years; (shrinuyaam sharadah shatam) may listen to each other for a 100 years; (prabravaam sharadah shatam) may talk to each other for a 100 years; (adeenaah syaam sharadah shatam) may live in comfort for a 100 years; (bhuyashcha sharadah shataat) and may always hope that this desire is fulfilled.

यथे॒यं पृ॑थि॒वी म॒ही भू॒ताना॒ं गर्भ॑माद॒धे।
ए॒वा ते॑ ध्रियता॒ं गर्भो॒ अनु॒ सूतु॒ं सवि॑तवे॒ स्वाहा॑॥ ६॥

Yatheyam prithvee mahee bhutaanaam garbhamaadadhe. Evaa te dhriyataam garbho anu-sootum savitave swaahaa.

Meaning : (yathaa iyam mahee prithvi) just as this vast earth; (bhutaanaam garbh aadadhe) as if it contains all beings within itself; (evaa) similarly; (te garbho anudhriyataam) you may conceive; (savitave sootum) that child which you bear may be as brilliant and as radiant like the sun.

यथे॒यं पृ॑थि॒वी म॒ही दा॒धारे॒मान् वन॒स्पती॑न्।
ए॒वा ते॑ ध्रियता॒ं गर्भो॒ अनु॒ सूतु॒ं सवि॑तवे॒ स्वाहा॑॥ ७॥

Yatheyam prithivee mahee daadhaa remaan vanaspateen. Evaa te dhriyataam garbho anu sootum savitave swaahaa.

Meaning : (yathaa iyam mahee prithivee imaan vanaspateen daadhaar) just as this great earth carefully bears the vast vegetation; (evaa te garbhah dhriyataam) similarly, your embryo may be protected; (savitave anusootum) as if this child is being born for the service of God.

य॒थेयं पृ॑थि॒वी म॒ही दा॒धार॒ पर्व॑तान् गि॒रीन्।
ए॒वा ते॑ ध्रियतां॒ गर्भो॒ अनु॒ सूतुं॒ सवि॑तवे॒ स्वाहा॑॥८॥

Yatheyam prithivee mahee daadhaar parvataan gireen.
Evaa te dhriyataam garbho anu sootum savitave swaahaa.

In this mantra, instead of the earth etc. alongwith its elements and vegetation; mention is about the mountains. Rest is the same as in the earlier mantra.

य॒थेयं पृ॑थि॒वी म॒ही दा॒धार॒ विष्ठि॑तं॒ जग॑त्।
ए॒वा ते॑ ध्रियतां॒ गर्भो॒ अनु॒ सूतुं॒ सवि॑तवे॒ स्वाहा॑॥९॥

—अथर्व० कां० ६। सू० १७। मं० १-४॥

Yatheyam prithivee mahee daadhaar vishthi-tam jagat.
Evaa te dhriyataam garbho anu sootum savitave swaahaa.

In place of the earth etc. elements; "vishishtitam jagat" has been said. That means the expansive world all around.

[Offering of six oblations after oblations of mohanbhog (sweet made from milk) and Aajya]

ओं भूरग्नये स्वाहा॥ इदमग्नये—इदन्न मम॥१॥

Om bhooragnaye swaahaa. idam agnaye-idam na mum.

ओं भुवर्वायवे स्वाहा॥ इदं वायवे—इदन्न मम॥२॥

Om bhuvar-vaa-yave swaahaa. idam vaayave-idam na mum.

ओं स्वरादित्याय स्वाहा॥ इदमादित्याय-इदन्न मम॥३॥

Om swaraa-dityaay swaahaa. idam addityaay-idam na mum.

ओम् अग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा।
इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः—इदन्न मम॥४॥

Om agni-vaayavaa-dittyebhyah-praanaa-paanaavyaanebhyah swaahaa. Idam-agni-vaayavaa-dittyebhyah praanaa-paanavyaa-nebhyah-idam na mum.

ओम् अयास्यग्नेर्वषट्कृतं यत्कर्मणोऽत्यरीरिचं देवा गातुविदः स्वाहा॥ इदं देवोभ्यो गातुविद्भ्यः—इदन्न मम॥५॥

Om ayaa-syagner-vashat-dritam yat-darmano atya-reericham devaa gaatuvidah swaahaa. idam devebhyo gaatu-vidabhyah-idam na mum.

ओं प्रजापतये स्वाहा॥ इदं प्रजापतये—इदन्न मम॥६॥

Om prajaa-pataye swaahaa. idam prajaapataye—idam na mum.

[After the above six oblations, offer 'swishta-krit-aahuti' with ghee]

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहारकरम्। अग्निष्टत्स्विष्ट-कृद्विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते—इदन्न मम॥

Om yadasya karmano-atya-reericham yadvaa nyoon-mihaakaram. Agnishtat-swisht-krid-vidyaat sarvam swishtam suhutam karotu mey. Agnaye swisht-krite suhut-hute sarve-praayash chittaa-huti-naam kaamaanaam samardha-litre sarvaannah kaamaant-samardhaya swaahaa idam agnaye swishta-krite-idam na mum.

[Bride may take a bath with the remaining ghee in the vessel]

While offering oblations during chanting of mantras, if the remaining ghee has been collected in the vessel; then this remaining ghee may be taken by the bride and she should massage herself from head to toe and take a bath thereafter. After that, she may come near the altar wearing clean clothes and the couple may walk around the altar and then gaze at the sun and chant the following mantra (the bride should stand on the left side of the groom) :

[After walking around the altar, chant the following six mantras while gazing at the sun]

ओम् आ॒दि॒त्यं गर्भं॒ पय॑सा॒ सम॑ङ्धि स॒हस्र॑स्य प्रति॒मां वि॒श्वरू॑पम्। परि॑वृङ्धि॒ हर॑सा॒ माभिम॑ꣳस्थाः श॒तायु॑षं कृणुहि ची॒यमा॑नः ॥ १ ॥

Om aadityam garbham payasaa samangdhi sahasrasya pratimaam vishva-rupam. Parivringdhi harsaa maabhimansthaah shaataa-yusham krinuhi-cheeya-maanah.

Meaning : O' Almighty! (sahasrasya pratimaan) your image is in countless of people (vishva-rupam) with various forms and characteristics; (aadityam) as brilliant as the Sun; (garbham payasaa samangdhi) with your blessings provide plentiful milk etc. to the inborn child; (harsaa parivringdhi) protect the life force from evil influences; (maa abhimansthaah) please do not disregard; (cheeyamaanah) the one who is growing every day; (shataayusham krinuhi) bless this growing offspring for a life of 100 years.

सूर्यो॑ नो दि॒वस्पा॑तु वातो॑ अ॒न्तरि॑क्षात्। अ॒ग्निर्न॒ः पार्थि॑वेभ्यः ॥ २ ॥

Suryo no divaspaatu vaato antarikshaat. Agnirnah paarthivebyah.

Meaning : O' Lord! (suryah) the Sun God; (nah) our to our offspring; (divah paatu) may protect from the distinguished heavenly region; (vaatah) the deity of air; (nah antarikshaat) may protect from the vast firmament; (agnih nah paarthivebhyah) the deity of fire may protect from the catastrophy of earthly regions.

जोषा॑ सवि॒तुर्यस्य॑ ते॒ हर॑ः श॒तं स॒वाँ अर्ह॑ति।
पा॒हि नो॑ दि॒द्युत॒ः पत॑न्त्याः ॥ ३ ॥

Joshaam savitaryasya te harah shatam savaam arhati. Paahi no didyutah patantyaah.

Meaning : (savitah) O' God! (joshaa) have mercy on us-

'jush preeti sevanyoh'; (yasyatey harah) the splendour that you possess; (shatam savaan arhati) is like 100 yajnas; (patantyaah didyutah) the lightning falling from the clouds; (nah paahi) protect us.

चक्षु॑र्नो दे॒वः स॑वि॒ता चक्षु॑र्न उ॒त पर्व॑तः।
चक्षु॑र्धा॒ता द॑धातु नः॥४॥

Chakshurno devah savitaa chakshurna uta parvatah. Chakshurdhaataa dadhaatu anh.

Meaning : (savitaa devah) O'Creator of all universe!; (nah chakshuh) you are like a vision of our eyes; (uta) and; (parvatah nah chakshuh) O'mighty Lord! you are as mighty as the mountains for our eyes; (dhaataa nah chakshuh dadhaatu) O'creator of the universe, give us such eyes so that we may see you in the sun, mountains and everything on this universe.

चक्षु॑र्नो धेहि॒ चक्षु॑षे॒ चक्षु॑र्वि॒ख्यै त॒नूभ्यः॑।
सं चे॒दं वि च॑ पश्येम॥५॥

Chakshurno dhehi chakshushe chakshur-vikhyai tanoobhyah. Sam chedam vicha pashyem.

Meaning : (nah chakshushe) for our eyes; (chakshuh dhehi) give light; (nah tanoobhyah) for our physique; (vikhyai chakshuh) give us those legendary eyes so that; (idam san cha pashyem vi cha pashyem) so that we may see all the facets of this universe.

सु॒सं॒दृशं॑ त्वा व॒यं प्रति॑ पश्येम सूर्य॑।
वि प॑श्येम नृ॒चक्ष॑सः॥६॥

Susandrisham twaa vayam pashyem surya. Vi pashyem nrichakshsah.

Meaning : (surya) O' Sun God!; (vayam nrichakshsah) you who looks to the welfare of mankind; (twaa susandrisham pahsyem) may observe your amiable form through which you beautify everything; (vayam twaa visusandrisham pashyem) may we also see that form where you devastate and destroy. The heat of the Sun creates as well as destroys.

Substance of the above six mantras

Instead of giving details of what has been said in the six mantras; it would be better to comment for all together. It is expressed in the mantras that : (a) The child may be outstanding, one out of the many; (b) the child should grow and live for a 100 years; (c) the child should be protected from any disturbances arising from the heavens, cosmos and the earth; (d) the child may have that kind of vision where it sees God in everything; whether it be the divine powers, forests and mountains and nature; (e) our vision of the eyes should be such where we may be able to see all facets and forms of creation in its reality. We may be able to differentiate between the beautiful form and the ugly form. Good actions beautify nature, evil actions deform it. The good or bad form of creation is the consequence of our good or bad deeds, but the one who rewards or punishes for those actions is only He. Since we are the ones who perform 'karma', therefore, we are responsible to beautify or distort creation-His job is only to provide the fruit of 'karma'.

(Change of 'gotra' lineage of the bride, greeting the husband; after circling the altar and intently gazing the Sun)

The wife should greet her husband after circum-ambulation of the altar and Sun 'darshan'. She should pronounce her husband's lineage or ancestry in place of "amuk-gotra" she should replace her name in the place of "amuk-naamni".

ओम् अमुकगोत्रा शुभदा, अमुकनाम्नी अहं भो भवन्तमभिवादयामि।

Om amuk-gotraa shubhadaa, amuk naamni aham bho bhavantam-bhivaad-yaami.*

Thereafter, the wife should pay her respects and greet her husband's father, grand-father and respected people as well as the husband's mother and other relatives and elderly ladies.

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* In the original 'Sanskar Vidhi' it is mentioned as "om amuk-gotraa shubhdaa, amuk daa aham bho bhivaad-yaami". Here "amuk-daa" means any name like 'yashoda-sukhda' ending with 'daa'. We have replaced "amuk-daa" by "amuk-naamni" i.e. the wife's name.

[Vaam-devya-gaan]

Thus the bride comes in the lineage of the husband-i.e. the bride becomes a wife and the groom becomes a husband. Thereafter, both husband and wife take their seats facing east, sitting on the west side of the altar and sing "vaam-devya-gaan" (refer to the elementary directions chapter on the subject of auspicious benedictions mangal-kaarya. Under this heading, it begins with **'ओं भूर्भुवः स्वः। कया नश्चित्र आ भवदूती सदावृधः' "Om bhur-bhuvah swah. Kayaa naschitra aa bhavdooti sadaa-vridah"** etc. (page 112).

[Taking-leave-departing]

[£]After this the couple should have proper food and also offer the priest and his group and respectfully take leave of them.

[£] The Sanskar Vidhi has mentioned the following medicinal herbs for the couple's benefit : (anvaahaldi)—turmeric; (khaane ki haldi)—turmeric; (chandan)—sandal; (muraa)—erthrina stricta (this is well known in South India); (kushth)—costus speciousus; (jataamaansi)—musk root morbel-clematis triloba—(this is well known in South India); (shilaajit)—rock-exudation; (kapur)—camphor; (musstaa)—cyperus rotundus; (bhadramoth)—a kind of a cyperus. Powder all these medicinal herbs in equal proportions and mix them in a wooden pot made of (udambar)—ficus glomerata. Mix milk in it and then curdle it. After that churn it and remove the butter. Heat it and prepare ghee from the butter. The ghee should be mixed with fragrant items like (kesar)—saffron; (kasturi)—musk; (jaiphal)—nutmeg; (javitri)—mace; (choti elaychi dal)—feronia elephantum. The proportion should be 50 gms of the powder, mixed with 1 kg. of cow's milk. After that mix .05 ratti of musk and 1 maasha saffron and nutmeg respectively. The couple should consume this every morning in kheer or mix it with rice in their food. Thus with such pregnancy; a modest, learned, long-living, brilliant, strong and a healthy son may be born. If a daughter is desired, then ghee prepared as above should be mixed in rice boiled in water and the curd should be curdled in a pot made from the wood of 'wild fig' and consumed with food. This may result in the birth of an outstanding female child.

Thereafter at night, at a proper time when both the husband and wife are in a state of bliss and love; should commence the process of conception. The time for this is after midnight and before dawn.

They should later on take a bath. If it is cold, then they should have warm milk mixed with (kesar)—saffron; (kasturi)—musk; (jaiphal)—nutmeg; (javitri)—mace; (choti elaychi dal)—feronia elephantum and rest. If conception is confirmed then the next day, they should recite the following mantras and offer oblations. If the couple is doubtful about pregnancy, then after one month during menstruation; (if the wife does not menstruate, it is then a sure sign that she is pregnant). After this, oblations be offered with the following mantra.

ओं यथा॒ वात॑ः पुष्क॒रिणीं॑ समि॒ङ्गय॑ति स॒र्वत॑ः।
ए॒वा ते॒ गर्भ॑ एजतु नि॒रैतु॒ दश॑मास्य॒ः स्वाहा॑॥ १॥

Om yathaa vaatah pushkarineem samingayati sarvatah. Evaa te garbh ejatu niraitu dahsmaasyah swaahaa.

Meaning : (yathaa vaatah) O'bride! as the wind; (pushkarneem sarvatah) moves the pond from all directions; (sammi gayati) stirs; (evaa) similarly; (tey garbhah ejatu) your embryo may also move; (dashmaasyah) and complete 10 months; (nih ejatu) and come out.

यथा॒ वातो॒ यथा॒ वनं॒ यथा॑ स॑मु॒द्र एज॑ति।
ए॒वा त्वं द॑शमास्य स॒हावे॑हि ज॒रायु॑णा॒ स्वाहा॑॥ २॥

Yathaa vaato yathaa vanam yathaa samudra ejati. Evaa tvam dashmaasya sashaa-vehi jaraayunaa swaahaa.

Meaning : (yathaa vaatah ejati) as the wind blows; (yathaa vanam ejati) as the trees and vegetation sway in the forests with the wind's intensity; (yathaa samudrah ejati) as the waves rise in the sea; (evaa) similarly; (dashmaasyah) the child to be born after 10 months in the womb; (tvam jaraayunaa sah ehi) may come out together with the placenta with ease so that the mother may not suffer.

दश॒ मासा॑ञ्छशया॒नः कुमा॒रो अधि॑ मा॒तरि॑।
नि॒रैतु॑ जी॒वो अक्ष॑तो जी॒वो जीव॑न्त्या॒ अधि॒ स्वाहा॑॥ ३ ॥
—ऋ० म० ५। सू० ७८। मं० ७-९॥

Dash maasaancha-shyaanah kumaaro adhi maatari.
Niraitu jeevo akshato jeeva jeevantyaa adhi swaahaa.

Meaning : (adhi maatari) inside the mother (dash maasaan shayaanah kumarah) the life which sleeps inside for 10 months (akshatah jeevah) the life without being hurt or damaged (niraitu jeevah) this issue may come out (adhi jeevantyaa) whose mother may also live and should not suffer.

ए॒जतु॑ दश॑मास्यो॒ गर्भो॑ ज॒रायु॑णा स॒ह। यथा॒यं वा॒युरेज॑ति॒ यथा॑ स॒मुद्रऽ एज॑ति। ए॒वायं दश॑मास्यो॒ऽ अस्र॑ज्ज॒रायु॑णा स॒ह स्वाहा॑॥ १ ॥

Ejatu dashmaasyo garbho jaraayunaa sah.
Yathaayam vaayu-rejati yathaa samudra ejati.
Evaayam dashmaasyo asrajja-raayunaa sah swaahaa.

Meaning : (dash-maasya garbhah) 10 months old offspring (jaraayunaa sah ejatu) may stir in the womb alongwith the placenta (membrane); (yathaa ayam vaayuh ejati) just as the wind blows; (yathaa samundra ejati) and the waves of the sea rise; (evaa ayam dash-maasyah) similarly this child in the womb may be born after 10 months; (jaraayunaa sah) alongwith placenta (membrane) (asrat) may slide out.

यस्यै॑ ते य॒ज्ञियो॒ गर्भो॒ यस्यै॒ योनि॑र्हिर॒ण्ययी॑।
अ॒ङ्गान्यहु॑ता॒ यस्य॒ तं मा॒त्रा सम॑जीगम॒ꣳ स्वाहा॑॥ २ ॥
—यजुः० अ० ८। मं० २८, २९॥

Yasyai te yajyiyo garbho yasyai yonir-hiranyayee. Angaanyar-hutaa yasya tam maatraa sam-jeegamam swaahaa.

Meaning : O'lady! (yasya) that issue for whom (te garbhah) that embryo (yajjiyah) is the custodian of good knowledge and actions (yasyai) that child for whom (yonih) your passage (hiranyahee) was freed from all impurities (yasya) that child for (angaam) his total body because of yajna (arhataa) is without infirmities (tam) to that child (maatraa sah) alongwith the mother (sam ajeegamam) may God keep them hale and hearty till I receive them.

पुमाꣳसौ मित्रावरुणौ पुमाꣳसावश्विनावुभौ।
पुमानग्निश्च वायुश्च पुमान् गर्भस्तवोदरे स्वाहा॥ १॥

Pumaam-sau mitraa-varunau pumaamsaa-vashvinaav-ubhou. Pumaan-agnishcha vaa yushcha pumaan garbhast-vodare swaahaa.

Meaning : (mitraavarunau) friendly 'varun'-god of waters (ashwinau) masculine power is compared to that of the stallion god-combination of both; (agnih vaayuh cha pumaan) the gods 'agni' and 'vaayu' are also compared with masculine power (tav udare garbhah pumaan) the embryo inside you be also endowed with masculine strength like them.

पुमानग्निः पुमानिन्द्रः पुमान् देवो बृहस्पतिः।
पुमाꣳसं पुत्रं विन्दस्व तं पुमाननु जायताꣳ स्वाहा॥ २॥
—सामवेदे॥

Pumaan-agnih pumaan-indrah pumaan devo brihaspatih. Pumaan-sam putram vindasva tam pumaan-anu jaayataam swaahaa.

Meaning : (agnih pumaan) 'agni' is endowed with manly vigour (indrah pumaan) 'indra', is endowed with manly vigour (devah brihaspatih pumaan) 'brihaspati' deity is endowed with manly vigour (pumaansam putram vinda-swa) O'bride! your child may also be endowed with manly vigour (tam anu pumaan jaayataam) by God's grace the progeny suceeding this child may also be endowed with manly vigour.

Substance of the above 7 mantras

The biological experience in the above 7 mantras has been repeated many times. When the embryo stirs in the womb, it is believed that conception is firm. At that time the pregnant woman experiences a stirring sensation in the abdomen. Keeping that sensation in mind, it has been stated; that as there is a gust of wind, that as waves rise in the ocean, that as the trees and vegetation in forest sway from side to side-the expectant mother experiences something of this sort. This experience has been called "ejatu" in the mantras. The word "ejatu" is a composition of "ejri-compane". The foetus shivers, the waves rise-this is a biological experience of the expectant mother. It is prayed in these mantras that after the stirring sensation, the embryo may be stable for 10 months, and after completing its time may be born normally complete with all limbs. Sometimes labour is difficult, it sometimes leads to the death of the mother during child birth. It is prayed that the child may be safe and be born alongwith the placenta and be with its mother. The limbs of the child may be "arhutaa" i.e. they may not be abnormal but normal and complete, the delivery be alongwith the placenta; sometimes it is left behind-this should not happen. The word "asrat" has been used for delivery; this means that the child should slide out with ease. According to the discipline on labour, whatever is important about delivery of the child has been said in these mantras.

But the aim of Sanskaar system is not only easy birth of the child. We have mentioned several times that the aim of sanskar is to bear an outstanding offspring. The sanskars have been formed with this aim. Therefore in the 6th and 7th mantra it has been repeatedly said that offspring should possess manly-vigour. The ideals of manly-vigour for him are mittra varun, ashvi god,-agni, vaayu, indra, brihaspati-the vigour and vitality these gods possess-keeping that as his ideal; the child has to achieve his aims in life. Besides it is not enough for only one child to achieve this. The progeny should have these aims in life-therefore it has been said **'तं अनु पुमान् जायताम्' 'tam anu pumaan jaayataam'**—the offspring hereafter should have the same aim and ideal.

After offering oblations with these mantras, recite the 'Shaantyaahuti' from the chapter on 'Elementary Directions' (page 111). After that offer total oblation chanting 3 times:

'ओं सर्वं वै पूर्णꣳ स्वाहा'

'Om sarvam-vai poornam swaahaa'.

Once again the wife should regulate her diet. She should not consume any intoxicant purgatives like (haritaki)-terminailia-chebula etc., should avoid excess of salt or sour items, dry grain etc., pungent red chillies. She should consume ghee, milk, sweets, soma-lata or gudoochyaa medicines etc., rice, sweet curd, wheat, pulses etc., and vegetables which are nourishing. She can use spices according to season-elaichi (white feronia elephantum) in summer and saffron, musk etc. in winter. She should always have a restricted good diet. She can have milk mixed with dry ginger and braahmi herb so that the child may be intelligent, healthy and with good habits and character.

Here ends the chapter on conception—'Garbhaadhaan'

PUNSAVAN SANSKAR

[Procreation ceremony]

Analytical Chapter

When the child is in its mother's womb; its body and mind can be moulded according to will. This is such a period with the mother that she can mould the child as she desires. Those mothers who lament about their child getting spoilt after birth, should understand that they have to bear this agony because they have lost that time which they should have used in moulding the child. When something is being cast it can be developed according to a previous thought out plan; once it is cast then to transform it is difficult.

The child in its mother's womb has to develop in two directions. One is its physical development; the other is its intellectual development or the growth of its mind. For physical development, 'Punsavan Sanskar' (Procreation ceremony), has been established and for intellectual development it is the sacrament of 'Seemantonnyan Sanskar'. We will discuss the Procreation Ceremony here. The other sanskar shall be taken up in the next chapter.

The objective of 'Procreation (punsavan) Ceremony' is to draw attention of the mother for the physical fitness of the child in its womb. Therefore, once it is clear that the conception is stable this ceremony is performed. This decision is evident after the second or third month of conception. After the embryo is stable, there can be a possibility of 2 hazards. First is that; because of carelessness of the mother she may abort; and the other is that though the foetus remains stable, the child's physique may be affected if she is careless about following certain rules on health-care. Keeping these factors in mind it is important for parents to know that (1) what is the indication of confirmed conception (2) what precautions are required so that the embryo is not destroyed (3) what medicine and treatment is required by the mother so that child's physical development is proper (4) what nourishment should be taken by the mother for the development of its child (5) when should the Procreation Ceremony be solemnised and (6) what medicines are required to prevent abortion. We shall deal with these hereafter.

1. Symptoms of the state of conception

(1) The indication that the woman has conceived is when she stops menstruating. Normally after youth this is a monthly process. After conception, it stops. If there is no menstruation after one month of conception it should be understood that one month has passed from the day of conception.

(2) Once conception is stable, after a month the expectant mother has a feeling of nausea in the morning. The reason is that because of conception, the body undergoes certain changes which are new to it. It takes time for the body for adjustment. So long as the adjustment is not complete, the mother has a feeling of uneasiness, a little of bile or sour taste is felt. Many experienced mid-wives say that if these symptoms are intense, then the child may be a daughter, if they are not so intense then it may be a son.

(3) Once conception is stable, then upto the third month there is an increase in the size of breasts since nature is preparing for providing food for the child to be born.

(4) The breasts and nipples harden in the 3rd month and they turn dark.

(5) Usually the abdomen starts increasing from the third month.

(6) Around the fourth or fifth month, the movements of the child are felt. Heart beats can also be felt.

2. Precautions for the Pregnant

Charak Sanghitaa has mentioned about such precautions and nourishment to be taken by the expectant mother which are necessary for her so that there may not be any possibility of danger of abortion and the embryo may be strong and healthy. For example—(Sutra) Rule 40: The following actions are forbidden or else the foetus gets aborted namely the pregnant woman squatting, strolling in uneven places, sitting on a hard seat, controlling gas, stools, urine flow; undergoing hard labour, eating very hot or very spicy things or remaining acutely hungry.

Rule 41 : Getting hurt, pressure on the womb of any kind, looking at ditches, wells, dreadful places in the mountains may cause abortion. Abnormal movements by the expectant woman or riding on uneven roads, listening to harsh words or unpleasant conversation may result in sudden abortion. If she is always lying straight on the back, there may be a possibility that the umbilical chord may strangle the foetus.

Rule 42 : If the pregnant woman sleeps without clothes or wanders around, then the child born may be insane. If she is of a quarrelsome nature, then the offspring born may be epileptic. If she is busy in sex then the child born may be full of lust and passion. If she is always depressed, then the child may be timid, fearful, weak and of short life. If she has eyes on the wealth of others, then the offspring may be jealous, thief, lazy, rebellious and of evil actions. If she is of an angry temperament, then the child born may be short-tempered, deceptive and one who always backbites. If she is always sleeping then the child born may be lazy, stupid and impotent. If she is used to drinking liqour then the child born may be of a restless frame of mind. If she eats too many sweets then the child may be diabetic. If she eats too many sour things, then the child may have skin problems, if she eats too much salt, then the child may grey early and may have wrinkles on its face and tendency towards baldness. If she eats spicy food, then the child may be weak, barren or impotent. If she eats too much of very bitter items, then the child may have dry skin and be lean and thin.

Rule 44 : Just as the activity of the mother reflects and infects its offspring, similarly it is true for the father. If the sperm of the father is defective; those characteristics will be transmitted to the offspring.

It has been said : ''गर्भिणी प्रथमदिवसात् प्रभृति नित्यं प्रहृष्टा, शुच्यलंकृता, शुक्लवसना शान्ति मंगल देवता ब्राह्मण गुरुपरा च भवेत्। मलिन हीनविकृत गात्राणि न स्पृशेत्। दुर्गन्ध दुर्दशानि परिहरेत्। उद्वेजनीयाश्च कथाः, शुष्कं पर्युंषितं कुथितं क्लिन्नं चान्नं नोपभुंजीत। बहिर्निष्क्रमणं शून्यागार चैत्य श्मशान वृक्षाश्रयान् क्रोधं अयशस्करं च भावान् उच्चैः भाष्यादिकं च परिहरेत्। यानि च गर्भं व्यापादयन्ति।'' **"Garbhinee pratham-div-saat prabhriti nityam prahrashtaa, shuchya-lankritaa, shukla-vasnaa, shaanti mangal devtaa braahman guruparaa cha bhavet. Malin heen vikrit gaatraani na sprishet. Durgandh durdashaani pariharet. Udve janeeyaashcha kathaah, shushkam paryushitam kuthitam klinnam chaannam nop-bhunjeet. Bahi-nish-dramanam shunyaagaar chaitay shmashaan vrikshaashra-yaan krodham ayashskaram cha bhaavaan uechaih bhaashyaa-dikam cha pariharet. Yaani cha garbh vyaapaa-dayanti"**

Meaning : The woman who is expecting should always remain happy, should wear good ornaments, should dress in clean white clothes, should be calm, wishing well for others and the one who is always in service of God, learned men and teachers. She should not touch unclean deserted and the crippled. Should keep away from foul and other evil scenes. Should avoid hearing such conversation which cause uneasiness. Should not eat food which is dry, stale and rotten. She should not go alone outside the house should not enter an empty building, monastery or cemetery. Should not sit below a tree or loose temper. She should avoid bad behaviour and shouting loudly. She should be away from all such matters where there may be a possibility of damage to the foetus.

It is said in the Charak Sanghitaa—

''न मदकराणि खाद्यानि अभ्यवहरेत्। न यानं अधिरोहेत्। न मांसं अश्नीयात्। सर्वेन्द्रिय प्रतिकूलांश्च भावान् दूरतः परिहरेत्। यच्च अन्यत् अपि किंचित् स्त्रियः विद्युः।''

"Na mad-karaani khaadyaani abhyav-haret. Na yaanam adhi-rohet. Na maansam ashniyaat. Sarvendriya prati-koolaanshcha bhaavaan duratah pariharet. yacch anyat api kinchit striyah vidyuh."

Meaning : She should avoid consuming intoxicating items, should not ride, should not eat meat, should be away from such things where her senses do not agree, should take advice of neighbours and women relatives and should do as they advise.

Whatever has been written; means that when the child is in the womb, then each activity of its mother affects in its development. Therefore it is the duty of the mother that , with concern of the physical growth of her child, she should exercise control on her food intake, her daily existence and behaviour, so that there may not be any adverse effect on the offspring.

The influence of the mother on the growth of its child is so deep that Sushrut has written—

दोषाभिघातैः गर्भिष्या यो यो भागः प्रपीड्यते सः सः भागः शिशोस्तस्य गर्भस्थस्य प्रपीड्यते।

Doshaa-bhi-ghaataih garbhishyaa yo yo bhaagah prapeedyate sah sah bhaagah shishostasya garbhasthasya prapeedyate.

Meaning : Due to the ailments in the body of an expectant woman; whichever areas of the body are ill, will reflect on the same areas of the offspring in her womb.

3. Medicare for physical development of the child

The primary aim of the procreation ceremony is to protect the foetus. Therefore certain restrictions should be observed and such measures be taken so that there is no risk of abortion. While mentioning about "aashvalaayan grihya-sutra" in the Sanskar Vidhi: Rishi Dayanand has mentioned that in the second or third month the female should inhale the root of a Banyan tree or its leaf from the right nostril and should consume other nourishing items like (giloya)-tinospora cordifolia or (braahmi)-hydrocotyle asiatica herbal medications. This mention is also found in the Sushrut Sanhita Sutra 38. This does not mean that for keeping the conception stable; medication is limited only to this treatment alone. To maintain this, it would be advisable to consult any good medical practitioner. The idea is only to highlight the duty of the couple, that in order to maintain stability in the woman's body, it is important to take medical advice.

Sushrut Sanhita recommends the use of 'nyagrodh' for this purpose. Nyagrodh means-a banyan tree (vat vriksha). 'vat' is beneficial for ulcers, heals wounds, purifies blood and bile and helps clearing disorders in the vagina. It also strengthens the foetus. The qualities of (giloya) tinospora cordifolia are that it helps to keep the temperature normal, and clears bile,is anti-plegmatic, controls itch or scabbies, clears sensation of distaste, vomit, thirst, inflamation and constipation. Majority of the troubles which crop up during pregnancy are cleared and therefore 'giloya' is an important herbal medicine. In order to protect the foetus during pregnancy, the following precautions have been prescribed. These have been mentioned by Shri Atridev in his book 'Sanskar Vidhi Vimarsh':

(1) Any one of the following should be powdered and mixed with milk: (laksmanaa)-smithia geminiflora, the buds of the 'bargad or vat vriksha' i.e. banyan tree, (sahdevi)-vernomea civerea and (gangeran)-hibiscus populuca. The female desiring a child should take 3-4 drops of this mixture in the right nostril and not allow the drops to drop. Sushrut in his 'shaarirasthan' has said the same in the following :

"लब्धगर्भायाश्च एतेषु अहःसु लक्ष्मणा वट शुंगा सहदेवी विश्वदेवा नामान्यतमं क्षीरेण अभिघुट्य त्रींश्चतुरो वा विन्दून् दद्यात् दक्षिणे नासापुटे पुत्रकामायै न च तत् निष्ठीवेत्।"

—सुश्रुत शारीरस्थान, २ अध्याय।

'Labdh-garbhaa-yaashcha eteshu ahasu lakshamanaa vat shungaa sahdevi vishva-devaa naamaanya-tamam kshiren abhi-ghutya treensh chaturo vaa vindoon dadyaat dikshiney naasaapute putra-kaamaayai na cha tat nishthivet.

(2) The root of (shvet kateri)-bomoex gossypium be powdered and its juice be dropped in the nostrils.

(3) Conoction of the powder of lotus leaf, blue lotus leaf, buds of banyan tree be inhaled.

(4) Rice be powdered and cooked in a round ball. While cooking its steam be inhaled and the balance moisture left in the rice be squeezed and soaked in cotton wool and the drops be taken through the nostrils.

For maintaining stability of the foetus anyone of the above suggestions may be implemented in consultation with a competent physician. This is important. These remedies have been suggested only to impress that the main object of procreation ceremony is to maintain stability of the foetus after conception whether this may be acheived with these medications or any other. Whatever Rishi Dayanand has written about nourishment for the expectant mother, has been taken from Sushrut.

4. Nourishment for the expectant woman

Rule 70 : In the first month drink cold milk without any medication and have normal beneficial food.

Rule 71 : In the second month the expectant woman should have a concoction of milk with herbal medicines, eg. items like date-palm, elaichi (feromia elephantum) should be boiled with milk. In the third month 2 tablespoons of honey alongwith 1 spoon of ghee mixed in milk should be given. The ghee and honey should not be in equal proportions. In the fourth month 1 tola or 1/8 of a gram fresh butter mixed in milk be taken. In the fifth month milk mixed with ghee should be taken. In the sixth and seventh months milk mixed with raisins, date-palm, elaichi be taken.

Rule 72 : In the seventh month body itching starts, the intensity is so severe that the skin of the stomach tears off if scratched. At this time application of a decoction of sandal wood and lotus be applied on the breasts and the stomach, or a concoction of oil made from the skin of (siras) Acacia speciosa alongwith the flower of 'ghaave', mustard and liquorice (mulehthi) be applied on the breasts and stomach. Do not scratch with nails, as far as possible bear the itch. If it is unbearable then lightly and softly move the hand over the stomach. At that time consume sweet and anti gas items making it greasy with very little salt but consume water time and again.

Rule 73 : In the eighth month have a concoction of milk alongwith barley mixed with ghee from time to time.

Towards the end of the last days of conception try not to have constipation. Consume a conserve prepared from rose leaves with milk (gulkand).

5. Tender feelings of the husband for the wife

Heart experiences emotions. The husband and wife should have homogeneity—to express this sentiment, the husband touches the heart of the wife. The husband touching the heart of his wife before family members and friends, is an expression that he loves his wife with all his heart. To give this action a shape of an open expression signifies that he will not commit any such action which hurts his wife's heart. If you are in love you have to sacrifice and undergo self-mortification etc. for the person you love. Therefore when the husband touches the heart of his wife in the procreation ceremony while entering 'grihasth'—householders abode, he shoulders a big responsibility before all present.

Apart from a public expression of affection for each other; the couple also take a vow that they will not leave anything wanting in the effort to look after the welfare and upbringing of the child. The wife vows that she will not do anything where she is called a "poutramaghaa", the husband vows that he will not commit any such action where he is called a "poutramaghah". The meaning of 'poutra' is—'related to child'; 'aghah' means 'ruination or unhappiness'. Both promise each other that they are responsibile not only towards each other but also towards their child.

6. When should procreation 'punsavan' be performed

There can be 2 meanings of punsavan ceremony. One is that the parents desire their child be a son, not a daughter; the second is that the child may possess 'manly vigour'—a son or a daughter is immaterial. The meaning of 'manly vigour' is-robust, strong and virile—these qualities. The meaning given by Rishi Dayanand for "punsavan" in his Sanskar Vidhi is "progeny should be with manly vigour and should be virile". In vedic culture there was no difference in the social status of a son or daughter-therefore to say that the meaning of "punsavan" or "procreation" is "child with manly vigour" is logical.

'Punsavan' should be performed when pregnancy is confirmed—whether one means a son or manly vigour or a robust child etc. It has been said :

''लब्धगर्भां चैनां विदित्वा प्राक् व्यक्तीभावात् गर्भस्य पुष्ये पुंसवनादि प्रयुंजीत।'' Labdha-garbhaam chainaam viditvaa praak vyaktee-bhaavaat garbhasya pushye punsavan-aadi prayunjeet.

i.e. when it is sure that conception is stable and symptoms of the womb are becoming expressive, then punsavan ceremony should be initiated in the 8th lunar asterism (pushya-nakshatra). Charak writes :

''प्रथमे मासि संमूर्छितः सर्वधातुकलनीकृतः खेटभूतो भवत्यव्यक्त विग्रहः सदसद् भूतांगावयवः। द्वितीये मासि घनः सम्पद्यते पिंडः पेशी अर्बुदंवा। तत्र पिंडः पुरुषः स्त्री पेशी अर्बुदं नपुंसकम्। तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येन अभिनिवर्तन्ते।''

Prathame maasi sammoorchitah sarvadhaatu-kalneekritah khet-bhooto bhavatya-vyakt vigrah sadasad bhutaangaa-vayavah. Dviteeye maasi ghanah sampadyate pindah peshee arbudamvaa. Tatra pindah purushah stree peshee arbudam napunsakam. Triteeye maasi sarvendriyaani sarvaangaa-vayavaashcha yogpadyen abhini-vartante.

i.e. in the first month whatever features and limbs are created with the meeting of female ovum and the male sperm are not clear, the bodily features are present yet not clear there remains a doubt-in the second month its shape is like a mass, like a muscle or a tumour. If the shape is like a mass then it is a male and if the shape is like a muscle then it is a female and if the shape is of a tumour then it is neither sex. In the third month the limbs develop simultaneously.

In the second or third month the foetus is stable and the body limbs are clearly expressed. Therefore Rishi Dayanand has directed in his Sanskar Vidhi that the 'punsavan' be held after the second or third month.

Those who derive the meaning of 'Punsavan' that this ceremony is performed keeping in mind that a son will be born, forget that once the foetus is stable its gender cannot be changed. This is decided at the very time of conception-whatever can happen can only be before conception takes place and not after.

A child may be a male or a female-the big question is whether is this in our hands? After the conception is firm; and then to conduct 'punsavan' ceremony with the aim to convert the sex of the foetus is useless talk. Whatever is possible is only before conception takes place and not after it is stable. We have already discussed in the chapter on conception about the birth of a son or a daughter. There is one opinion that the excess of vital element of the female results in the birth of a daughter and the excess of virility of the male results in the birth of a son. Balance of both results in the birth of an enunch.

"तत्र शुक्रबाहुल्यात् पुमान्, आर्तवबाहुल्यात् स्त्री, साम्यात् उभयोः नपुंसकमिति।"

Tatra shukra-baahulyaat pumaan, aartav-baahulyaat stree, saamyaat ubhayoh napunsakam-iti.

The second opinion is that sperm from the right testicle of a male results in a son and ovum from the left ovary results in a daughter. The third opinion is that ovum from the right ovary results in a son and the left results in a daughter. From all these opinions it cannot be concluded as to which opinion is correct. However it can only be said that whenever the time comes that man controls determination of sex of the foetus; then only will it be possible to construct sex related changes. The sperm and ovum can then be controlled in a scientific manner.

The 'punsavan' ceremony and the 'seemantonnayan' ceremony have practically faded out from our society, still there are certain variations still being practised. In Punjab 'punsavan' is called 'choti reeten charhnaa' and 'seemantonnayan' is called 'bari reeton charhnaa'. This means that these ceremonies were common at one time in our society.

7. Apprehensions of abortion

Usually the child remains for 280 days in the womb and then takes birth. Since the moon month is believed to be of 28 days, therefore 10 moon months or 280 days after which the child is born. If the counting is done according to the solar month then the child is born after 9 months. The possibility of abortion is more in the third and seventh month. The following homeopathic medicines are useful as a precaution.

(1) Viburnum (mother tincture)—it is useful in the initial stages. It stops abortion if there is any doubt or fear. Many homeopaths consider the mother tincture as a specific medicine. 4 drops in lukewarm water should be taken once a day.

(2) Sabina 30—this is usually given in the third month when there is a possibility of abortion. Sabina and Belladona both are useful. Secale Core is also good for the third month.

(3) Sepia 30—This is given in the third, fifth and seventh month.

10 drops of the mother tincture can be given 3 times a day. Potency of 30 can be administered 3-4 times. One medicine should be used at a time. The medicine should be administered for 2-3 days and not constantly.

PUNSAVAN SANSKAAR

[Procreation Ceremony]

Meanings of mantras in a systematic manner

Punsavan Sanskar should be conducted after the 2nd or 3rd month from the time when the conception is firm. It should be conducted when male can preserve his vigour. The male should remain celebate till after the child achieves 2 months of age from his birth. He should contain the sperm so that his next child is also outstanding and accordingly live eat, sleep and keep awake keeping this in mind.

It is further written in 'Sanskar Vidhi' that "after the 2nd or 3rd month of conception the woman should inhale the root or leaf of the banyan tree from the right nostril and eat nourishing items made from (giloya)—Tinospora Cordifolia and (braahmi)-Hydrocotyle Asiatica herbal medications."

(1) Items required to be collected : See page 85-86

(2) Specific items required for this ceremony : Buds from the banyan tree and (giloya)—Tinospora Cordifolia—for the female to inhale from the right nostril.

[Ritwig-varan and commencement of yajna]

Before starting the ceremony, it is advisable to nominate the "ritvij" for the "Ritwig-varan" ceremony (page 88). The "ritvij" or priest should sit on the west side seat facing east from the altar, the performer of the havan should be seated towards the south seat facing north. The performer's wife should sit on his right side.

Recite and perform 'sipping of water' (aachaman mantra) (page 89) after Ritwig-varan, after that recite and touch the body limbs according to the (anga-sparsh) mantra (page 89); thereafter mantras under the heading of prayer mantra in the praise and worship of God (om vishvaani deva savitah etc., page 39); recitation of benedictory mantras (agnimeede purohitam, page 44); auspicious hymns of peace (shanna indraagnee etc., page 65).

Thereafter the 'yajmaan' or the 'purohit' introduces woodsticks in the altar and recites mantras in this order : (Aganyaadhaan)—mantra at the time for lighting the fire (page 91); (agni-pradeepan)—lighting of fire (page 92); (Samidaadhaan)—offering of 3 wood-sticks (om ayant idhma aatmaa+ samidhagnim duvasyat+susamidhaaya shochishe+ tantvaa samidbhih, page 93). Recite the following 4 mantras sprinkling water on all the four sides of the altar :

ओम् अदितेऽनुमन्यस्व ॥

Om adite numanya swa—Sprinkle water on the east side of the altar while reciting this mantra.

ओम् अनुमतेऽनुमन्यस्व ॥

Om anumate numanya swa—Sprinkle water on the west side.

ओं सरस्वत्यनुमन्यस्व ॥

Om sarswatya numanya swa—Sprinkle water on the north side.

ओं देव॑ सवि॒तः प्रसु॑व य॒ज्ञं प्रसु॑व य॒ज्ञप॑ति॒ं भगा॑य। दि॒व्यो ग॑न्ध॒र्वः कै॑त॒पूः केतं॑ नः पुनातु वा॒चस्पति॒र्वाचं॑ नः स्वदतु॥

Om deva savitah prasuv-yajjyam prasuv-yajjapatim bhagaay divyo gandhrvah ketapooh ketam nah punaatu vaachaspatirvaacham nah swadatu.

Sprinkle water on all the four sides of the altar.

[4 aaghaaraavaajya-bhaagaahuti after jal-sinchan—water sprinkling]

ओम् अग्नये स्वाहा ॥ इदमग्नये—इदन्न मम ॥

Om agnaye swaahaa. idam agnaye-idam na mum.

Offer oblation on the north side of the altar in the fire.

ओम् सोमाय स्वाहा॥ इदं सोमाय—इदन्न मम।

Om somaaya swaahaa. idam somaaya-idam na mum.

Offer oblation on the south side in the altar.

ओम् प्रजापतये स्वाहा॥ इदं प्रजापतये—इदन्न मम।

Om prajaapataye swaahaa. idam prajaapataye-idam na mum.

Offer oblation in the centre of the altar.

ओम् इन्द्राय स्वाहा॥ इदमिन्द्राय—इदन्न मम॥

Om indraaya swaahaa. idam indraaya-idam na mum.

Offer oblation in the central part of the altar. Two oblations have to be offered in the central part.

[4 vyaahriti oblation after 4 aaghaaraavaajya-bhaagaahuti]

ओं भूरग्नये स्वाहा। इदमग्नये—इदन्न मम॥ १॥

Om bhuragnaye swaahaa. idam agnaye-idam na mum.

ओं भुवर्वायवे स्वाहा॥ इदं वायवे—इदन्न मम॥ २॥

Om bhurvaayave swaahaa. idam vaayave-idam na mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय—इदन्न मम॥ ३॥

Om swaraadityaay swaahaa. idam aadityaay-idam na mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा॥ इदमग्नि वाय्वादित्येभ्यः—इदन्न मम॥ ४॥

Om bhur bhuvah swar agni vaayvaa dittebhyah swaahaa. Idam agni vaayvaa dittebhyah idam na mum.

[1 praajaapatya maun "silent" oblation after 4 vyaahriti oblations]

ओं प्रजापतये स्वाहा॥ इदं प्रजापतये इदं न मम॥

Om prajaapataye swaahaa. Idam prajaapataye idam na mum.*

[1 Swishtkrit oblation after 'maun' oblation]

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद् विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते—इदन्न मम॥

Om yadasya karmano atyareericham yadvaa nyunmihaakaram. Agnishatat-swisht-krit-vidyaat sarva swishtam suhutam karotume. Agnaye swishtkrite suhutahute sarvapraayashchitta-huteenaam kaamaanaam samardhaitre sarvaannaah kaamaant-samardhaya swaahaa. Idam agnaye swisht-krite-idam na mum.

[Oblations with 2 mantra after swishta-krit oblation]

ओम् आ ते गर्भो योनिमेतु पुमान् बाण इवेषुधिम्।
आ वीरो जायतां पुत्रस्ते दशमास्यः स्वाहा॥ १॥

Om aa te garbho yoni-metu pumaan baan-eveyshudhim. Aa veero jaayataam putraste dashmaasyah swaahaa.

Meaning : (tey yonim) in your womb; (pumaan garbhah) the healthy embryo; (baanah ishudhim iva aa etu) should settle in harmony as the bow is to an arrow; (tey) you; (dashmaasya veerah putrah aajaayataam) after completing 10 months in pregnancy, may a brave son be born.

Substance : 2 significant matters have been mentioned in this mantra. Firstly, as the arrow is under protection of the bow, similarly the embryo may be protected in your womb and be born after completing 10 months. If the child is born before this time, it is weak in health and lot of post-natal care is required. Secondly, your son may be gallant and not weak and thin. This Vedic thought that the offspring should be brave and heroic and not a coward was so deeply entrenched that in Punjabi Language the sisters use to call their brothers as "Veera"—O'brave one!

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* In the chapter on Elementary Directions, it is written that this oblation should be after the oblation of Swishtkrit.

ओम् अग्निरैतु प्रथमो देवतानां सोऽस्यै प्रजां मुञ्चतु मृत्युपाशात्। तदयं राजा वरुणोऽनुमन्यतां यथेयं स्त्री पौत्रमघं न रोदात् स्वाहा॥ २॥

Om agniraitu prathamo devtaanaam so-asyai prajaam munchatu mrityupaashaat. Tadayam raajaa varuno-anumanyataam yatheyam stree poutramagham na rodaat swaahaa.

Meaning : (devtaanaam) amongst the divine beings; (prathamah) the top position; (agnih) is that of 'agni'—the fire and heat; that (etu) may come and that; (asyai) to its; (prajaam) offspring; (mrityupaashaat munchatu) may free from the clutches of death; (tat) this matter; (ayam raajaa varunah) the king elected by the people of the State i.e 'varun'; (anumanyataam) may approve-that means it is his responsibility to protect his subjects from winter and make suitable arrangements throughout the State; (iyam stree) this lady who is about to deliver a child; (poutram agham, na rodaat) may not weep and be sad due to the separation of her child.

Substance : In this mantra, the king of the State is "varuna" "varuna" means-who has been elected through ballot. It is the duty of such a king to look after the welfare of his subjects, he should make such facilities available where all pregnancies are successful, and they may not be pre-mature. The word 'agni' has been used signifying that no-one should die of cold.

[Touching of heart by the husband]

After reciting the above 2 mantras and offering oblation; the husband places his hand above the heart of his wife when they are alone and recite the following mantra :

ओं यत्ते सुसीमे हृदये हितवन्तः प्रजापतौ। मन्येऽहं मां तद्विद्वांसं माहं पौत्रमघं नियाम्॥

Om yatte suseeme hridaye hitvantah prajaapatau. Manye-aham maan tadwidwaansam maaham poutramagham niyaam.

Meaning : (suseeme) O'Lady with beautiful hair; (prajaapatau) observing the aim of protecting dependents; (yatte) that you; (antah hridaye) in your heart; (hitam) exist noble sentiment; (aham maam) I to myself; (tat vidvaansam manye) I believe that I am very much aware; (maa aham poutram agham niyaam) should not commit any such act which may land me in grief regarding my son.

Substance : In the previous mantra, it was said that there should be no such act on the part of the King where it brings sorrow to the woman. In this mantra, the husband affirms that there will be no such action by him also which may bring grief to them. There can be only 3 reasons for the embryo to perish- the wife herself or her husband or poor arrangements of the State. The idea in this mantra is that there should be proper care and arrangement from all these three and it will be the responsibility of all these three, that there should be required facility and oportunity available for the growth of the child.

[End of yajna 'mahaa-vaam-devyagaan' auspicious benediction]

After reciting the mantra relating to touching the heart of the wife; offer final oblation of "सर्वं वै पूर्णꣳ स्वाहा" **"sarvam vai poornam swaahaa".** Thereafter sing 'mahaa-vaam-devyagaan' ("ओं भूर्भुवः स्वः। कया नश्चित्र आ भुवदूती" **Om bhur bhuvah swah. kayaa naschitra aa bhuvdootee,** Page 112) which is mentioned in the chapter of elementary directions. After this, those who have participated in the ceremony may be taken leave of with due respect.

[Ritual after end of yajna and departure of guests]

Once again powder the mixture of tender leaves of the banyan tree and (giloya) tinospora cordifolia and strain the mixture. The pregnant woman should inhale it from her right nostril. Thereafter, the husband may chant the following mantra:

हि॒र॒ण्य॒ग॒र्भः सम॑वर्त्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ आसीत्।
स दा॑धार पृथि॒वीन्द्यामु॒तेमाङ्कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम॥ २॥

Hiranya-garbhah sama-varta-taagre bhutasya jaatah pati-reka aaseet. Sa daadhaar prithveem dyaa mutemaam kasmai devaay havishaa vidhema.

Meaning : (agne) before the creation of this universe; (hiranya garbhah saṃvartat)-hiranya means gold. It is an epithat of Brahma. Thus the universe which was in golden luminous shape of an embryo; (bhutasya jaatah patih ekah aaseet) from that came the existence of the heavens and earth. It was God alone who was the creator (husband) and protector. The universe which took birth had 2 shapes—the heaven and the earth; (sah daddhaar imaam prithiveem ut dyaam) the luminous sun, moon and the stars which were born out of this vast earth and sky from the golden womb of the universe; were conceived in the universe by Him alone; (kasmai) that exalted image; (havishaa vidhema) we worship and offer oblation.

Substance : Since the ceremony of procreation is a ceremony of birth; therefore, the creation of this universe has been described in this mantra. Before the child is born; conception takes place, therefore, the womb of the universe has been mentioned that there was a time when heaven and earth were conceived in this universe. Since sun etc. are bright and radiant; therefore the initial embryo of the universe is described as golden. In the process of re-production, the husband and wife are involved, therefore, while mentioning the role of the master or husband, the mantra says that is only God alone. From that womb came the birth and existence of the earth and heaven. The child born has to be protected; therefore the protector is He alone-we salute Him.

अद्भ्यः संभृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे ।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥ २ ॥

Adbhyah sambhritah prithivyai rasaacch vishvakarmanah samavarta-taagre. Tasya twashtaa vidadhadroopameti tan-martyasya de-vatva-maajaa-namagre.

Meaning : In the first mantra, the birth of the inanimate world is described; in the second, the creation of the birth of the animate beings has been mentioned. (prithivyai) to live in the material world; (adbhyah sambhritam) surrounded with water from all sides; (vishva karmanah rasaacch sambhritam) the creator who nurtures the womb with vital juices that embryo surrounded with those vital juices; (agre samvartat) was before; (tasya rupam) his various forms; (twashtaa) that craftsman; (vidadhat) creates; (tat martasya) that architect shaping the mortal man; (agne) initially; (devatwam aajaa nam) creates him to become divine.

Substance : How is the animate being born? In the conception stage, the embryo is surrounded with water and such vital juices which nurture it and the body. There is no definite shape to it. The progressives state that it undergoes various forms. All this is the creation of that Craftsman. Initially He introduces the embryo in the human form so that it may become divine from a human. Rest it shapes itself according to 'karma'.

[Mantra recited by the husband in solitude, while placing his hand on her stomach]

सुपर्णोऽसि गरुत्माँस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ ।
स्तोमऽ आत्मा छन्दाꣳस्यङ्गानि यजूꣳषि नाम ।
साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः ।
सुपर्णोऽसि गरुत्मान् दिवं गच्छ स्वः पत ॥

Suparno-asi gurutmaan-strivritte shiro gaayatram chakshur-brihadra-thantare pakshou. Stoma aatmaa chandaansya-angaani yajoonshi naame. Saam te tanur-vaam-devyam yajyaa-yajjiyam puccham dhishnyaah shafaah. Suparno-asi gurutmaan devam eacch swah pata.

Meaning : In this mantra, the soul has been addressed which is in the form of an embryo in the womb. (suparnah) you with beautiful wings; (gurutmaan asi) are like a bird; (te shirah trivrit) you may deal in this universe in 3 ways-awareness, action and worship; (gaayatram te chakshuh) as far as knowledge is concerned, your attitude may be as pure as "Gayatri"; (brihat rathantare te pakshou) as far as deed is concerned, like two wings of a bird-the devotee and the devoted-like the speed of wheels of a chariot may be with you and you may be industrious; (stomah te aatmaa) as far as prayer or worship is concerned, the worship of God may be your 'atma'; (yanjushi naam chandaansi te angaani) your each limb is like a verse of yajurveda; (vaamdevyam saam te tanuh) the beautiful song of Saamveda is your body; (yajyaa-yajjiyam puccham) there are some actions which are worth committing and some worth renouncing. The ones which are worth committing are called 'yajya' and the ones worth renouncing are called 'ayajya'-both 'karmas' are like the tail of a bird; (shafaah dhishuyaah) just as an animal rests on its hooves, similarly your wisdom may be a solid base for you (suparno asi gurutmaan) O'beautiful child like a beautiful bird; (divam gacch) as a bird flies in the sky from the earth; you also take a flight for aquiruing divine virtues; (swahpat) and receive prosperity.

Subtstance : Here the new-born has been compared with a beautiful bird whose head, wings, body limbs are beautiful and healthy; who after birth wanders around and flies in the sky in its youth. Similarly, every family should have such an offspring which may strive for a divine life and become immortal. The idea of this mantra is to experience material and intellectual states of life. While comparing with the bird flying it also says that life passes through 3 stages—the path of awareness, action and worship. Psychology believes in 3 aspects of the mind-knowing, emotion and will. These 3 are involved in whatever we do. A thorn pricks-we have been pricked by a thorn, it also brings awareness that it is not a scorpion—this is knowledge. A sensation of pain accompanies as a thorn pricks-this is emotion. Thereafter effort is made to remove the thorn-this is will. There are some people who have knowledge alone. They can be called intellectual snobs. There are some who have only emotions in them. They can be called as sentimental devotees. There are some who cannot think but only act, They can be called as wrestlers. Our life is not just one stage alone; knowledge, emotion and will-all these combined together make the path of life excellent.

Here ends the Punsavan ceremony

SEEMANTONNAYAN SANSKAR

[Mental developement ceremony]

Analytical chapter

We have already discussed the significance of the (punsavan sanskar) procreation ceremony that this is a ceremony to draw attention of the mother towards the physical development of the child. So long as the child is growing in its mother's womb; the physical and mental development of the child takes place through the mother. Those who initiated the sanskar system had planned the procreation ceremony for the child's physical development and the (seemantonnayan ceremony) Mental Development ceremony for its psychic growth.

1. What is the meaning of 'seemant'

Sushrut in chapter 6 of 'shaarir sthaan' has written :

'पंच संधयः शिरसि विभक्ताः सीमान्ताः, तत्राघाते वा उन्मादभयचेष्टानाशैः मरणम्।'

Panch sandhyah shirasi vibhaktaah seemaantaah, tatraaghaate vaa unmaad-bhaya-chishtaa-naashaih maranam.

Meaning : The head is divided into 5 unions. If the head is hurt, or one is hysteric, fearful and short of endeavour, it can result in death. Because of these junctions of the skull and the head; it is called as 'seemant'. The head houses the brain which causes us to think. Thus the meaning of seemantonnayan is—the uplift of the brain (unnayan), development of the brain. Thus we find that the meaning of seemantonnayan sanskar is—such a ceremony where the attention of the mother centers around the development of the brain. punsavan sanskar is for physical development, seemantonnayan sanskar is a ceremony for mental development. Everything is covered in these 2 ceremonies for the inbron child.

It is written in the Sanskar Vidhi that in the seemantonnayan ceremony the husband pours aromatic oil on the hair of his wife, combs her hair, removes the bandage and ties her hair in a bun. There after both enter the enclosure where the yajya is performed. This signifies that the attention of the husband and wife should center around the mental developmemt of their child. They must understand that the mental development of the child depends on them. Whatever mental and intellectual life they lead will find its imprint on their child. The compilors of scriptures believed that the mother is such a mould which can cast the child according to will. If this time is lost then the child, after it is born, can be influenced with good or bad circumstances of the outside enviroment.

2. Why should seemantonnayan ceremony be performed in the 4th, 6th and 8th month?

(i) Reason for holding in the 4th month—As we have mentioned earlier, the aim of the seemantonnayan ceremony is to draw the attention of the parents towards child's mental growth. Therefore it is clear that the best time for this ceremony would be when the brain cells start forming and the child is in its mother's womb. Sushrut has written :

"पञ्चमे मनः प्रतिबुद्धतरं भवति। षष्ठे बुद्धिः। सप्तमे सर्वाङ्ग प्रत्यंग विभागः प्रव्यक्ततरः। अष्टमेऽस्थिरी भवति ओजः। तत्र जातः चेन्न जीवेत् निरोजस्त्वात्।"

Panchme manah prati-budhataram bhavati. Shashthe budhih. Saptme sarvaang pratyang vibhaagah pratyakt-tarah. Asthame asthiree bhavati ojah. Tatsra jaatah chenna jaavat niro-justvaat.

Meaning : The mind is more alert in the 5th month, in the 6th month it is the nervous system and brain, in the 7th month the limbs become more expressive, in the 8th month the vigour is unstable and therefore if the child is born in the 8th month it does not survive. From this it is clear, according to Sushrut, that the mind of the inborn child is more awakened than before in the 5th month. The meaning of "more awakened than before" means—in the 4th month the nervous system starts developing. This is the very reason that seemantonnayan has to be performed in the 4th month. Rishi Dayanand, in his Sanskar Vidhi has quoted 'aashvalaayan grihya sutra' :

"चतुर्थे मासे सीमन्तोन्नयनम्।"

"Chaturthe maase seemanto-nnayanam"

(ii) Reason for holding in the 6th month—We have already quoted Sushrut above. The meaning of "shasthe buddhih" is that the 6th month starts with the forming of the brain of the inborn. Depending on this principle of Ayurveda; the seemantonnayan ceremony can be performed in the 6th month as well. The aim is that the mother must understand that it is her responsibility for the mental growth of her child. From now on whatever she does, she should do it with caution and care because she is unintentionally influencing the child's brain inside her with each of her reflections.

(iii) Reason for holding in the 8th month—On reaching the 8th month the mother is known as 'douhrid'. It means she who has 2 hearts—one her own and the other of the child inside her. While reaching the 8th month the body, the brain and the heart of the child are all ready and functioning. If the seemantonnayan ceremony is not performed in the 4th month then it can be in the 6th or 8th month. One should decide on any one of the 3 months and perform the sanskar. In the 4th month the cells of the brain start forming, in the 6th month, because it is the beginning of the stage of brain formation and the 8th month because while reaching the 8th month all four components-body, mind, nervous system, and heart are complete. The mother is called 'douhrid'at this time since 2 hearts are functioning. This situation is not without risks for the mother since if the child is born in the 8th month it does not survive.

Therefore, after reaching the 8th month the woman should keep herself healthy and functional and pay special attention to her health which will affect the body, mind, nervous system and heart of the child as well.

3. Special significance of the word "douhrid"

(i) Same blood stream flows in the mother and the child—when one can hear heartbeats of the child in the mother's womb; the mother is 'douhridini'. This is the time when it is ovbious regarding the awareness of the inborn. In this connection it is written :

"तदा चास्य चेतना प्रव्यक्ता भवति। ततश्च प्रभृति स्पन्दते, अभिलाषं पञ्चेन्द्रियेषु करोति। मातजं चास्य हृदयं तद्रसहारिणीभिः धमनीभिः मातृहृदयेन अभिसंबद्धं भवति। तस्मात् तयोः ताभिः श्रद्धा सम्पद्यते। तथा च दौहृदयां नारीं दौहृदिनी इत्यभिचक्षते।"

Tadda chaasya chetnaa pravyaktaa bhavati. Tatashcha prabhriti spandate, abhilaasham panchendriyeshu karoti. Mattaja chaasya hridayam tad-ras-haarineebhih dhamneebhih maatri-hridyen abhisambaddham bhavati. Tasmaat tayoh taabhih shraddhaa sampadyate. Tathaa cha dou-hridayaam nareem dou-hridinee ityabhi-chakshyate.

Meaning : As the child grows in the womb it is expressive and conscious. The embryo pulsates, there is ambition and desire in the limbs. Its heart is formed from the seed of the mother. It is connected through arteries with the mother's heart for carrying vital juices. This is the reason why the child has the same interests, same desires as the mother. At this time whatever desires are of the mother should be understood as of her child. The heart of the mother and the child are connected with the arteries. Therefore the expectant mother is known as "douhridini". Normally it is observed that expectant mothers have a tendency to eat chalk and lime and so happens with the children. This is because calcium is required for the growth of the child. The child feeds itself with calcium from the mother's body. Therefore the mother shows a tendency of eating calcium. The child also requires it. In bio-chemistry there is a medicine Calcaria Phos 6x which is a good medicine for this purpose. If 4 or 5 tablets are taken everyday, then the requirement of calcium is fulfilled.

(ii) Mutual connection of desires between the mother and child—During the period of pregnancy, in the 4th month, the mother has a craving of not only eating various foods but there is an arousal of various desires. One of the reasons is that in the 4th month the child becomes active due to sanskars from the previous birth. The lazy impressions of previous birth come in and they influence the mother as well. This is the reason that the mother has various kinds of feelings brewing in her. This is the time, when the mother can influence the child with her sanskars. This is the period when two beings are influencing each other with their own sanskars. The child has a recall of these sanskars from his previous birth like a shadow-these are in his subtle body. The mother's sanskars from present birth are powerful. At this time, the two hearts are in close harmony with each other. With the powerful sanskars of the mother; the blurred sanskars of the in-born can be eliminated; they can also be enhanced. If there is no effort from the mother, then the sanskars of previous birth become powerful in the child. "Seemant" ceremony in as effort to influence the in-born where the two hearts of two beings can be moulded to whatever sanskars are aimed at. To impress this fact on the mind of the parents; Vedic culture has coined the word "Douhrid". The expectant mother has a control on two hearts; one is her own and the other is of her child. It is now in her hands whether or not she wants to influence the child inside her with her emotions and feelings. Herein lies the mystery of developing a new human.

4. Influence of mother's psychic reflections on the child

It is possible to develop a new human—this idea of presenting 16 sanskars is exclusive to Vedic culture; it is not in any other culture. Even if it is present elsewhere it probably was from Vedic culture since no culture presents a regular, proper system. There is no system in any culture where man is bound in a system before birth and continues to remain as such till the time of his death. Since the authors of Sanskar system had such a strong conviction that they expressed this belief in various ways. For example, Shushrut, in his chapter on 'Shaarir Sthaan' has expressed firm belief on the authors of Sanskar system as follows :

"येषु येषु इन्द्रियार्थेषु दौहृदे वा विमानना।
प्रजायते सुतस्यार्ति तस्मिन् तस्मिन्तथैन्द्रिये॥"

Yeshu yeshu indriyaar-theshu douhride vaa vimaananaa.
Prajaayate sutasyaar-tim tasmin tasmin-tathendriye.

Whatever is disliked by the expectant mother, is also disliked by her in-born. Whatever she desires, the in-born also desires.

"राज संदर्शने यस्याः दौहृदं जायते स्त्रियाः।
अर्थवन्तं महाभागं कुमारं सा प्रसूयते॥"

Raaja sandarshane yasyaah douhridam jaayate striyaah.
Arthavantam mahaabhaagam kumaaram saa prasuyate.

If a pregnant woman who sights a king, both the hearts i e. the mother and the child sight the king-the son born is therefore rich and lucky.

"दुकूल पट्ट कौशेय भूषणादिषु दौहृदात्।
अलंकारैषिणं पुत्रं ललितं सा प्रसूयते॥"

Dukool patt kousheya bhushnaadishu douhridaat.
Alankaaraishinaam putram lalitam saa prasuyate.

Nice clothes, silk dresses, jewellery etc. which capture an expectant woman's heart, the child inside her also longs for these.

"आश्रमे संयतात्मानं धर्मशीलं प्रसूयते।
देवताप्रतिमायां तु प्रसूते पार्षदोपमम्॥"

Aashrame sanyat-aatmaanam dharma-sheelam prasuyate. Devataa-pratimaayaam tu prasoote paarsh-dopamam.

That pregnant lady whose mind is confined to ashrams gives birth to a pious and religious child. She who dreams of divine Gods and images gives birth to a similar child.

"अतोनुक्तेषु या नारी समभिध्याति दौर्हदम्।
शरीराचारशीलैः सा समानं जनयिष्यति॥"

Ato-anukteshu yaa naari sam-bhishyati douhridam.
Sharir-aachaar-sheelaih saa samaanam jane-yishyati.

Such matters which remain unsaid, if those capture the fancy of the pregnant-the child will have a similar physique, behaviour and way of life.

It was a firm belief of the creators of Sanskar system that the child is totally influenced by the sanskars of its mother. Therefore, the 'Seemantonnayan' ceremony occupies a significant position. Manu has said :

"यादृशं भजते नारी सुतं सूते तथाविधम्।
तस्मात् प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत् प्रयत्नतः॥"

Yaadrisham bhajate naari sutam soote tathaa vidham.
Tasmaat prajaa-vishuddha-yarth striyam rakshet prayatnatah.

Whatever image she draws in her mind; she gives birth to a similar child. Therefore, for an outstanding child; its mother should be in such an environment so that the child may possess outstanding and pure sanskars.

The intensity of the influence of a mother's sanskars have been discussed in the 'scientific basics of conception ceremony'- in the chapter of "The significance of conception ceremony".

How Abhimanyu was born with the sanskar of breaking the impregnable battle array, how Madalasa converted her 8 sons into sages through sanskars, how the killer of President Garfield was born with aggressive sanskars while he was in his mother's womb, how Napolean became a great warrior because of his mother watching the parade of soldiers, how, because of sanskars of his mother, Bismark became the enemy of France-all these instances prove that attending to expectant mother's sanskars create the character of her child. It is like moulding the child to pre-determined plan.

5. 'Kim pashyasi'—What do you see? 'Prajaam pashyaami'—I see my child!

It is mentioned in the Sanskar Vidhi that whatever khichree (a mixture of rice and gram) is left after offering oblations; should be mixed with plenty of liquid ghee. The expectant mother then should see her shadow in this mixture. At that time the husband enquires from his wife—**"किं पश्यसि" 'kim pashyasi'**—what do you see? The wife replies—**"प्रजां पश्यामि" 'prajaam pashyaami'**—I see my child; **"पशून् पश्यामि" 'pashoon pashyaami'**—I see the cow which gives us milk at home; **"सौभाग्यं पश्यामि" 'saubhaagyam pashyaami'**—I see the strore of good fortune; **"पत्युः दीर्घायुः पश्यामि" 'patyuh deerghaayuh pashyaami'**—I see long life for my husband. This sentence of 'gobhiliya grihya-sutra' gives the total gist of the Seemantonnayan ceremony. At this time when the chambers of the brain of the child are being formed, the mother should be immersed in such sanskars, such as wishing good fortune and good luck for the child and long life for her husband. The total plan of the life of the off-spring is clear to the mother. From this time till birth takes place; the mother's center point of thought is her child and his fortune and the desire for the long life of her husband. Where does she see all this? In the pot where the khichree mixture is kept with full of ghee. The pot has khichree which is made of rice and black gram and plenty of ghee. The colour of the rice is white and the black gram is dark. Pouring ghee in the mixture brightens it. The rice and gram are solid whereas ghee is liquid. The wife speaks that in the solids and the fluids she sees the image of her child and her husband. In each grain of the solid article like rice which is of a white shade and with the pouring of liquid ghee becomes brighter and the gram with its dark shade lends further brightness along with the pouring of ghee-in every material she sees nothing else but the image of her child and the good foutune for her husband. Thus when the mind of the mother is full of such images of good fortune for her child and her husband, she is bound to be happy. The aim of Seemantonnayan Sanskar is to instill such thoughts in the mind of the mother. Whatever thought process is intense creates a similar world for her.

SEEMANTONNAYAN SANSKAR

[Mental growth ceremony]

Meanings of mantra in a systematic manner

The procreation ceremony (Punsavan Sanskar) is held when conception is confirmed. Thereafter perform Seemantonnayan Sanskar in the 4th, 6th or 8th month. The procedure of performing Seemantonnayan Sanskar according to the Sanskar Vidhi is as follows :

Before starting each ceremony the following articles must be kept ready at hand since anything out of them could be required.

1. List of materials to be collected and kept : see pg 85-86

2. Special collection of materials for this ceremony : keep ¼ chattaak cooked rice (1 chattak=2 fluid ounces), til and black gram 1 chattaak each. If these are cooked khichree could be make of the mix. Liquid ghee in a pot where the wife can see shadow of her face. Keep all this ready.

[Ritvigvaraṇ]

After making above preparations make the appointments for performing yajna according to the procedure of Ritvigvaran (pg. 88). According to convenience appoint 1, 2, 3 or 4 persons to perform and participate. If 1 person is appointed he is the purohit; if 2 are appointed, they are ritwig and purohit; if 3 are appointed they are ritwig, purohit and adhyaksh; and, if 4 are there then they are hotaa, adhvaryu, udgaataa and brahmaa.

Their seats should be around the altar. Hotaa (performer) should sit on the west facing east, adhvaryu should sit north facing south of the altar, udgaataa should sit east facing west, brahmaa should sit south facing north of the altar. The performer should sit west facing east or sit south facing north and his wife should sit on the right side of her husband.

[Yajna begins with chanting of mantra]

After Ritvigvaran recite (aachaman mantra) sipping of water mantra (pg. 89); after that recite (anga-sparsh-mantra) touching of limbs (pg. 89); thereafter (ishwar-stuti-praarthanopaasanaa) mantra for worship of God (om vishvaani deva savitah etc. (pg 39) next recite (swasti vaachan) (om agnimeede purohitam) (pg 44) and (shaanti karan) auspicious hymns of peace (shan na indraagni etc.) (pg 65).

Thereafter yajmaan (performer) or purohit light the fire in the altar reciting "om bhur bhuvah swah, om bhur bhuvah swadyou-riva-bhoomnaa etc" from the chapter of (samaanya prakaran) elementary directions and offering woodsticks (pg 93) and (aganyaadhaan) (pg 91) i.e. lighting fire in the altar and then recite the mantras from the elementary directions chapter namely "adite-anumanya-swa". Thereafter recite mantras sprinkling water around the altar (pg 97) and praying the following mantra :

ओम् देव॑ सवि॒तः प्र सु॑व य॒ज्ञं प्र सु॑व य॒ज्ञप॑ति॒ं भगा॑य। दि॒व्यो गन्ध॒र्व॑ः
के॑त॒पूः के॑तन्नः पुनातु वा॒चस्पति॒र्वा॑च॑न्नः स्वद॒तु स्वाहा॑॥

Om deva savitah prasu-vayajjyam prasuva-yajjyapatim bhagaaya. Divyo gandharvah ketapooh ketannah punaatu vaachaspatir-vaacham-nah swadatu swaahaa.

Preparation of khichree (mixture of rice and gram)

After offering water around the altar, offer the following oblations. 'aghaar-aavaajya-bhaagaahuti' (om agnaye swaahaa-om indraaya swaahaa page 99) and 'vyaahriti aahuti' (om bhuragnaye swaahaa-om bhur bhuvah swar-agni-vaayavaa-dittebhyah swaahaa page 101). Total oblations are 8. After reciting mantras and offering 8 oblations; recite the following mantra :

ओम् प्रजापतये त्वा जुष्टं निर्व॑पामि॥

Om prajaapataye twaa jushtam nirvapaami.

Before reciting the above sentence wash the already collected rice, til and black gram in equal proprotions and mix ghee and recite the following mantra preparing khichree.

ओम् प्रजापतये त्वा जुष्टं प्रोक्षामि ॥

Om prajaapataye tvaa jushtam prokshaami.

After the khichree is made, pour more liquid ghee in the mixture and recite the following 8 mantras offering 8 oblations of khichree in the altar fire:

[Offering 8 oblations of khichree]

ओं धाता ददातु दाशुषे प्राचीं जीवातुमुक्षितम्। वयं देवस्य धीमहि सुमतिं वाजिनीवतिः स्वाहा ॥ इदं धात्रे—इदन्न मम ॥ १ ॥

Om dhaataa dadaatu daashushe praacheeen jeevaatumkshitaam. Vayam devasya dheemahi sumatim vaajineevati swaahaa. Idam dhaatre-idam na mum.

Meaning : (vaajineevati) O'powerful bride! (dhaataa) God, who is the source of all strength (daashushe) who bestows (pracheen) that which moves ahead (akshitaam) and which does not decay (jeevaatum) the living force (dadaatu) may deliver (vayam) we (devasya) to God (sumatim) of wisdom (dheemahi) meditate.

Substance : Here the mother has been called "balshaalini" because depending on her strength is the desire to have a energetic offspring. She is capable of delivering an outstanding offspring with her moral strength and outstanding sanskars.

Therefore she has been addressed as "balshaalini" because whatever the kind of offspring she desires is in her control. It has been further stated: God, who is the source of all strength, may provide such living strength to you so that you may provide your child with the same power. When you will get that strength and power from that imperishable and perenial store house, then you will be also able to provide and deliver that strength further. In the end it is said: having faith in the wisdom of God we worship Him so that He may provide that moral strength to you from His vast store house, so that you pass that spiritual strength to your offspring.

ओं धाता प्रजानामुत राय ईशे धातेदं विश्वं भुवनं जजान।
धाता कृष्टीरनिमिषाभि चष्टे धात्र इद्धव्यं घृतवज्जुहोत स्वाहा॥ इदं
धात्रे—इदन्न मम॥ २॥

Om dhaataa prajaanaamutraay eeshe dhaatedam veshvam bhuvanam jajaana. Dhaataa kristeerani-mishaabhi chashte dhaatra idhvyam ghritvajjuhot swaahaa. Idam dhaatre-Idam-na-mum.

Meaning : (prajaanaam) that of living beings (dhaataa) who maintains and only He (raayah) vital for the life of people and enjoyment (eeshe) is a master (dhaatraa) he who maintains living beings (idam vishvam) this universe (jajjaana) has created (dhaataa) he who maintains that universe (krishteeh) to total human society (animishaa) without batting an eyelid (abhichashte) is observing (dhaatre it) keeping in mind that who maintains the universe (gritvat havyam) saamagri full of ghee (juhota) offer oblation to 'agni'-fire.

Substance : There are 2 elements in the universe-living being and to experience-conscious and inert. The meaning of this mantra is that God alone maintains the conscious and inert, He is master of all. Not only this, he is the master of entire creation. He is observing each and everything, He does not bat an eyelid even for a moment. Even for the movement that he bats an eyelid, is also within his observation. We offer oblation and dedicate ourselves to Him who is the sustainer of the entire universe.

ओं राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु
त्मना। सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यं
स्वाहा॥ इदं राकायै—इदन्न मम॥ ३॥

Om raakaamaham suhavaam sushtutee huve shrinotu

nah subhagaa bodhatut-manaa. Seevyatvapah soochyaa-chhidyamaanayaa dadaatu veeram shat-daay-mukthyam swaahaa. Idam raakaayai-idam na mum.

Meaning : (aham) I your husband (suhavaam) you who is worthy of all courtesy (raakaam) who is as beautiful as the full moon, my wife (sushtutee) in praise (huve) can address. That (subhagaa) of good furtune (nah shrinotu) may listen all my words with attention (bodhatutmanaa) and after listening may understand the feelings of my sentiments (acchidyamaanayaa soochyaa) just as a needle sews rough cloth (apah seevyatu) she may keep performing her household duties and not be scared in facing difficult situations. Such a wife (shat daayam) who may benefit the world with a hundred hands (ukthayam) who be appreciated by all people (veeram) to a brave son (dadaatu) may dedicate to society.

Substance : Many sentiments have been expressed in this mantra. How should a wife be treated, how she should understand the gestures of her husband and understand the depth of them, how she should face difficult situations in the houshold, thus living in such conditions how she should fulfil her duty towards society bearing an outstanding child-all these matters have been mentioned briefly in this mantra.

यास्ते॑ राके सुम॒त॑यः सु॒पेश॑सो॒ याभि॒र्ददा॑सि दा॒शुषे॒ वसू॑नि।
ताभि॑र्नो अ॒द्य सु॒मना॑ उ॒पाग॑हि सहस्रपो॒षं सु॑भगे॒ररा॑णा॒ स्वाहा॑॥ इदं
राकायै—इदन्न मम॥ ४॥

Yaaste raake sumatayah supeshso yaabhir-dadaasi daashushe vasooni. Taabhirno adya sumanaa upaagahi sahasra-posham subhage raraanaa swaahaa. Idam raakaayai-idam-na-mum.

Meaning : (raake) O'beautiful! (yaah te) that your (supeshasah) beauty and (sumatayah) virtuous reflections both physical and spiritual beauty-(yaabhih) that with the physical and spiritual beauty (daashushe) towards your husband who dedicates his total being to you (vasooui) of your physical and spiritual beauty (dadaasi) are bestowing (taabhih) with these (adya) you today (sumanaa) of generosity (nah upaagahi) I may obtain (subhage) O'lady of good foutune (sahasra posham raraanaa) I may obtain you with a·thousand fortunes.

Substance : The husband says—O'lady! you have beauty and wisdom-in exchange of this I dedicate myself totally to you, whatever I have is yours-this is not a one-sided matter but an exchange between us. With our meeting as such our virtues may increase manifold just like 1 plus 1 is not2 but 11.

नेज॑मेष॒ परा॑ पत॒ सुपु॑त्रः पुन॒रा प॑त।
अ॒स्यै मे॑ पु॒त्रका॑माये॒ गर्भ॒मा धे॑हि॒ यः पु॒मान्त्स्वाहा॑ ॥ ५ ॥

Nejamesh paraa pat suputrah punaraa pata. Asyai mey putra-kaamaayai garbhmaa dhehi yah pumaant-swaahaa.

Meaning : Words from the wife—(yah pumaan) that man who (asyai mey putra-kaamaayai) in me who desires a child (garbham aadhehi) has conceived me (eshah) he this person (nejam) to inaction (paraapat) may do away with, and (suputrah) with the desire of a virtuous offspring (punah aapat) may then come near me.

Substance : In this mantra it is said that the person after becoming a husband has sired an offspring; he should not be useless and without vigour since the householder stage is a status of responsibility where man does not have to take care only of himself but also his wife and child. It is again repeated here that their meeting may result in a thousand fortunes.

यथे॒यं पृ॑थि॒वी म॒ह्यु॑त्ता॒ना गर्भ॑मा द॒धे।
ए॒वं तं गर्भ॒मा धे॑हि दश॒मे मा॒सि सूत॑वे॒ स्वाहा॑ ॥ ६ ॥

Yatheyam prithivee mahyuttaanaa garbhamaa dadhe. Evam tam garbhamaa dhehi dashme maasi sootave swaahaa.

Meaning : (yatheyam) just as this (uttaanaa, mahee, prithivee) large uplifted Earth (garbham aadadhe) has various vegetations as if holding inside its womb (evam) similarly (twam) you O'wife! (dashme maasi sootave) for birth after 10 months (garbham aadhehi) take care of the child in the form of a foetus.

Substance : Here the wife is compared with the earth. Just as, to achieve a bumper harvest, the land is ploughed a good quality seed is selected, in between it is irrigated, time and again it is watered, care is taken towards the soil and seed; similarly all care should be taken for the health of the womb, its nourishment, the physical and mental development of the inborn.- These Sentimentss are inherent in this mantra.

विष्णो॒ः श्रेष्ठैन रू॒पेणा॒स्यां नार्यां॑ गवी॒न्याम्।
पुमां॑सं पु॒त्राना धैहि दश॒मे मा॒सि सूत॑वे॒ स्वाहा॑॥ ७॥

Vishnoh shresthen rupen-aasyaam naaryaam gaveenyaam. Pumaansam putraanaa dhehi dashme maasi sootave swaahaa.

Meaning : These words are addressed by the author of the scriptures. O'Man! (gavi inyaam) that who possesses beauty from head to toe and with beautiful limbs (asyaam naaryaa) in this your wife (vishnoh shresthen rupen) superior and beautiful form like God Vishnu and with beautiful image (pumaansam putraan) of children with vigour (dashme maasi sootave) for being born in the 10th month (aadhehi) may preserve.

Substance : How should the child be,—just like the image of Vishnu, his form should be like Vishnu-this is one comment, the second is that the child should remain in the womb for 10 moon months. It should not be born in the 6th, 7th or 8th month which may hinder its growth. Normally conception period of the child is 10 moon months. Therefore it is said "dashme maasi sootave"

प्रजापते न त्वदेतान्यन्यो विश्वा०..............

***Prajaapate na-tva-detaa-nyanyo vishvaah** (page 42)

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* Note the explanation of this mantra is given in the beginning of the chapter on 'Ishwar-stuti-praarthanopaasnaa'

[Offer oblation reciting the following 1st mantra with cooked rice and with 'khichree' reciting the 2nd]

After offering 8 oblations with 'khichrec' as mentioned above, offer oblation with cooked rice and khichree.

ओं प्रजापतये स्वाहा ।। इदं प्रजापतये इदं न मम ।।

Om prajaapataye swaahaa. Idam prajaapataye idam-na-mum.

Offer oblation of cooked rice.

ओं यदस्य कर्मणोऽत्यरीरिचम्०...............

Om yadasya karmano atya-reericham......... (page 102)

Offer oblation of 'khichree'.

[Ashtaajyaahuti]

After offering one oblation each of cooked rice and khichree offer oblations of ghee reciting 8 mantras from 'Om twam no agne varunasya vidvaan' to 'Om bhavtannah sam-nasau'. (page 105-110).

[4 aajyaahuti reciting vyaahriti mantra after above 8]

ओं भूरग्नये स्वाहा। इदमग्नये–इदन्न मम ।। १ ।।

Om bhuragnaye swaahaa. Idam agnaye-idam na mum.

ओं भुवर्वायवे स्वाहा ।। इदं वायवे–इदन्न मम ।। २ ।।

Om bhurvaayave swaahaa. Idam vaayave-idam na mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय–इदन्न भम ।। ३ ।।

Om swaraadityaay swaahaa.
Idam aadityaay-idam na mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ।।

इदमग्नि वाय्वादित्येभ्यः–इदन्न मम ।। ४ ।।

Om bhur bhuvah swar agni vaayvaa dittibhyah swaahaa. Idam agni vaayvaa dittebhyah idam na mum.

*(Purna-aahuti)—Total oblation

After the above ceromonies all present should recite the following mantra 3 times and offer oblation of ghee and fragrant herbal material (saamagri) :

ओं सर्वं वै पूर्णꣳ स्वाहा ॥

Om sarvam vai poornam swaahaa.

(Procedure after total oblation)

According to the Sanskar Vidhi, after this, the husband and wife sit alone on a worthy seat. The husband sits slightly behind his wife and reads the following mantra :

ओम् सुमित्रिया नऽआपऽओषधयः सन्तु ।
दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यञ्च वयं द्विष्मः ॥ १ ॥

—य० अ० ६। मं० २२॥

Om sumitriyaa na aapa oshadhayah santu. Durmitriyaastasmai santu yo-asmaan-dveshtiyam chavayam vishmah.

Meaning : (nah) for both of us (aapah oshadhayah) the herbs and the waters (sumitriyaah santu) may be like good friends (yah asmaan dveshti) those who dislike us (yam cha vayam dvishmah) or those whom we dislike (tasmai) for them (durmitriyaah santu) these may be unfriendly.

Substance : For lingevity water and medicines are helpful. Therefore while entering family life the husband and wife should keep in mind that their food and fun should be such which keeps them healthy. This is important for their personal life. In social life they should be ready to accept the fact that some will be friendly towards them and some will not be . In this world-how to deal with them is a dilemma-this has been highlighted in this ved mantra for them while entering family life. The succesful family is that which tackles these personal and social problems with ease.

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* There is no mention of total oblation in the Sanskar Vidhi.

मू॒र्द्धानं॑ दि॒वोऽअ॑र॒तिं पृ॑थि॒व्या वै॑श्वान॒रमृ॒तऽआ जा॒तम॒ग्निम्।
क॒विꣳ स॒म्राज॒मति॑थिं॒ जना॑नामा॒सन्ना पात्रं॑ जनयन्त दे॒वाः ॥ २ ॥
—य० अ० ७। मं० २४॥

Moordhaanam divo aratim prithivyaa vaishvaa-nar-amrita aa jaatamagnim. Kavim samraaja-mati-thim janaanaam-aasannaa paatram janyanta devaah.

Meaning : (divo moordhaanam) those exalted people who are of top ranking. (prithivyaa aratim)—"rati" means attachment, "aasakti-arati" means without attachment. Thus those worldly people who are detached. (rite aajaatam) 'rit' means right 'satya' means truth. Thus those who have reached to the botton of truth (vaishvaanaram) he who is the only man in this world (agnim) who is always ahead in everything (agnih kasmaat agraneeh bhavati-amritam) who is full to the brim with life force (kavim) who is sharp in intellect (samraajam) who has a royal disposition (janaanaam paatram atithim) who respects common people as one would show respect to a guest (aajanayant aasan) we used to evoke such progeny—we pray you give birth to such a child.

Substance : Sketching the outline of an ideal offspring; the husband and wife immersed in emotions speak that we may have such a child who has divine qualities and is outstanding, though living in this world he may be detached, others may point at him in admiration and say "that is the child one must have" fortune personified. Thus when the husband and wife have such great ideals for the child; then each home will have children born with divine qualities.

ओम् अयमूर्ज्जावतो वृक्ष ऊर्ज्जीव फलिनी भव।
पर्णं वनस्पतेऽनु त्वाऽनु त्वा सूयताꣳरयिः ॥ ३ ॥

Om ayamoo-rajjaavato vriksha oorjeev phalani bhav. Parnam vanaspate-anu twaa sooyataam rayih.

Meaning : Husband addresses the wife: (ayam oorjaavato vrikshah) just as this tree which bears fruit and is strong (oorjee iva) and is full of fruit and energy, similarly you (phalini bhava) you be endowed with a child (vanaspate parnam nutvaa) just as juice comes out by crushing the leaves of herbs similarly (rayih sooyataam) we may extract that juice form the fruits of prosperity by working hard in this world.

Substance : Giving the example of a tree full of fruit; the wife should always be full of wealth comfort and children. Both should work hard in such a manner that they are prosperous, just as when the leaves of a tree are crushed give an extract of juice.

ओं येनादितेः सीमानं नयति प्रजापतिर्महते सौभगाय।
तेनाहमस्यै सीमानं नयामि प्रजामस्यै जरदष्टिं कृणोमि॥ ४॥

Om yenaaditeh seemaanam nayati prajaapatir-mahate sau-bhagaaya. Tenaaham-asyai seemaanam nayaami prajaam-asyai jaradashtim drinomi.

Meaning : (prajaaptih) God who fosters people (yena) with His power (mahate soubhagaay aditeh seemaanam nayati) fixes the conduct of the limitations of earth which results in fortune and welfare. (tenaaham) with the same force and power (asyai seemaanam nayaami) I fix your limit and dignity so that (asyai prajaam jaradashtim krinomi) your offspring may live till old age.

Substance : God has provided such creative power to earth that it is like a mine of wealth and prosperity. Whatever is required can be attained from it. Similarly a wife is such a reserve that one can achieve living wealth in the form of a child. It is the duty of the husband that he finds ways and means for a long life of the child-who is the wealth of Society.

ओं रा॒काम॒हꣳ सु॒हवा॑ꣳ सुष्टु॒ती हु॑वे शृ॒णोतु॑ नः सु॒भगा॒ बोध॑तु॒
त्मना॑। सीव्य॒त्वपः॑ सूच्याच्छिद्य॑मा॒नया॒ ददा॑तु वी॒रꣳ श॒तदा॑यमु॒क्थ्य॑म्॥ ५॥

***Om raakaa aham suhvaam sushtutee huve shrinotu nah subhagaa bodhatutmana. Seevyatvapah soochyaachhidya-maanayaa dadaatu veeram shatadaayumukhyam.**

ओं यास्ते॑ राके सुम॒तय॑ः सुपेश॑सो॒ याभि॒र्ददा॑सि दा॒शुषे॒ वसू॑नि। ताभि॑र्नो अ॒द्य सु॒मना॑ उ॒पाग॑हि सहस्त्रपो॒षं सु॑भगे॒ ररा॒णा॒॥ ६॥

Om yaaste raake sumatayah supeshso yaabhir-dadaasi daashushe vasoon. Taabhirno adya sumaanaa upaagahir Sahasra-posham subhage raraanaa.

किं पश्यसि प्रजां पशून्त्सौभाग्यं मह्यं दीर्घायुष्ट्वं पत्युः॥ ७॥

Kim pashyasi prahjaan pashoont-soubhaagyam mahyam deerghaayushtavam patyuh.

Meaning : The husband enquires from the wife: (Kim pashyasi) what do you see in the ghee? the wife answers: (mahyam) I see for myself (prajaam, pashoon, soubhaagyam) an outstanding child's image in the ghee, cow etc. which gives milk I can see my fortune and (patyuh) for the husband (deerghaayushtavam) longlife I see.

After these mantras the husband oils the hair of his wife with fragrant oil, combs her hair using the udumber (or goolar or ficus glomerata) or a branch of a arjun tree alongwith soft grass and cleans his wife's hair and ties her bun and leads her to the place where yajna is held. At that time the veena (lute) should be played. Thereafter Saam-veda namely mahavaam devya saamgaan (page 111-114) may be sung starting with the recitation of the following mantra. The mantra which is to be recited before the saamveda gaan (page 111-114) is as follows :

ओम् सोम एव नो राजेमा मानुषीः प्रजाः।
अविमुक्तचक्र आसीरंस्तीरे तुभ्यम् असौ॥

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* 5th and 6th mantra have been repeated with some changes. The 1st text has been taken from the Rig-veda and the second from 'Brahman'. In the 1st this U is not there, while it is in the 2nd. In the later mantra 'idam na mum' is not there.

Om soma evano raajemaa maanusheeh prajaah. Avimuktachatra aasee-ransteere tabhyam asau.*

Meaning : (imaah maanusheeh prajaah) this human community (nah) for all of us (som av raja) the virtuous peaceful moon is the ideal. Because our ideal is to remain calm like the moon, therefore (asau) O river!—take the name of the river where the sanskar is being held (tubhyam) your (avimukta chakre teere) on the bank of that river which has not given up its twists and turns, (aseeran) we may reside.

Substance : It is stated here that our life should be full of peace and tranquility like the moon and our conduct should be limited like the boundaries of the course of a river. Our path of life should be like the calmness of the moon in the sky and cool like the water in the river. Darkness and brightness come in the cycle of the moon, hope and despair come in life; flood and drought come in the river, life has its ups and downs; but cool and calm always remain in the moon and the river. Similarly peace may always remain with us.

After singing these hymns; other mantras—'saam-vedokta vaamdevya mantra' (page 111)—may be sung. Thereafter (khichree) the 'khichree' left after previous oblations may be mixed with plenty of ghee and the expectant woman may see her reflection in the ghee.

At that time the husband enquires from the wife—'kim pashyasi'—what do you see in the ghee? The wife replies—'prajaam pashyaami'—I see my child.

Thereafter the expectant woman may converse with pleasure and happiness in solitude with elderly, of noble descent, fortunate women with children, and with women of her family and those who are wives of brahmins. She should eat khichree and those present may bless her :

ओम् वीरसूस्त्वं भव, जीवसूस्त्वं भव, जीवपत्नी त्वं भव॥

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* In place of 'asau' take the name of the river which is near the place of the sanskar being held.

Om veer-soostvam bhava, jeevasoostvam bhav, jeevapatnee tvam bhava.

That is, you may give birth to a brave child, you may deliver a living child, you may be the wife of a living husband.

They may speak these auspicious words. Thereafter, take leave of people with due respect. The ladies should take leave of ladies and men should take leave of men folk.

Here ends the procedure of (Seemantonnayan) 'Mental Development Ceremony'.

JAAT-KARMA

[Ceremony for the new born]

[Analytical Chapter]

The Sanskars—Conception, Mental Development and Procreation—these are conducted when the offspring is in its mother's womb. We will now dwell on those sanskars and rituals when the child enters the world after birth. The first 3 sanskars can be called as pre-natal; and the rest can be called post-natal. The pre-natal sanskars are influenced by the mother and are hereditary. The post-natal sanskars have an environmental influence. Since the main aim of sanskars is to make the child well cultured, and develop him by washing out the dirt collected from previous births. Hence, the aim of sanskar system is to improve in both cases-prenatal and postnatal.

Whatever ceremonies are performed after a child's birth; are known as 'Jaat-karma'. It is called as a sanskar or ritual because apart from certain actions after the birth; some sanskars or riuals are also performed. The aim of these rituals is to influence the child at that stage when he is ignorant. We will first mention those karmas or actions which are important after the birth of the child. Thereafter we will mention those rituals-Sanskars-which parents or society aim to influence the child in his intial period.

1. Actions at the time of birth

(i) To clean the face, nose etc. of the child—The child is in a different evironment while in its mother's womb. He does not feed through the mouth, does not breathe through the nose. His food is directly through the naval from the mother. During conception he is covered with a bag which is full of water. The childs mouth and nose are closed with phlegm or mucus so that water may not enter his mouth or nose-this is the work of nature.

After coming out his nose and mouth have to be cleaned. Since he is disconnected from the mother therefore he does not receive norishment with ease. He can drink milk only after his mouth is cleaned and he can breathe only, once his nose is cleaned. This cleaning process is normally done by a trained midwife who uses a soft cloth for this purpose. The mucus is also present in the child's nose and lungs, therefore vomit is induced so that his lungs and nose are cleared. According to ayurveda, rock salt mixed with ghee should be given so that the nose and lungs are cleared. Sushrut has written :

अथ जातस्य उल्वं मुखे च सैंधव सर्पिषा विशोध्य घृताक्तं पिचुं मूर्ध्नि दद्यात्।

'Atha jaatasya ulvam mukhe-cha saindhav sarpishaa vishodhyam dhritaakta pichum moordhni dadyaat'.

(ii) Bathing the child—when the child is in the water bag, it has a kind of a greasy coating on the body in order to prevent any adverse effect on the skin. After coming out from the sack it is necessary to wash out this coating-therefore, it is important to give a bath to child so that this coating is washed out. Normally soap is used for this purpose. The midwife scrubbs the soap in her hands and then lather is lightly applied on the body of the child thereby removing the greasy coating. If there is any reservation in the use of soap then paste of gramflower and curd is made and used for this purpose. Lukewarm water should be used for washing the body. Many people use brandy or alcohol for cleaning the child's body of the greasy coat. This can damage the skin. This process of washing the child also has a danger of its catching cold. Therefore, immediately after washing, the child should be slipped into previously readied clothes and placed near his mother so that he can be comfortable and breath with ease.

(iii) Striking of stones near the ear—As has already been said, the child is in a water bag in its mother's womb before birth. Nature has protected by providing mucus over its body so that the water of the bag may not enter the nose or ear of the child. This mucus or phlegm is cleaned with a soft cloth from the face and nose; but, though the ear is cleaned, a sound is made so that he can hear through the ear. Charak writes—**'अश्मनो: संघट्टनं कर्णमूले' 'Ashmanoh Sanghattnam karnamole'**—i.e. strike stones to produce sound at the base of the ear so that the ears may perform their job. Ear specialists say that first the power of hearing is awakened in the child. Possibly Charak has advised to awaken this power first. The job of awakening all the five senses of the child should be performed immediately after birth. The eyes see as soon as they open, though the senses which were shut by the mucus so that water of the bag may not enter, have to be alerted. This is the aim and effort of "Jaat-karma", mental devolopment ceremony.

(iv) To keep a piece of cotton dabbed with ghee on the head—We have already mentioned what Sushrut has said—**'घृताक्तं पिचुं मूर्ध्नि दद्यात्' "Ghritaaktam pinchu moordhni dadyaat"**—a piece of cotton wool soaked with ghee should be placed on the head of the child. Vaidya Attridev comments in this connection that "the palate of the child where the 3 bones of the head—2 of lateral side and 1 of the forehead—join, there is a thin skin in the new born. This is known as palate. The state of health of the child is examined on the status of the palate." These days the child is weighed to find out whether he is healthy or otherwise. According to ayurveda it is the examination of the palate which determines state of health of the child. If the 3 bones are identical on the forehead, then the child is healthy. The child improves in health only if the palate is firm; therefore it is important to take care of the palate and keep it nourished. It is because of this Sushrut has advised to place cotton soaked with ghee on the palate of the child. The child does not catch cold or cough if this is done.

(v) Causing to lick mixture of ghee and honey with a gold holder—In vedic culture, great praise has been showered on the benefits of ghee and honey. Atharv-veda (4-34) has described heavenly life as follows:

'घृतं ह्रदाः मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना एतास्त्वा धारा उपयन्तु सर्वाः स्वर्गे लोके मधुमत्पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥'

'Ghrit hradaah madhukoolaah surodukaah ksheeren poornaa udken dadhnaa etaastvaa dhaaraa upayantu sarvaah like madhu-matpinvmaanaa upatvaa tishthantu pushkarines samantah'.

(a) Characteristics of ghee—This mantra describes heavenly existence as such a state in society where ghee, honey, milk and curd were available in abundance. Modern research indicates that consumption of ghee, milk, and curd help in prolonging life. Now-a-days there are certain prejudices about the consumption of ghee, but those constituents from which ghee is made are excellent nourshing agents-there is no doubt. A few books have been written regarding longevity, one of the prominent ones is written by Prof. Mecnicoff, namely., "The Prolongation of life". Porf. Mecnicoff is a great admirer of milk, curd and butter milk. It is his belief that those who consume milk, curd or butter milk with their food are known to have lived long. Nature provides milk for the child as soon as he is born. Those who cannot digest milk can have curd or butter milk. These have lot of nourishment. Mr. Grigoroff states that Bulgaria is a country where there are a number of people with long life. They depend on milk, curd and butter milk. In some cases their age was beyond hundred years. Wherever the word 'ghee' is mentioned in the vedas, it implies ghee, milk and curd. Letting the child lick ghee means that he will have to depend on cow's milk, curd, butter milk and ghee.

Those who say that ghee should not be consumed; probably mean it for such people who have enough fat on their body and thus do not require further fat. The new born child has to grow; if he does not have ghee and milk, how will he develop physically? Keeping this in mind the Indian scriptures have praised the qualities of ghee for the growth of the child. It is said :

'शस्तं घी स्मृति मेधाग्नि बलायुः शुक्र चक्षुषाम्। बाल वृद्ध प्रजा कान्ति सौकुमार्य स्वरार्थिनाम्॥ स्नेहानामुत्तमं शीतं वयसः स्थापनम् परम्। सहस्रवीर्यं विधिभिः घृतम् कर्म सहस्रकृत्॥'

'Shastam dhee smriti meghaagni balaayuh shukra chakshishaam. Ball viriddha prajaa kaant soukumaarya swaraarthinaam. Snechaanaam-uttam sheetam vayasah sthaapanam param. Sahasra-veeryam vidhibhih ghrita karma sahasrakrit.

i.e., the use of ghee enhances wisdom; memory, intellect (the power to assimilate matters)—these are its advantages. It enhances digestive power, strength., benefits the sperm; brings lustre to the eyes; is excellent for the child, aged and all people. It is usefull for those who desire brightness, softness and sweet voice. It is the best amongst all greasy items. It is cool in nature, provides stability to age. If taken in a proper manner it serves a thousand purposes. Those who say that ghee should not be consumed because it increases cholestrol; not only talk about not consuming ghee, but they want that no kind of fat should be consumed since cholestrol is not only in ghee but also in 'Dalda' and all kinds of fat. It is true that fat contains cholestrol which thickens the arteries thereby creating problems in blood pressure. But all this is not for the child, it is mostly for people with advanced age or those who are constitutionally obese. The child needs ghee for the nourishment of its body. Besides this, the Russian Doctors claim that-in the young and old if the intestines are clear and one does not suffer from constipation then the question of cholestrol does not arise. They say that active bowels help to get rid of cholestrol. There is no doubt that ghee makes the body robust, prolongs age. Therefore it has been customary since a thousand years of consuming ghee and butter. Those who had started use of these items also had some experience because of which they are not able to give this up,

(b) Characteristics of honey—In the (Jaat-karma) Ceremony for the new born as ghee is offered to the child for licking the same is done with honey. The use of honey has great significance and merit in medical science. Those who suffer from diabetes are advised to use honey in place of sugar. This is a great digestive and a healthy food. There are some people who proclaim that with the regular use of honey, diabetes disappears. Those who have analysed honey state that it has glucose from a chemical viewpoint.

Sushrut has stated about honey as under : (chapter 45) :

'मधुरं कषायं अनुरसं रुक्षं शीतम् अग्निदीपनं, वर्ण्यम्, स्वर्यं, लघु, सुकुमारं, लेखनं, हृद्यं, वाजीकरणं, सन्धानं, शोधनं, रोपणं, संग्राही, चाक्षुष्यं, प्रसादनं, सूक्ष्ममार्गानुसारि, पित्त-श्लेष्म-मेद-मेह-हिक्का-श्वास-कास-अतिसार-छर्दि-तृषा-कृमि-विषप्रशमनम् हलादित्रिदोषप्रशमनं च। तत् लघुत्वात् कफघ्नं पैच्छिल्यात् माधुर्यात् कषायभावात् च वात पित्तघ्नम्॥'

Madhuram kashaayam anurasam ruksham sheetam agnideekpanam, varshyam, swarya, laghu, sukumaaram, hridyam, vaajikaranam, sandhaanam, ropanam, sangraahi, chaakshushyam, prasaadanam, sukshma-maargaanu-saari, pitta-shleshma-med-meha-hikka-shwaas-kaas-atisaar—cchadim-trishaa-krimi-vishprashnam halaaditri-dosh-prashmanam cha. Tat-laghutvaat kafaghnam paicchilyaat maadhuryaat kashaaybhaavaat cha vaat pittaghnam.

i.e., honey is sweet, astringent and enhances its charactersistics if taken with any medicine. It is dry, cold and stimulates the digestive system. It improves complexion, gives strength, it is light, soft and reduces fat. It is dear to the heart, stimulating, heals the limbs, purifier and heals wounds. It is sex stimulant, removes constipation, dear to the eyes and is pure and reaches the whole being. It cools disorders like-bile, mucous, stomach, diabetes, hiccups, breathing, cough, dysentry, vomit. It eliminates wind, bile, mucous, etc.

Having such useful qualities, ghee and honey were introduced to the child while performing Jaat-karma ceremony of the new born. This is what was initiated by vedic culture.

It is said that ghee and honey should not be mixed in equal proportions. Ghee should be mixed 3 times the quantity of honey. This is clear in the following :

'दशाहमुषितं सर्पिः कांस्ये मधुघृतं समम्।
कृतान्नं च कषायं च पुनरुष्णीकृतं त्यजेत्॥'

Dashaa-hamushitam sarpih kaansya madhu-ghritam samam. Kritaannam cha kavaayam cha puna-rushnee-kritam tyajet.

i.e., that ghee should be consumed which is kept for 10 days in a copper vessel, ghee should not be consumed which is mixed with equal proportion of honey, any food and concoction should be fresh. It should not be consumed after heating the second time.

There is another advantage of tasting ghee and honey. When the child is in its mother's womb; its intestines have a collection of a kind of filth which is called 'meconium'. Normally doctors give castor oil for getting rid of this, but the intestines get worked up with its use. To get rid of this, ghee and honey are excellent. In place of castor oil the child tastes the mix of ghee and honey with great ease. To give castor oil to the child, the doctor forces it on him. It is not a pleasant awareness for the child that force is used as soon as he is born. Nature also has a way in getting rid of 'meconium'. The mother's breasts are full of milk as soon as the child is born. This first stage milk is known as 'colostrum'. This is not very helpful in providing nourishment to the child but after consuming this or licking the mixture of ghee and honey, the child's intestines get cleared.

(c) Use of gold holder or stick—It is mentioned in the

Sanskar Vidhi that the child should be offered to lick the mix of ghee and honey with a gold stick. We have already mentioned about the utility of ghee and honey-what is so special about gold? Though it is written that the child should be offered a mix of ghee and honey to lick; but Sushrut has written that this mix should be introduced with a compound of gold as well. He writes:

'अथ कुमारं शीताभिः अद्भिः आश्वास्य जातकर्मणि कृते मधु सर्पिः अनन्तचूर्णम् अंगुल्या अनामिकया लेहयेत्'

'Atham kumaaram sheetaabhih adbhih aashvaasya jaat-karmani krite madhu sarpih anant-choornam angulyaa anaamikayaa lehyet.

i.e., dip your ring finger in honey-ghee and gold and offer it to the child to taste. The method of offering gold to lick is to make a mix of 2-3 drops of ghee, 5-6 drops of honey and a little of thin and fine leaf of gold. Powder the 3 constituents and then give it to the child to lick. Gold ash can also be used in place of the thin, fine test of gold. Gold is considered excellent for the health of the child in aayurveda. By dipping the gold stick in the mix of ghee and honey, the mix comes in contact with gold and thus it must be influencing the confection-therefore it is written that a gold stick be used. Those who are not convinced with the use of a gold stick could use a little of thin, fine leaf of gold. Charak writes about the advantages of gold :

'न सज्जति हेमपाङ्गे पद्मपत्रेऽम्बुवद् विषम्'

'Na sajjati hemap-aange padme-patre-ambuvad visham

i.e., "hemap"—just as water has no affect on a lotus leaf, similarly he who consumes gold has no affect of any poison. This may be an exaggeration about gold, but.it is true that the use of gold has been praised as being good for health in allopathy, homeopathy, aayurveda and yunani systems of medicine.

Vaidya Attridev writes regarding the confection of ghee, honey and gold—"ghee, gold and honey should be used with tact. How to deliver, in what quantity—these are matters of great significance. I consider offering a thin and fine leaf of gold by powdering it as the best way for consuming. I do not recommed the use of gold ash. I use the thin and fine leaf of gold by picking whatever sticks on the fine lines of my fingers and then I pound it with a pistle alongwith honey. When the gold thus put in disappears then I put in 3 to 4 dorps of ghee made from cow's milk and offer it to the child to lick. Ghee should be always made of cow's milk, honey should always be of bees belonging to the 'maakshik' tribe. This is what I prefer. Honey thus taken from those particular bees is of an excellent quality. This honey is red in shade."

2. Actions on 'Sanskar' related matters at the time of birth

Whatever actions have been mentioned are performed after birth by the father keeping the child's health in view. How the child's face, nose, ear, etc. are to be cleaned so that his 5 senses work normally and how he is introduced to nourishing food immediately after birth-all these matters have already been mentioned. Apart from this, parents must introduce such sanskars on the child after birth which aim towards a sense of direction in his life. Though it is true that he will not understand whatever he is advised at this time nor will it have any influence on him. The aim is that as he gradually grows up and as he observes such ceremonies being performed on others; he will be told that such a ceremony was performed on him as well-then at that time it increases the possibility of his thinking in that direction. It will refresh his memory and help him to think about his aim in life.

(i) To write "Om" on the child's tongue with the help of the gold stick—we have already mentioned the use of a compound of ghee, honey and gold for the child to taste in the Jaat-karma sanskar. This is also mentioned in the Treatises of Aayurveda. Sanskar Vidhi makes reference to it. Besides this, the practice of writing 'Om' with the help of gold holder on the child's tongue is also mentioned in the Sanskar Vidhi. This is performed by the parents to influence the child unawares. This action has 2 aspects of sanskar introduction. One is the parents themselves, and the other is the child. When the parents write 'Om' on the new born's tongue, they shoulder upon themselves a great responsibility. In whichever evnironment they keep the child; he will be influenced with those sanskars.

Phychologists say that whatever a child learns and assimilates in his first 5 years, is his trust and belief for the rest of his life. In the first 5 years the child lives in an environment provided by parents-his home is his environment. If the parents lead a life of moderation, clean and refined then the child will learn the same. If they are immersed in fun and frolic, passion and gaiety, the child will lead a similar life. A psychologist has rightly said : "keep your child with me for first 5 years of his life, thereafter he will be mine for life time". This is the very reason that those being taught by a teacher in their childhood-even if they become great leaders of their country; and whereas the teacher may remain the same as he was-but when-ever they meet their teacher of yester-years; they bow to him in respect and humility. When the father imprints 'Om' on the child's tongue he takes unto himself a responsibility that instead of leading his child to hedonism he will try to guide the child so that he walks on the road of spiritualism. This is the responsibility of the father, but at the same time without making the child aware, he gives the child a responsibility unconsciously. When the child grows, and when he learns that his father in front of a large gathering of people, had vowed that he will inspire him towards spiritualism, then the child gradually realises that he has to fulfil the desires of his parents and society. From this point of view it is important to write 'Om' with the gold holder on the child's tongue before everyone. This is important for his intellectual development. To perform this sanskar is the first step. To conduct this Sanskar is the aim to provide society to develop a top class humam for society.

(ii) To utter 'Vedo-asi' in the child's ear—The meaning of writing 'Om' on the tongue of the child is that whatever he speaks will take him towards spiritualism. But he will talk of spiritualism only if he has spiritualism inside him. Therefore the father whispers in the child's ear "Vedo-asi"—you are a being of wisdom and knowledge, not otherwise. This practice of whispering in the ear is prevelant all over. The meaning of whispering this mantra in the ear is that it is private, it is secret-it is a matter to preserve with great care. When a teacher gives a mantra to his follower; then the one who gives and the one who receives understand that this has to be religiously followed and should never be breached. The father whispers in his son's ear that he will have to live as an intellectual in this world and not otherwise. In that vedic culture where it was (Jaat-karma sanskar) whispered in the child's ear that you have to be a spiritual and an intellectual; could any illiterate live in that culture? And then to whisper this as a secret mantra! Normally whatever is said in confidence or in secret has greater significance than what is said openly. In the muslims also 'Aazaan' is read in both the ears of the new born child. In both his ears 'Allaa-ho-akbar' is whispered 4 times. He is told that **'अशहदो अनलाइलाह इल्लला व अशहदो अन अन्नामुहम्मदर्रसूलिल्लाह' "ashahdo analaa-ilaah illalaa va ashahado ana annaa-mohammedar-rasoolillah"!** The wordings are different of both, but according to one's beliefs and sentiments the child is whispered the same spiritual words.

Jaat-karma ceremony signifies culture-where ghee and honey are offered to the child with a gold stick, where 'Om' is written on the tongue of the new born, where Vedo-asi is whispered in the child's ear. It signifies such a culture which strikes an ideal balance of leading a materialistic life alongwith intellectual and a spiritual life. That culture was not just only materialistic where there was no place for the world beyond. Nor is it just spiritual or intellectual where there was no place for the world of the present. It was a realistic culture where the present and beyond were in harmony with each other.

3. The meaning of "Balak"

The 'term' 'balak' has been used from jaat-karma to vedaarambh in the Sanskar Vidhi. This word is a common noun. It means a male as well as a female child. In the 'karnavedha sanskar' it is written "the time for piercing the ear or nose of the balak!" Is it that the child's nose is also pierced? Normally nose is pierced of a female child. Therefore it is clear that whereever 'balak' has been mentioned in the Sanskar Vidhi, one should understand that it is referred to a male or a female child according to reference. Therefore in the Upanayan sanskar where the term 'balak' or child has been used, one should understand the gender according to reference. Similarly while blessing one should keep in mind the gender change.

JAAT KARMA

(Ceremony for the new-born)

(Meanings of mantras in a systematic manner)

(1) Material to be gathered : (see page 85-86)

(2) Special items to be collected for this ceremony: Ghee-honey and a gold-holder, thread for tying around the pulse, instrument for piercing the nerve, clean clothes for the child, grind some rice and barley alongwith water and filter it and keep it in a vessel.

(Cleaning the expectant mother with water— 2 times in the confinement room)

This is done inside the house before the expectant mother comes out of the house. When the time of delivery comes close then the following mantra should be recited and the body of the expectant be cleaned with water :

ओम् एज॑तु॒ दश॑मास्यो॒ गर्भो॑ ज॒रायु॑णा स॒ह।
यथा॒यं वा॒युरेज॑ति॒ यथा॑ समु॒द्र एज॑ति।
ए॒वायं दश॑मास्यो॒ अस्र॑ज्ज॒रायु॑णा स॒ह॥ १ ॥

—यजुः० अ० 8। मं० 28॥

***Om ejatu dashmaasyo garbho jaraayunaa sah.**
Yathaayam vaayu-rejati yathaa samudra ejati.
Evaayam dashmaasyo asraj-jaraayunaa sah.

After sprinkling water, recite the following 2nd mantra and sprinkle water once again :

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* See the meaning of this mantra in the chapter on conception (Garbhaadhaan)—(page 179)

ओम् अवैतु पृश्निशेवलꣳ शुने जराय्वत्तवे।
नैव माꣳसेन पीवरीं न कस्मिंश्चनायतनमव जरायु पद्यताम्॥
—पा०गृ० 1, 16, 2

Om avaitu prishni-shevalam shanae jaraayvattve. Naiva maansen peevareem na kasmishchanaa-yatanam-va jaraayu padyataam.

Meaning : (jaraayu) the phlegm covering your offspring; (prishni) is of various shades and form and; (shevalam) is thick and; (shene attave) may be consumed later by animals; (ava etu) may come down (peevareem) the bag in the womb which holds the child; (jaraayu) that bag; (aayatanam) any other part of the womb; (maansen) with its skin; (naiv avapadyataam) may not drag it along.

Substance : It is prayed in this mantra that the sack which comes along with the child may safely come out so that the delivery is normal. May it not happen that it remains inside. It is also prayed that alongwith it no other limb or part of the mother may come out.

After the birth of the child, the midwife or the womenfolk clear the placenta from the child and clean the face, nose, ear and eyes etc. of the child and dress it with clean cloth and give the child to the father.

[Cutting the umbilical chord]

The father should then sit at a safe place where neither it is not very cold nor windy. He should leave a little piece of chord and tie a knot with a thread and cut the chord above the knot. Thereafter the child should be washed with lukewarm water, wiped with a clean cloth and dressed up in new clean clothes. He should then come out of the delivery room near the cistern. *(Note : In modern times this work is done either by the midwife or a gynacologist).*

The father then washes his hands and feet and sits on the west side of the altar on a seat facing east. The priest sits facing north.

[Commencement of yajna—schedule outside the labour room]*

Follow the following procedure outside the labour room. **'Ritvigvaran'** procedure (page 88); **'aachaman mantra'** sip water after reciting aachman mantra (page 89); thereafter touch the limbs reciting **'anga-sparsh mantra'** (page 89); perform the procedure of offering wood stick reciting **'aganyaadhaan'** (om bhur bhuvah swah. om bhur bhuvah swadyau-riva-bhumnaa etc page 91). This means light the fire of the yajna **'pradeepan'** procedure (om udbuddhyaswaagne page 92). After reciting 4 mantras offer sandalwood in the altar—**'samidaadhaan'** (om ayant idhma aatmaa+samidhaagnim duvasyata+susamiddhaaya shochishe+tantvaa samiḍbhih page 93 to 96) and then in the fire lit wooden sticks offer 4 **'aghaar-aavaajya-bhaagaahuti'** with ghee (from om agnaye swaahaa to om indraaya swaahaa page 99) and 4 **'vyaahriti aahuti'** (from om bhur-agnaye swaahaa to om bhur-bhuvah swar-agni page 101). Thus combining the 2; 8 aajyaahuti or oblations are offered.

[Two Aajyaahuti]

Thereafter offer 2 more oblations in the fire reciting the following 2 mantras :

ओं या तिरश्ची निपद्यते अहं विधरणी इति। तां त्वा घृतस्य धारया यजे सꣳराधनीमहम्। सꣳराधिन्यै देव्यै देष्ट्र्यै स्वाहा॥ इदं संराधिन्यै–इदन्न मम॥ १॥

Om yaa tiraschini-padyate aham vidhaaranee iti.

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* There is no mention of 'aganyadhaan' and 'samidaadhaan' after 'om aavasoh sadane seed—'om seedaami' in the Sanskar Vidhi. There is no mention in this yajna about 'swastivaachan', 'shaantikaran', from 'ayanta idhma aatmaa to panchaajyaahuti', 'jal-prasechan, swishtakritaahuti, 4 pavamaanaahuti, and twam no agne' etc. Mention of 'Ishwaropaasnaa' is found in the ceremony before 'Om' is written on the child's tongue with the gold stick with a mixture of ghee and honey.

Tantwaa ghritasya dhaarayaa yaje sansraadhanee-maham. Sanraadhinyai devyai deshtrayai swaahaa. Idam samraadhinyai-idam na mum.

Meaning : The husband speaks: (yaa) this lady, my wife (atiraschee) is well disposed towards me (nipadyate) is (aham) I for her (vidhaaranee iti) will obtain (tam sanghraaghaneem twaa) to this noble wife (ghritasya dhaarayaa) with ample stock of ghee (yaje) am providing. This is my promise to you, my wife with adorable actions.

ओं विपश्चित् पुच्छ्मभरत् तद्धाता पुनराहरत्।
परेहि त्वं विपश्चित् पुमानयं जनिष्यतेऽसौ नाम स्वाहा।
इदं धात्रे–इदन्न मम॥ २॥ —मन्त्र ब्रा० 1, 5, 6–7

Om vipashchit puccham-bharat taddhaataa punaraaharat. Pere-hi-twam vipashchit pumaanyam janishyate-asou naam swaahaa. Idam dhaatre-idam na mum

Meaning : The wife answers (vipashchit) my wise husband put (puchham-pur=son; sham=that who is asleep in the womb) the child in my womb (abharat) has placed in my womb (tat) to him (dhaataa) the creator of this world (aaharat) has brought him out of the womb (hey vipashchit) O wise husband! (twam parehi) now keep away from me-do not come in contact for sufficient time (asau naam) of a certain name (ayam) this child (pumaan janishyate) may grow with manly vigour this is not my saying. In this mantra it is stated that after the birth of the first child, there should be no union between the husband and wife for some time so that the mother gives sufficient time and attention for the growth of the child.

[Poornaahuti-total oblation, vaamdevyagaan and Ishwaropaasanaa-worship of God]

After offering 2 oblations with the above 2 mantras, offer 3 oblations with **"om sarvam-vai pornam swaahaa".** After that sing 'vaamdevyagaan' and 8 mantras in God's worship-

vishwaani-dev savitur-duritaani paraasuva (page 39)*.

[Rituals after poornaahuti etc.]

(a) Writing 'Om' with honey on tongue—Write 'Om' with the help of the gold holder on the child's tongue.

(b) Whispering 'vedo-asi' in the right ear—After writing 'Om' with honey on the tongue, whisper 'vedosi' in the child's ear-your secret name is "veda".

(c) Give ghee and honey to lick with the help of gold holder—After whispering vedosi, the following 7 mantras should be recited offering honey to the child. i.e. the child licks honey mixed with ghee with the help of the gold holder amidst the chant of mantras. With 6 drops of honey there should be 2 drops of ghee; it should not be in equal proportion-this is the advice of aayurveda. The 7 mantras are as noted below :

[Mantras while introducing honey]

ओं प्र ते ददामि मधुनो घृतस्य वेदं सवित्रा प्रसूतं मघोनाम्।
आयुष्मान् गुप्तो देवताभिः शतं जीव शरदो लोके अस्मिन्॥ १॥

—आश्व० गृ० 1, 15, 1

Om prate dadaami madhuno ghritasya vedam savitraa prasootam maghonaam. Aayushmaan gupto devataabhih shatam jeeva sharado lokey asmin.

Meaning : O child! (tey) to you (madhuno ghritasya) the drops of honey and ghee (pra dadaami) give with care. To this (maghonaam) wealth and prosperity (savitraa) the creator (prasootam) has originated it. (veda) you should know (devataabhih) by deities (guptah) you are protected (asmin lokey) on this Earth (shatam sharadah) for a hundred years (jeeva) may live.

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* In 'Jaat-karma Sanskar' mention is of 'Ishwaropaasanaa' at this stage. There is no mention of 'Swastivaachan' 'shaantikaran' and 'poornaahuti' in the Sanskar Vidhi. in this Sanskar.

Substance : God has created ghee and honey so that by consuming it you may live for a hundred years. In this mantra it is stated that consuming of ghee and honey prolongs life. In modern science honey has been considered an excellent carbohydrate.

ओम् भूस्त्वयि दधामि ॥ २ ॥

ओं भुवस्त्वयि दधामि ॥ ३ ॥

ओं स्वस्त्वयि दधामि ॥ ४ ॥

Om bhustvayi dadhaami.
Om bhuvas-tvayi dadhaami.
Om swastvayi dadhaami.

Meaning & substance : (tvayi) in you (bhuh, bhuvah, swah) the knowledge of the Earth, Space and the Heavens (dadhaami) I hold, and establish in you. Whatever is there in them, the knowledge of that may be received by you.

ओं भूर्भुवः स्वस्सर्वं त्वयि दधामि ॥ ५ ॥

—पार० गृ० कां० 1, कं० 16, सू० 4

Om bhur-bhuvah swah-sarvam tvayi dadhaami.

Meaning & Substance : Whatever has been said in the above 3 mantras is the gist in this mantra.

ओं सद॑स॒स्पति॒मद्भु॑तं प्रि॒यमिन्द्र॑स्य॒ काम्य॑म्।
स॒निं मे॒धाम॑यासिष॒ꣳ स्वाहा॑ ॥ ६ ॥ —यजुः० अ० 32, मं० 13

Om sada-saspatim-adbhutam priyam-indrasya kaamyam. sanim medhaam-ayaasisham swaahaa.

Meaning : The father now speaks on behalf of the child; that I (sanim medhaam) to the critical wisdom (ayaasisham) may receive. What wisdom? (sadaspatim) which is superior in knowledge (adbhutam) is remarkable (priyam) is affectionate (indrasya kaamyam) that wisdom which is the desire of Indra as well.

Substance : In the earlier mantras the father prays for the child, in this mantra the father prays on behalf of the child that give me such wisdom and knowledge for which Indra also desires.

Feed ghee and honey to the child with each mantra 6 times (i.e. with one mantra each time totaling to 6). Thereafter take rice and barley, clean it and grind it with water, filter it and keep in a vessel and take a little on the thumb and the ring finger and chant the following :

ओम् इदमाज्यमिदमन्नमिदमायुरिदममृतम् ॥

—मं० ब्रा० 1, 5, 8; गो० गृ० 2, 7, 18

Om idam-idamannam-idamaayu-ridamamritam.

Meaning : (idam) this (aajyam) is edible (idam annam) this is foodgrain (idam aayah) this is life giving (idam amritam) this is nectar-is medicine. In this mantra praise has been sung for ghee and honey.

After chanting this mantra leave a drop in the mouth of the child. This is the advice of gobhileeya grihya-sutra, not of others.

Thereafter, the father whispers the following mantra in the right ear :

[Father's blessings with the following 9 mantras in the child's right ear]

ओं मेधां ते देवः सविता मेधां देवी सरस्वती।
मेधां ते अश्विनौ देवावाधत्तां पुष्करस्त्रजौ॥ १ ॥

Om medhaam tey tevah savitaa medhaam devi sarsaswati. Medhaam tey ashvinau devaa-vaadhattaam pushk-rasrajau.

Meaning : (devah savitaa) O'Lord, creator of this universe (saraswati devi) and the goddess of knowledge, Sarswati and (ashwinau) the divine 'ashwi', signifying strength and power and (pushkar-srajau) and energies of the male and female creating a garland of abundance in the world—O'child (medhaam aadattaam) all this may bless you with brilliance.

ओम् अग्निरायुष्मान्त्स वनस्पतिभिरायुष्माँस्तेन
त्वाऽऽयुषाऽऽयुष्मन्तं करोमि॥ २॥

Om agnir-aayushmaant-sa vanaspatirbhir-aayushmaante-natvaa-aayush-aayushmantam karoni.

Meaning : (agnih) the divine agni fire, (aayushmaan) which is always illuminated, is of long life (sah) that deity (aushadhibhih) with medicinal herbs and wood sticks, (aayushmaan) has a long life (tena) with that divine fire (tvaa) to you (aayushmantam) of long life (karomi) I pray for you. I invoke that deity to bless you for longevity.

ओं सोम आयुष्मान्त्स ओषधीभिरायुष्माँस्तेन० ॥ ३ ॥

Om som aayushmaanta-sa oshadhee-bhi-aayushmaan-sa-tena.*

Meaning : (somah) the moon (aayushmaan) is long living; (sah) these (oshadheebhih) herbal medicines which sustain life and because of this (aayushmaan) is long living; I bless you with the help of these with long life.

ओं ब्रह्माऽऽयुष्मत् तद् ब्राह्मणैरायुष्मत् तेन० ॥ ४ ॥

Om brahma-aayushmat tad braahmaner-aayushmat tena.

Meaning : (brahm) veda (aayushmat) is eternal and immortal (tat) that (brahmanai) in constant study and pursuit of knowledge of the vedas by brahmins (aayushmaan) is long living : I bless you with the help of these for a long life.

ओं देवा आयुष्मन्तस्तेऽमृतेनायुष्मन्तस्तेन० ॥ ५ ॥

Om devaa aayushman-tastey amritena-aayushman-tastena.

Meaning : (devaah) learned people (aayushmantah) are long living (tey) they (amritena) with nectar of knowledge and education (aayushmantah) are long living, I bless you with the help of these for a long life.

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* (from mantra 3 to 8) here recite the balance portion of the previous mantra (twaa etc.) after the later mantras.

ओम् ऋषय आयुष्मन्तस्ते व्रतैरायुष्मन्तस्तेन० ॥ ६ ॥

Om rishaya aayushman-tastey vratair-aayushman-tastena.

Meaning : (rishayah) the sages (aayushmantah) are long living (tey) they (vrataih) with their penance and vows (aayushmantah) are long living; I bless you with the help of these for a long life.

ओं पितर आयुष्मन्तस्ते स्वधाभिरायुष्मन्तस्तेन० ॥ ७ ॥

Om pitara aayushman-tastey swadhaa-bhir-aayushmantastena.

Meaning : (pitarah) the elderly fathers and grandfathers (aayushmantah) are blessed and long living (tey) they (swadhaabhih) with nourshing food (aayushmantah) are long living; I bless you with the help of these for a long life.

ओं यज्ञ आयुष्मान्त्स दक्षिणाभिरायुष्माँस्तेन० ॥ ८ ॥

Om yajna aayushmaant-sa dakshinaa-bhir-aayushmaan-sa-tena.

Meaning : (yajyah)-yajna, the sacred ritual ceremony (aayushmaan) is eternal and constantly performed (tey) they (dakshinaabhih) the rewards (dakshina) being given in the yajna (aayushmantah) are long living; I bless you with the help of these for a long life.

ओं समुद्र आयुष्मान्त्स स्रवन्तीभिरायुष्माँस्तेन
त्वाऽऽयुषाऽऽयुष्मन्तं करोमि ॥ ९ ॥

Om samudra aayushmaanta-sa sravantibhir-aayushmaan-tey natvaa-aayushaa-aayushmantam karomi.

Meaning : (samudrah) the ocean (aayushmaan) is long living (sah) it (sravanteebhih) due to the constant flow of rivers pouring water in the ocean (aayushmaan) is eternal and long living. (tena) with that (aayushaa) long life (tvaa) to you (aayushmantam) of long life (karomi) I bless.

Substance : In these mantras—the Sun; the Fire, the Moon, Brahma, deities, sages ancestors yajna and the ocean—all these have been stated to be blessed with longevity. Reasons of their long life have also been mentioned. The father speaks to the son that I bless you with longivity with the blessing and the grace of all of them. As there are different causes for their long life; I will be the cause of your long life-it will be my responsibility to take care of you and keep you healthy.

[Whispering the above mantras in the left ear of the child]

In this manner the father should whisper all these 9 mantras once again in the left ear of the child.

After this softly touch the shoulders of the child and the following mantra should be recited :

[Father to softly speak 3 mantras keeping the hand on the child's shoulder]

ओम् इन्द्र॒ श्रेष्ठा॑नि॒ द्रवि॑णानि धेहि॒ चित्तिं॒ दक्ष॑स्य सुभग॒त्वम॒स्मे। पोषं॑ रयी॒णामरि॑ष्टिं त॒नूनां॑ स्वा॒द्मानं॑ वा॒चः सु॑दिन॒त्वमह्ना॑म्॥ १ ॥

Om indra shreshthaani dravinaani dhehi chittim dakshasya subha-gatvam-asmey. Posham rayinaam-arishtim tanunaam swaadmaanam vaachah sudi-natva mannhaam.

Meaning : (indra-idi param-aishwarye) O'omnipotent God! (asmey) for us (shreshthaami dravinaami) for outstanding wealth (dakshasya chittim) the mind of an intelligent person (subhagatwam) fortune (rayinaam posham) enhance in prosperity (tanunaam arishtim) healthy bodies (vaachah swadmaanam) sweet in speech (anhaam sudi-natvam) happiness in days (dhehi)-please provide us all these.

अ॒स्मे प्र य॑न्धि मघवन्नृजीषि॒न्निन्द्र॑ रा॒यो वि॒श्ववा॑रस्य॒ भूरेः॑।
अ॒स्मे श॒तं श॒रदो॑ जी॒वसे॑ धा अ॒स्मे वी॒राञ्छश्व॑त इन्द्र शिप्रिन्॥ २॥

Asmey prayandhi maghavann-rijeeshin-nandra raayo vishravaarasya bhureh. Asmey shatam sharado jeevasey dhaa asmey veeraan-shashvata indra shiprin.

Meaning : (rijeeshan) which is desirable (madhvan) full of comfort (indra) God (vishva-vaarasya) who liberates from all troubles (bhureh raayah) of sufficient wealth (asmey) for us (prayandhi) provide us (asmey jeevasey) for our life (shatam sharadah) hundred years (dhaa) provide us (shiprin indra) O omniscient Lord!. (shashvatah veeraan dhaah) bless us with strong and brave men.

ओम् अश्मा भव परशुर्भव हिरण्यमस्तृतं भव।
वेदो वै पुत्र नामासि स जीव शरदः शतम्॥ ३॥

Om ashmaa bhava parshur-bhava hiranya-mastritam bhava. Vedo vai putranaa-maasi sajeev sharadah shatam.

Meaning : O'child! (ashmaa bhav) your body may be as solid as a rock (parashu bhav) you may be like an axe for the enemy (astritam hiranyam bhava) you may be as clear as pure gold (putravaamaa) son, with this name you (vai) are definitely (vedah asi-son has been called 'vedosi' earlier also) are veda, are full of knowledge (sah) that you (sharadah shatam) hundred years (jeeva) may live.

[Father to repeat reverently following mantra 3 times]

ओं त्र्या॒यु॒षं ज॒मद॑ग्नेः क॒श्यप॑स्य त्र्यायु॒षम्।
यद्दे॒वेषु॑ त्र्यायु॒षं तन्नो॑ऽअस्तु त्र्यायु॒षम्॥

Traayusham jamadagneh kashyapasya traayusham.
Yaddeveshu traayusham tanno-astu traayusham.

Meaning : (jamadagney traayusham) he who performs havan everyday is 3 times normal age (kashyapasya traayusham-trishi mrishi krisho kaasyapasya—Paanini 1.2.25) those who plough the soil are 3 times normal age (deveshu yat traayusham) the 3 ages of those persons with divine virtues (tat) that (traayusham) 3 times age (nah) ours (astu) may be—it is desired here the we should have a very long life; that which is of those who perform 'agnihotra' of farmers or of those divine people. We should have 3 times that age.

[Proceed to the labour room, 'japa' and clean 'prasutaa'—woman after child-birth]

Thereafter, raise hand from shoulder of the child and proceed to the room where the child is born and chant the following mantra while cleaning the new mother with scented water :

ओं वेद ते भूमि हृदयं दिवि चन्द्रमसि श्रितम्। वेदाहं तन्मां तद्विद्यात् पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतम्॥ १॥

Om veda tey bhumi hridayam divi chandramasi shritam. Vedaaham tanmaam tadvidyaat pashyem sharadah shatam jeeveema shradah shatam shrinuyaam sharadah shatam.

Meaning : (bhumi) O'lady you are like the Earth which produces (tey hridayam) your mind (divi chandramasi) is in the peaceful moon of the heavens (sthitam) the happiness that you derive seeing the moon; you are feeling with the thought of bearing a child, to this I (veda) am aware (veda aham tat) I know this perfectly well (tat maam vidyaat) you should also know that I am also very happy with this (pashyema sharadah shatam) may we look after for a hundred years (jeevema sharadah shatam) may we live for a hundred years (shrinuyaama sharadah shatam) may we hear for a hundred years. It is prayed here that we may be healthy and fit and our limbs may function normally for a hundred years.

यत्ते सुसीमे हृदयꣳ हितमन्तः प्रजापतौ।
वेदाहं मन्ये तद् ब्रह्म माहं पौत्रमघं निगाम्॥ २॥

Yattey suseemey hridayam hitimantah prajaapatau.
Vedaaham manye tad brahma maaham pautramagham
nigaam.

Meaning : (suseemey) O'lady with attractive hair bun (prajaapatau) in nursing the child (yat tey) that your (hridayam) heart (antah hitam) is engaged in well being (tat aham) to that I (manye) accept that (brahm) is noble. You desire well being of your child and to that (aham) I also (poutram agham)any distress arising in childbirth (maa) may not (nigaam) befall. That is, as the child is dear to you similarly he is to me.

यत् पृथिव्या अनामृतं दिवि चन्द्रमसि श्रितम्।
वेदामृतस्याहं नाम माहं पौत्रमघꣳ रिषम्॥ ३॥

Yat prithivyaa anaamritam divi chandramasi shritam.
Vedaa-amritasyeh naam maaham poutra-magham risham.

Meaning : (yat) that; (prithivyaah) of the earth; (anaamritam) attribute of death; (yat) that; (divi chandramasi) the moon of the heavens; (anaamritam shritam) attribute of death, to that; (veda) I know-I know that whatever there is on this earth and the heavenly moon is perishable, but (iha) in this home where we are, my wife and I, with our son; (aham amritasya naam veda) here because of mutual love I am aware of immortality; (aham) I (poutram agham) the evil about the perish of my son; (maa risham) may not befall on me.

Substance : I am aware that whatever there is on earth and moon is perishable: but we are so happy, both husband and wife, in our home that in this ephemiral world, I feel like an immortal. In this immortal world of love and emotions, our child is a part of it. We may not commit any such act where our child faces adversity which may adversely affect our divine sentiments.

इन्द्रग्नी शर्म यच्छतं प्रजायै मे प्रजापतिः।
यथायं न प्रमीयते पुत्रो जनित्र्या अधि॥ ४॥

Indraagni sharm yacchatam prajaayai mey prajaapati.
Yathaayam na prameeyatey putro janitryaa adhi.

Meaning : (indraagni) the sun and (agni) fire; (prajaapati) who nurture the child, they; (mey prajaayai) for my child; (sharm) shelter; (yacchat) may provide; (yathaayam) so that; (janitryaa putrah) mother's child; (na adhi prameeyatey) may not perish.

यददश्चन्द्रमसि कृष्णं पृथिव्या हृदयꣳ श्रितम्।
तदहं विद्वाꣳस्तत् पश्यन्माहं पौत्रमघꣳ रुदम्॥ ५ ॥

Yada-daschandramasi krishnam prithivyaa hridayam shritam. Tadaham vidvaan-statah pashyan maaham poutramagham rudam.

Meaning : (yat adah) that which; (chandramasi) in moon; (prithivyaah) of earth; (krishnam) dark; (hridayam) heart, i.e. the earth's shadow; (shritam) is present; (tat aham) that I; (vidvaan) know; (tat pashyan) while observing it; (aham) I; (poutram) related to son; (agham) to sorrow; (maa rudam) may not lament.

Substance : How beautiful is the moon! still the shadow of the earth falls on it. Knowing this, I must understand that the greatest happiness in life is to have a son, but he can also get into trouble. Seeing such suffering, I may not lament.

[Bless the child with the following mantras]

कोऽसि कतमोऽस्येषोऽस्यमृतोऽसि। आहस्पत्यं मासं प्रविशासौ॥ ६ ॥

Kosi katamo-asyesho-asyamrito-asi. Aahas-patyam maasam pravishaasou.

Meaning : The father speaks looking at the son; (kah asi) who are you? (katamah asi) which one are you? then he himself answers: (evah asi amritah asi) this is you-you are nectar. In the Vedas, it is said—'shrinvantu survey amritasya putraah'. (asau) O'Child! you; (aahaspatyam) who keeps connection with the Sun (maasam) in the month; (pravish) do enter—i.e. start your life. Say 'he balak' in place of 'asau'.

स त्वाह्ने परिददात्वहस्त्वा रात्र्यै परिददातु रात्रिस्त्वाहोरात्राभ्यां परिददात्वहोरात्रौ त्वार्द्धमासेभ्यः परिदत्तामर्द्धमासास्त्वा मासेभ्यः परिददतु मासास्त्वर्तुभ्यः परिददत्वृतवस्त्वा संवत्सराय परिददतु संवत्सरस्त्वायुषे जरायै परिददात्वसौ ॥ ७ ॥

Satvaa-anuhe pari-dadaatvah-tvaa raatrai paridadaatu raatri-stvaa-aho-raatraabhyaam pari-dadaatu-aho-raatrau twaa-ardhmaa-sebhyah paridattaam-ardhamaa-saastvaa maasebhyah paridadatu maasaastva-ritubhyah paridadat-vritavastvaa samvat-saraay paridadatu samvat-sarastvaa-yushe jaraayai paridadaatva-sau.

Meaning : With God's grace (sah) that sun; (tvaa) to you; (anhey) to the day; (paridadaatu) may entrust; (ahah) the day; (tvaa raatrai paridadaatu) may entrust you to the night; (raatrihtvaa aho-raatraabhyaam paridadaatu) the night may entrust you to day and night; (aho raatrau tvaa ardhamaasebhyah pari-dattaam) day and night may entrust you to (paksha) fortnight; (ardh-maasaah tvaa maasebhyah paridadatu) fortnight may entrust you to months; (maasaah tvaa ritubhyah paridadatu) months may entrust you to the (ritu) seasons (ritavah tvaa samvat-saraaya paridadatu) seasons may entrust you for the year (asau samvat-sarah) that year; (tvaa aayushe, jaraayai) to your long life and old age; (paridadatu) may entrust. The aim is that you may have a long life where the day, night, fortnight, month, season, year keep on coming one after the other.

[Smell head of the child after chanting following mantras]

अङ्गादङ्गात् सꣳस्रवसि हृदयादधिजायसे ।
प्राणं ते प्राणेन सन्दधामि जीव मे यावदायुषम् ॥ ८ ॥

Angaat-angaat san-sravasi hridayaat-adhi jaayasey Praanam tey praanen san-dadhaami jeevamey yaavat-aayusham.

Meaning : O'Son! (angaat-angaat) from every limb of my body, you; (sansravasi) have drained; (hridayaat) from heart; (adhi jaayasey) you have been born from my heart; (tey praanam) to your life; (praanen) with my life; (sandadhaami) I unite; (mey jeeva) O'my child; (yaavat aayushman jeeva) experience a full life.

अङ्गादङ्गात् संभवसि हृदयादधिजायसे।
वेदो वै पुत्र नामासि स जीव शरदः शतम्॥ ९॥

Angaat angaat sambhavasi hridayaat-adhi jaayasey.
Vedo vai putra-naamaasi sa-jeeva sharadah shatam.

Meaning : O'child! you have percolated from each of my limbs, you have been born from my heart (tvam vedah vai putra-naamaa asi) your name signifies wisdom, may you live for 100 years. It has been mentioned earlier-'vedo-asi'-same has been repeated here.

अश्मा भव परशुर्भव हिरण्यमस्तृतं भव।
आत्माऽसि पुत्र मा मृथाः स जीव शरदः शतम्॥ १०॥

Ashmaa bhava parashur-bhava hrinamyam-astritam bhava. Aatmaasi putra-maa mrithaa sajeeva sharadah shatam.

Meaning : The meaning of this mantra has come earlier. O'child! you may have a body as firm as a rock, you may be like an axe for the enemy, you be as clean and pure as gold (tvam aatmaa asi) you are aatma and not body; (maa mrithaa) aatma is immortal, never talk about death, may you live for 100 years.

पशूनां त्वा हिङ्कारेणाभिजिघ्राम्यसौ॥ ११॥

Pushnaam tvaa hinkaare-naa-bhijighraamya-sau

Meaning : (asau) O'child! (pashnunaam hinkaren) as the cows etc. inhale the smell of their calves, similarly; (tvaa) to you; (abhijighraami) I inhale and smell. In modern civilization, kissing is an expression of affection, but in the Brahmin classics, inhaling is mentioned as an expression of love. Kissing may pass infection, therefore, inhaling is mentioned.

Similarly whenever coming from outside; this may be the course bringing the child and parents closer.

[Praise new mother 'prasutaa' with following mantra]

ओम् इडासि मैत्रावरुणी वीरे वीरमजीजनथाः।
सा त्वं वीरवती भव याऽस्मान्वीरवतोऽ करत्॥

Om idaasi maitraa-varunee veerey veer-maji-janathaa.
Saa tvam veer-vati bhav yaa-asmaan veervato-akarat

Meaning & substance : (veerey) O'brave lady, you; (maitraavaruni) with affectionate and chosen friends; (idaa asi) are an embodiment of wisdom; (veeram) to a brave son; (aji-janathaah) you have borne; (yaa asmaan) whom you have to us; (veer-vatah akarot) made a father of a brave child; (saa, tvam) that you; (veer-vati) mother of a brave child; (bhava) be.

It is important to understand the meaning of 'mittra' and 'varun'. We have 2 kinds of people in our home-one for whom we have affection, they can be called our friends; and those whom we have chosen-they are called as our "varun",—selected. This is the work of the lady of the house, so that a home does not belong to husband and wife alone. In this manner with the wife's tact, friends and selected ones may also become a part of the family. This is the reason that a wife is known as "maitraa-varuni".

After praying to God chanting this mantra and pleasing the new mother; wash and wipe both the breasts of the wife with lukewarm scented water—

(To breast-feed child, first with right and then with left)

ओम् इ॒मꣳ स्तन॒मूर्जँस्वन्तं धया॒पां प्रपीनमग्ने सरि॒रस्य॒ मध्ये॑।
उत्सँ॑ जुषस्व॒ मधु॑मन्तमर्वन्त्समु॒द्रिय॒ꣳ सद॑न॒मा विशस्व॥

Om imam stana-murjasvantam dhayaapaam prapeenamagney sari-rasya madhye. Utsam jushsva madhumantham-arvant-samudriyam sadanamaa vishasva.

Meaning & substance : (agney) O'child—as brilliant as the fire! (sarirasya=salilasya, madhye) where milk is flowing in abundance, from all over, there; (apaam prapeenam) that which is full of milk; (urjasvantam) that which provides strength (imam) this; (stanam) mother's breast; (dhaya) clasp in your mouth and suck; (madhumantam utsam jushasva) drink the honey like milk available in abundance (madhumantam) with honey; (arvan samudriyam) surging like an ocean; (sadanam) in its chamber; (aavish) seek admission. Here the meaning is that—O'child, drink milk which is available in abundance in the mother's breasts like the surging sea. A feeling of surging waves of milk arise in a mother's breasts; keeping that feeling in mind, the child is addressed to enjoy the pleasures with milk.

In these days of artificial life, mothers do not have milk in their breasts. Vedic view is that there is no milk like mother's milk for healthy growth of the child.

After the above mantra, offer the right breast to the child. Thereafter—

ओं यस्ते॒ स्तन॑ः शश॒यो यो म॑यो॒भूर्यो र॑त्नधा व॑सु॒विद्यः सु॒दत्र॑ः।
येन॒ विश्वा॒ पुष्य॑सि॒ वार्या॑णि॒ सरस्वति॒ तमि॒ह धात॑वे कः॥

Om yastey stanah shashayo yo mayo-bhuryo ratuadhaa vasuvidyah sudatrah. Yena vishvaa pusyasi vaaryaani saraswati tamih dhaatave kah.

Meaning : (Sarswati) O'wise lady; (yah) that (tey) your; (stanah) breast; (shashayah) is peaceful for the child; (mayobhuh) is full of comfort; (ratnadhaah) milk is as precious as a jewel; (yah vasuvit) which provides wealth in the form of milk to child. (sudatrah) which believes only in bestowing; (yena) so that you; (vishvaa) all; (vaaryaani-vrinya varane) splendid limbs of the body; (pushyasi) makes robust; (tam) to that breast; (dhaatave) for the child to feed; (kah) may present.

After the above mantra, offer the left breast to the child. Thereafter—[set a water-pot near the head of new mother (prasutaa) with the following mantra].

ओम् आपो देवेषु जाग्रथ यथा देवेषु जाग्रथ।

एवमस्याꣳ सूतिकायाꣳ सपुत्रिकायां जाग्रथ॥

Om aapo deveshu jaagratha yathaa deveshu jaagratha.

Evamasyaam sootikaayaam saputrikaayaam jaagratha.

Meaning : (aapah) O'holy waters! (deveshu) you in divine space; (jaagratha) are alert and vigilant, therefore; (yathaa) just as; (deveshu) in divine space; (jaagratha) are alert and vigilant; (evam) similarly; (asyaam) this; (suputrikaayaam) a worthy child where he is born, in that; (sutikaayaam) delivery room; (jaagratha) remain alert.

Substance : It is written in the Sanskar Vidhi that "the new mother should have a pot full of water be placed near her (prasutaa) head. It should remain full of water for 10 nights and she should remain confined in that room for 10 days". It is directed in this mantra that at the home of the new mother, the pot full of water should always be available. Since the new mother cannot move freely, therefore, it is important that ample water is available for her requirement which she can use freely. From health point of view, delivery room should always be clean, the best medium for this is water. Therefore, it is stated that in place of a small pot full of water a large pitcher should always remain with her.

[Special oblation 'homa' at the new mother's 'prasutaa' home for 10 days]

Every evening and morning offer oblation for 10 days of cooked rice and mustard :

ओम् शण्डामर्का उपवीरः शौण्डिकेय उलूखलः। मलिम्लुचो द्रोणासश्च्यवनो नश्यतादितः स्वाहा॥ इदं शण्डामर्काभ्यामुपवीराय

शौण्डिकेयायोलूखलाय मलिम्लुचाय द्रोणेभ्यश्च्यवनाय—इदन्न मम ॥ १ ॥

Om shandaamarkaa upveerah shoundikeya ulookhalah. Malimlucho dronaa-sashchyavano nashyataaditah swaahaa. Idam shandaam-arkaabhyaam-upaveeraay shoundikeyaa-yolukhalaaya malimluchaaya dronebhyash-chavanaay-idam na mum.

Meaning : In this mantra, various illness have been named and it is prayed that these diseases may be wiped out: (itah) from the child; (nashytaat) may vanish, names of diseases are: shandaamarkaah, upaveerah, shoundikeyah, ulookhalah, malimluchah, dronaasah, chyavanah. (The names given are germ creating diseases like death, inflicting pain, creating discomfort to the child; germs which seem like ulookhalah, germs due to dirt, germs which deform the nose, disease creating general debility.) We do not know about these diseases, other commentators have commented on the basis of their wilful understanding for which there is no basis.

ओम् आलिखन्ननिमिषः किंवदन्त उपश्रुतिर्हर्यक्षः कुम्भीशत्रुः पात्रपाणिर्नृमणिर्हन्त्रीमुखः सर्षपारुणश्च्यवनो नश्यतादितः स्वाहा ॥ इदमालिखतेऽनिमिषाय किंवदद्भ्य उपश्रुतये हर्यक्षाय कुम्भीशत्रवे पात्रपाणये नृमणये हन्त्रीमुखाय सर्षपारुणाय च्यवनाय—इदन्न मम ॥ २ ॥

Om aali-khanna-nimishah kimvadant upashruti-haryakshah kumbhi-shatruh paatra-paaninrim manir-hantri-mukhah sarsh-paaruna-chyavano nasyataa-ditah swaahaa. Idam-aalikhata-aanimishaaya kim-vidadbhya upashrutaye haryakshaya kumbhi-shatrave paatra-paanaye nrimanaye hantri-mudhaaya sarsh-paarunaay chyavanaay-idam na mum.

Meaning : Here various evil persons have been accosted, that these evil men: (itah) from the child; (nashyataat) keep away, small children should keep away from such people. Who are these evil persons? They are described in the mantra as follows: (aalikhan) those who harm through their writings; (animishah) those who harm others by not sleeping a wink and keep awake day and night and inflict sorrow; (kimvadantah) those who speak ill; (upshrutah) those who eaves-drop and back-bite; (haryakshah) those who are short tempered; (kumbhi) those who are parasites (shatruh) enemies; (paatra paanih) those who beg for alms; (nrimanih) those who kill; (hantri-mukhah) those who appear violent; (sarva-paarunah) those who are red-yellow like mustard, who change colour like a chemeleon on every point; (chyavanah) whose company makes one deviate from his duties and responsibilities-such people should keep away from the child.

[Blessings by the learned from Atharv Veda]

Offer oblation for 10 days with the above mantras, after that distinguished learned men with vedic leanings may stand outside and the father may remain inside; may bless the child chanting the following with joy—

मा नो॑ हासिषु॒र्ऋष॑यो॒ दैव्या॒ ये त॑नू॒पा ये न॑स्त॒न्व⌠ स्तनू॒जाः ।
अम॑र्त्या॒ मर्त्याँ॑ अ॒भि नः॑ सचध्व॒मायु॑र्धत्त प्र॒तरं जी॒वसे॑ नः ॥ १ ॥

—अथर्व० कां० 6। अनु० 4। सू० 41॥

Maa-no haasishu-rishayo daivyaa ye tanoopaa ye nastanva-tanoojaa. Amartyaa martyaam abhi nah sachadhva-maayurdhatta prataram jeevase nah.

Meaning : (ye) those; (tanoopaa) who protect the physical being; (daivyaah rishyah) are the divine sages and; (ye) those; (nah) our; (tanvah tanoojaah) sons-grandsons etc. who are born from our body (nah) to us; (maa) never; (haasishuh) leave us and O'; (amartyaah) immortal deities!; (nah) we; (martyaan) with perishable people; (abhi sachadhvam) may maintain relation ship (nah) our; (jeevase) for life; (prataram) outstanding; (aayuh) age; (dhatt) may deliver.

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम्।
शतं जीवन्तः शरदः पुरूचीस्तिरो मृत्युं दधतां पर्वतेन॥ २॥

—अथर्व० कां० 12। अनु० 2। मं० 23॥

Imam jeevebhyah paridhim dadhaami maishaam nu gaad-paro artha-metam. Shatam jeevantah sharadah puroochi-stiro mrityum dadhataam parvatena.

Meaning : God's sermon is : (iyam) this; (jeevebhyah) for the people; (paridhim) to the limit; (dadhaami) I fix (aparah) none other (eshaam) to this limit; (nu) definitely; (maa) never; (gaat) cross-this limit should not be violated; (etat artham) it is my intention that man may live for 100 years. What is the limit of a man's life?; (shatam) hundred; (sharadah) years; (jeevantah) live and; (puroocheeh) go beyond that; (mrityu) before that to death; (parvaten) with a mountain; (tiro dadhataam) make it disappear.

Substance : In this mantra, man's life has been fixed as a minimum limit of 100 years. It is stated here that once the limit is fixed then there should be no reason why this limit should be violated. Live for a 100 years and beyond, if death seems to be coming before that limit then throw it away as if a mountain has come in between you and death, so that death may not overstep it.

विवस्वान्नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम्॥ ३॥

—अथर्व० कां० 18। अनु० 3। मं० 61॥

Vivaswaanno abhayam krinotu yah sutraamaa jeerdaanuh sudaanuh. Eheme veeraa bahavo bhavantu go-madashravan-mayyastu pushtam.

Meaning : (yah) that; (sutraamaa) saviour; (jeerdaanuh) who gives life; (sudaanuh) provider of everything; (vivaswaan-vivaasayati) that God who eliminates darkness of illiteracy, he; (nah) to all of us; (abhayam) fearless; (krinotu) may conduct;

(iha) in this house; (imey bahavah) these many; (veerah) gallant and brave; (bhavantu) may be; (mayi) in me; (gomat) owning cows; (ashvamat) owning horses; (pushtam) capability; (astu) may have-i.e. with the grace of God I may be fearless, I may be blessed with gallant sons and grandsons, I may possess healthy cows and robust horses.

Here ends ceremony for (jaat karma) the new-born.

NAAMKARAN SANSKAR

[Ceremony for naming the child]

[Analytical chapter]

After the jaat karma (sanskar) ceremony for the new-born; the fifth sanskar is the (naamkaran sanskar) ceremony for naming the child, a name is given to a boy or a girl. People may not be performing other ceremonies but this sanskar is of such great significance that it is performed in every home. What is the significance of this sanskar-it may not be out context to write in this connection.

1. Significance of the ceremony of naming the child

(1) No object has an identity without a name—All transactions in the world are done on the basis of name. Unless an object or a being has a name: one can relate a "perceputal" awareness to that object, but it cannot be functional, practical and "conceptual". We have a perception of a cow, we have a perception of a horse, but unless we have a name to this perception, this will remain "perceptual". It will be limited to us alone, we cannot use this perception in our dealings and practice in our inter-action with others. If this perception has to be effective then it will have to be given a name which others can as well understand as we do. Philosophically perception without name is "uncertain perception"; but perception with name is "positive perception". Our application does not survive on uncertain perception, but on positive perception. To make perception positive is called naam-karan-name. Since the child does not have to live in such a restricted world where he lives alone, where he has no connection with his parents, brothers, sisters and society; therefore, it is important to give him a name. This process of giving a name-naming-has been given a form of a religious ceremony by Vedic ideology.

(2) Reason for giving religious appearance to this ceremony—In order to recognise any object, or to inter-act with others related to that object; giving some name or the other is important. But is it enough to give a name alone? As we have written many times, the object of the sanskar system is to develop a human who is superior to the best, and higher than the most elevated. If it is viewed from this point of view, then it is the duty of each parent to give such a name to their child which always reminds him of a certain aim, a certain objective in life. Keeping these sentiments in mind, a small booklet was distributed by Lala Shyamsunder on the occasion of the naming ceremony for the son of Manohar Vidyalankar. The son was named Vikramaditya. It was written beautifully by Harisharan Siddhantalankar. We are re-producing some portion of the same with some changes as follows :

"Who knows with what great desires the couple continued their efforts to develop their child into a superior being.With a virtuous mind and with strength of their conviction, they mutually planned, to develop their offspring strong and robust and in the 2nd or 3rd month, before a gathering of friends and relatives they declared this once again performing the (punsavan) procreation ceremony. In the 4th or 6th month, while sensing the heart-beats of the in-born, and to bless and establish purity in their offspring; once again they gathered their dear ones and performed (seemantonnayan) mental development ceremony; thereby perfecting their effort of a superior offspring. After the child was born, they performed the "jaat karma" ceremony for the new born and tried to create an environment around the child so that its growth is directed towards knowledge and learning.With this objective "vedo-asi" was whispered in the child's ear. Keeping those sentiments in mind they are presently engaged in the ceremony for naming the child. It is their wish to give such a name to the child which reflects their feeling and sentiments and which may inspire the child to become what his name signifies.

Whenever visitors who may address the child and shower affection on him; then each time the child's heart and mind would be favourably influenced realising the significance of that name". This is the reason Vedic ideology has made it a part of religion realising its importance. We may say that a name is merely a word, but this word has great significance. What is that significance?

(3) Impact of the term—the gist of the impact of this term or word mentioned in the short booklet is: "sound" or "speech" is situated in between the mind and deed. **'Yanmanasaa manute tat vaachaa vadati yat vaachaa vadati tat karmanaa karoti'**—whatever we think in our mind the same "sound" comes through speech, and with whatever "sound" we speak, we perform those "actions". It means that on one side of "word"—"term"—"sound" is the mind and on its other side is action or deed; "word" or "sound" is in between them. If we consider 3 links to this chain then on one side is the link of mind, on the other side is the link of deed or action and in between is the link of word or sound. If the middle link activates then both links on either side start shaking; therefore, if the link of word or sound shakes which is in between mind and action then it influences both mind as well as action. If one thinks in this manner then an 'idea' can be called 'subtle sound' or 'subtle speech'. Speech or word can be called a gross idea. Similarly word or speech can also be called subtle action. Action can also be called gross speech or gross word. "Thought"—"word"—"action" cannot be separated from each other. Emerson expressed this sentiment and said: "words are also action and actions are a kind of words". "Word" is kind of an action or deed; and action or deed is kind of a word. Words have so much influence on mind and body, that from a psychological point of view, patients in a hospital are asked to repeat repeatedly (japa) the following: 'Day by day, in every way, I am getting better and better.' Vedic culture greatly stresses on "japa". This mysterious influence of "japa" is both on mind and body. The importance of words is such that the mantras from book, when heard from the guru's mouth has its desired effect and becomes a part of our life. For example, whoever has read the Upanishads must come across the word "so-aham". When the teacher in private gives this as a mantra it then becomes an invaluable treasure.

What is word? A word is another name for "name". Each word is a name through which a meaning is derived. When we give a name to a child, then actually we have selected a word to identify him which is used life-long for the child. Such a word which is used in the form of a name for a life-time-how careful one must be in its selection-this is self-evident.

2. Choosing a name

It is very important to select a child's name. We want to use such a name for our child which in short signifies all our heart's desires. As if, while addressing him by that name we are telling him—O'child! these are our hopes from you! Apart from this, a name should be such that our near and dear ones hearing this may be aware of our expectations and hopes from our child. We may know, our friends may know, our society may know and the child himself may know as to what kind of expectations the parents have who have selected this name for him. When the child hears his name being called repeatedly, then he will definitely be influenced by the perception signifying the meaning. Therefore, the directions in the scriptures for selecting a name are very significant. These can be divided in the following parts :

(1) Do not keep names of gross products, birds, animals and those without meaning—Usually, it is found that the names of sons and daughters are kept after gross products or birds and animals. For example-"gangaram", 'jamnadas'-names of rivers; 'khotaram, 'totaram' etc.,—names on birds and animals; or 'dorilal', 'chedilal', 'ghasitamal' etc. which have no meaning. Many names are kept after the name of a city or a country which again have no meaning. For example, 'vilayatiram', lahoriram, germanydas, etc. which are meaningless. Once I was staying at a lawyer friend's house at Jaipur, his servant's name was 'shaitanji' which means the devil! These are such names which one is reluctant and ashamed of. It is said in the Manusmriti (3-9)—**'नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम्, न पक्ष्यहि प्रेष्यनाम्नीं न च भीषणनामिकाम्'—nriksha-vriksha-nadi-naamnim na-anta-parvata-naamikaam, na pakshahi preshya-naamni na cha bheeshan-naamikaam**—One should not marry a girl with following names! Stars, trees, rivers, mountains, birds, snakes etc. A person whose name signifies gross products, how can he be inspired for progress. Similarly, names of birds and animals do not arouse a feeling of excellence in a child.

(2) Name should arouse tall perceptions—There are two aims in giving a name : One is that the boy or the girl can be addressed, the other is to inspire eminent feelings, he should realise what he should be in the future. For example, 'virsen' means who displays bravery in war, 'vedavrat' means who vows to study the Vedas, 'satyavrat' means who deals turthfully in life. Such names awaken a certain consiousness. If an individual does not have that consciousness with which he has been named, then by giving him that name can arouse it. Such names which are considered historically wicked, should not be kept. For example, 'duryodhan', 'shakuni', jaichandra etc.; these names have already become notorious in Indian history—these cannot arouse high perceptions. Names like 'yudhishthir', 'vishvamitra' etc. signify superior sentiments, these names do inspire an individual. **'तत्र आभिप्रायिकं नाम'**—"tattra abhipraayikam naam"—name should have a purpose. This is only found in Vedic culture, elsewhere meaningless names are also kept. In western world, this has not been appreciated that the purpose of a name is not only to address an individual, but also to present a purpose before the child.

(3) Name should not be difficult, it should be easy—While giving a name, it should be easy to pronounce. For example, if a name starts with consonant (joint-word) or if consonants are in between, then it will be difficult to pronounce and the consonant may be broken or distorted. This is the reason that people sometimes call 'pratap' as 'partap', 'brahmanand' as 'burmanand' and 'shraddhanand' as 'shardhanand' etc. People dostort the middle words in between—such as, 'satyavrat' as 'satvarat', 'navratna' as 'nauratan'. Apart from breaking the joint-words, difficult names are distorted as well. Therefore, the beginning and middle words should not be consonants so that there is a minium chance of distorting the name.

(4) Which words should be in a name—In 'Sanskar Vidhi', the following words are known as "sparsh"—ग-ga, घ-gha, ङ-ng; ज-ja, झ-jha, ञ-yna; ड-da, ढ-dha, ण-na; द-da, ध-dha, न-na; ब-ba, भ-bha, म-ma. The following words are known as "antah-stha"—य-ya, र-ra, ल-la, व-va. The following word is known as "ooshmaa"—'ha'—Any of these words can be in a name. and any of the following should be amongst the vowel (swar) अ-a, आ-aa, इ-e, ई-ee, etc. The point is that with the following words the throat has to open much wider and with ample breath also the pronunciation is not sweetly expressed : क-ka, ख-kha; च-cha, छ-chha; त-ta, थ-tha; प-pa, फ-pha; while using the following words : ग-ga, घ-gha; ज-ja, झ-jha; ड-da, ढ-dha; द-da, ध-dha, न-na; ब-ba, भ-bha, म-ma; य-ya, र-ra, ल-la, व-va, ह-ha. With these words minium effort is required and the sound is pleasant. Therefore, while selecting a name, the above words are preferable. A name should not start with any of the following words : क-ka, ख-kha; च-cha, छ-chha; but from the 3rd or 4th word in the class. Any of the following words could be used in the middle of a name : य-ya, ल-la, व-va, ब-ba.

Similarly, keeping a name ending with a suffix is also not proper from the view point of pronounciation. Names ending with suffix are those where child's name reveals the name of the mother or father or their 'gotra' (lineage). For example, if anyone's name is 'vikramaark' then the son's name would be 'vaikramaark', if the father's name is 'jamdagnim' then name similarity would be 'jaamadganya' In similar names, one has to make an effort in pronouncing which is contrary to the rule of choosing a name. Another objection is that if the father's name is 'janak' and if the daughter has to be given a similar name, then she would be known as 'jaanaki'. If there are two daughters then to have 'jaanaki' as a name for both is not practical.

It is in the scriptures that a name should not start with two words of a noun, namely, 'क-ka', 'ख-kha', 'च-cha', 'छ-chha'. But the names of the ancient sages began with these words. For example, 'kapil', 'charak', 'pulastya', 'parashuram', 'kutsa'—these are such names which are famous in Indian history, but these violate the above norms. Eventually, practical rule is that a name should be simple, easy, should have a meaning and be effective. Rest of the matters are of minor importance.

(5) A son's name should be in even numbers and daughter's in odd numbers of alphabets—In 'aashvalaayan and paaraskar griha-sutra', it is written that a name should have 2 or 4 alphabets—''द्व्यक्षरं चतुरक्षरं वा''—"dwayaksharam chaturaksharam vaa". Two alphabets are a matter of prestige and four enhance radiant glow in a boy's name. A girl's name should be of 3 words—''युग्मानि तेवेव युसाम् अयुजानि स्त्रीणाम्''—"yugmaani tvev yunsaam ayujaani streenaam". For example, name of a male should be 'atri', 'bhrihu' etc. of 2 words and 'atridev', 'satyakaam' etc. of 4 words. Of a female—'madhuri', 'savitri, 'ambika' etc. of odd numbers.

It seems, after going through names in ancient books, that this point was not followed as a rule. For example, one finds names of males with 3 words—'kapil, 'charak', 'janak', 'jeebak', 'lakshman', 'bharat', 'shatrughn', 'arjun' etc.; and of females—'sita', 'gargi' etc. of 2 words (according to devnagri script). The main point is the name should be short, easy to pronounce and should be pleasant to hear.

Author of these maxims is 'ashwal', that is why the 'grihyasutra' is known as 'aashvalaayan'. When a person who has 3 words in his own name, but says that a male name should not have odd numbers, it seems that he has some other purpose.

Shri Harisharan Siddhantalankar says that possibly the aim is to name the son related to the father but not the daughter. This is what the composer has called as even number "yugma". For example, Mahatma Gandhi's name was 'mohandas' and his father's name was 'karmchand'. Thus the 'yugma' name of Mahatma Gandhi became "mohandas karmchand". The practical benefit of such names is clear from the fact that a father is known in his circle and society; after the son returns home completing his studies and enters a world where he has to interact with people; then his last name (which is his father's) added to his own name is how people recognise him (yugma=that which is added). Daughters do not have such exposure, therefore, this is not required for them. Any way, the daughter would go to another family after some time. It is, therefore, in the fitness of things that her recognition be related to her husband and not that of her father. It is also necessary to understand that these practices keep on changing according to time and therefore there cannot be any fixed rule.

Keeping two types of names—the opinion of 'aashvalaayan' and 'charak' on this issue—Aashvalaayan Griyasutra mentions that one name of a child should be which has a meaning, the other should be by which he is addressed by his parents or teacher. The former is chosen at the time of the ceremony of naming (naam karan sanskar); about which we have already said that it should be simple, easy to pronounce, and the son's should be of two alphabets or four and the daughter's should be three alphabets. A name should be such where the child is aware of what has to be his aim in life. The other name is by which the child is affectionately called by the parents or teachers. It is also called as a 'nickname'. It is written in the Aashvalaayan Grihyasutra—''अभिवादनीयं च समीक्षेत तन्मातापितरौ विदध्याताम् उपनयनात्''—"abhivaad-niyam cha samiksheta tanmaataa-pitarau vidadhyattaam upanayanaat". Parents may keep a nice pleasant name of the child where they should address the child till his (upnayan sanskar) investiture of sacred threading ceremony. For example, a girl's name is 'richa' kept at the time of the ceremony, her parents call her 'putkan'; an other child's sanskar name is 'shruti', her parents affectionately call her 'chotu'. Name given at the time of the ceremony is life-long whereas a pet name drops out during childhood.

Charak has another opinion about keeping 2 names. He says—**"कुमारस्य पिता द्वे नाम्नी कारयेत् नाक्षत्रिकं नाम आभिप्रायिकं च"**—"kumaarasya pitaa dwe naamni kaarayet naakshetrikam naam aabhipraayikam cha"—that the father of a boy should keep 2 names for him. One should be which signifies the position of the movement of stars, auspicious time at the time of birth; the other should express what is his aim, objective and meaning in life.

While discussing the 'naam-karan' ceremony, it is written in the Sanskar Vidhi that identifying the lunar date and star offer oblations to those deities when the child was born. That is, 1 oblation in the name of lunar date, 2nd oblation in the name of the deity of the lunar date, 3rd oblation in the name of the star in which the child was born and 4th oblation in the name of the deity of the star in which the child was born. For example, if the child was born in the lunar date of 'pratipadaa', th deity of 'pratipadaa' is 'brahm'; therefore, offer oblation in the name of 'pratipadaa'—'om pratipade swaahaa'. Offer oblation to the deity of 'pratipadaa' as "om brahmane swaahaa". If his birth is under the 'ashwini' star, then offer oblation—'om ashvinyai swaahaa'. You may examine the deities for lunar dates and the Star deities in the list given later.

3. Offering oblations for the lunar dates and the star and their respective deities

The question arises here that Rishi Dayanand did not believe in lunar dates, stars etc. Then why did he write for offering oblation for lunar dates, stars etc. in the (naam karan) ceremony for naming the child. This doubt is cleared by Shri Ram Gopal Shastri in his book "Sanskar Vidhimandanam". We are quoting from his book as follows :

"Whatever oblation is offered in the name of the lunar date and the star, it is only to remember and remind the birthday of the child on that specific lunar date. It is not with any other idea. The oblation offered for the deities of the lunar date and stars has no mythological importance. On the other hand, there are sufficient deities for those specific lunar dates and stars. For example—the other name for the lunar date "prathamaa" or 'pratipadaa' is 'brahm', the name of the 2nd lunar date is 'twashtaa'. Similarly, the deity of the stars are synonymous. The other name of the 'ashwini' star is 'ashwee', the other name of 'bharani' star is 'yama'. To remember this specific lunar date and 'nakshatra', the deities for those have also been added so that parents do not forget the child's birth—date which is related to the lunar date and the star.

The deity of the lunar date 'prathamaa' is 'brahm'. The lunar date "prathamaa" is only one, 'brahm' is also only one, therefore, the deity of 'prathamaa' is virtually only one. The deity of lunar date 'dwitiyaa' is 'twashtaa'. The meaning of 'twashtaa' is "he who carves". God has carved out nature from creation he has created. Therefore, God and nature being two in number makes 'twashtaa' as the deity in the lunar date 'dwitiyaa'. 'Triteeyaa' is related to the deity 'vishnu', 'vishnu' is related to God, yajna and sun—these three; therefore, this was conceived with 'triteeyaa'. Earth, space and energy—these three places where God is all pervasive are related to the deity 'vishnu'. Therefore, 'triteeyaa' is related to 'vishnu'. The deity 'saptami' is 'muni'. Keeping in view the thought about numbers, since there are stars in the name of seven 'munis' or sages namely, 'mareechi', 'agni', 'angiras', 'pulastya', 'pulah', 'ritu' and 'vasishta'. Therefore, it is believed that 'saptami' is related to the 'munis'. There are 8 'vasu' in Vedic Literature, like earth (prithivee), 'teja', 'vaayu' etc. Therefore, 'vasu' is related to 'ashtami'. Manu has written that 'dharm' has 10 features (lakshan)—"Dhritih kshmaa damo-asteyam, shoucham indriyanigrah, dheer vidya, satya-makrodho dashkam darm lakshanam"—therefore, 'dashmi' is related to 'dharm'. With number 10 as 'praan' and 11 as 'jivaatma' (soul), the lunar date is 'rudra', therefore, the deity of 'ekadashi' is written as 'rudra'. Thus it is clear that keeping the numbers in mind, the lunar dates and the counting of stars have been done and not with any other idea.

In rhetorics while counting the shlokas; different names have been kept to facilitate the counting of numbers. Just as in poetry 1 is known as 'brahm', 2 as 'netra', 3 as 'ram', 4 as 'veda', 5 as 'tattva', 6 as 'shadaanan', 7 as 'rishi', 8 as 'vasu', 9 as 'anka', 10 as 'disha', 11 as 'rudra' and 12 as 'aaditya'. In rhetorics for identifying different numbers, various words like 'brahm', 'netra', 'ram' etc. are used. Similarly while performing yajna and offering oblations the words 'brahm', 'twashtaa', 'vishnu', 'yama' etc. are used.

Now, if anyone doubts that it was enough to offer oblation for the lunar date and star; why there is description of oblation to their deities. To reply to this, one can only say "adhik-asyaadhikam phalam"—when it is important to remember the time of birth of the child, then what is the harm to offer oblations to the lunar dates and the star alongwith their deities?"

4. Oblations in the name of their lunar dates and their deities

For the convenience to perform yajna, we are giving the lunar date and its deity as well as the star and their deities so that it is convenient to offer oblations:

Lunar date (tithi)	**Deity-lunar date (tithi devataa)**
1. om pratipade swaahaa	1. om brahmane swaahaa
2. om dwiteeyaayai swaahaa	2. om swashtre swaahaa
3. om triteeyaayai swaahaa	3. om vishnave swaahaa
4. om chaturthyai swaahaa	4. om yamaaya swaahaa
5. om panchamyai swaahaa	5. om somaaya swaahaa
6. om shashthyai swaahaa	6. om kumaaraaya swaahaa

7. om saptamyai swaahaa	7. om munibhyah swaahaa
8. om ashtamyai swaahaa	8. om vasubhyah swaahaa
9. om navamyai swaahaa	9. om shivaaya swaahaa
10. om dashamyai swaahaa	10. om dharmaaya swaahaa
11. om ekaadashyai swaahaa	11. om rudrebhyah swaahaa
12. om dwaadashyai swaahaa	12. om vaayave swaahaa
13. om trayodashyai swaahaa	13. om kaamaaya swaahaa
14. om chaturdashyai swaahaa	14. om anantaaya swaahaa
15. om purnamaasyai swaahaa	15. om vishve devebhyah swaahaa
16. om amaavasyai swaahaa	16. om pitribhyah swaahaa

Oblations offered to the stars and their deities:

Star (nakshatra)	**Star-deity (nakshatra-devataa)**
1. om ashvinyai swaahaa	1. om ashvibhyaam swaahaa
2. om bharinyai swaahaa	2. om yamaay swaahaa
3. om kritti-kaabhyah swaahaa	3. om agnaye swaahaa
4. om rohinyai swaahaa	4. om prajaapataye swaahaa
5. om mrigshirase swaahaa	5. om somaay swaahaa
6. om ardraayai swaahaa	6. om rudraay swaahaa
7. om punarvsubhyah swaahaa	7. om aditaye swaahaa
8. om pushyaaya swaahaa	8. om brihaspataye swaahaa
9. om aashleshaayai swaahaa	9. om sarpebhyah swaahaa
10. om maghaayai swaahaa	10. om petribhyah swaahaa
11. om purvaphaalgunyai swaahaa	11. om bhagaaya swaahaa
12. om uttaraaphaalgunyai swaahaa	12. om aryamne swaahaa
13. om hastaaya swaahaa	13. om savitre swaahaa
14. om chitraayai swaahaa	14. om twashtre swaahaa
15. om swaataye swaahaa	15. om vaayave swaahaa
16. om vishaakhaabhyaam swaahaa	16. om chandraagnibhyaam swaahaa
17. om anuraadhaayai swaahaa	17. om mitraaya swaahaa
18. om jyesthaayai swaahaa	18. om indraaya swaahaa
19. om mulaaya swaahaa	19. om nimritaye swaahaa
20. om purvaashaanaih swaahaa	20. om adabhyah swaahaa
21. om uttaraashaanaih swaahaa	21. om vishve devebhyah swaahaa
22. om shravnaaya swaahaa	22. om vishnave swaahaa

23. om ghanishthaayai swaahaa	23. om vasubhyah swaahaa
24. om shatibhishaje swaahaa	24. om varunaaya swaahaa
25. om purvaabhaadrapadaayai swaahaa	25. om ajpaade swaahaa
26. om uttarraa-bhaadra-padaayai swaahaa	26. om ahirbood-nyaay swaahaa
27. om revatyai swaahaa	27. om pushne swaahaa

The boy's names should be 'akaaraanth' and the girl's be 'aakaaraanth' or 'ikaar' or 'eekaaraanth'. For example, 'vijay' is 'akaaraanth' and 'richa' is 'aakaaraanth', 'shruti' is 'ikaaraanth', 'gaargi' is 'eekaaraanth'.

5. To fix the day for naamkaran

According to the 'Sanskar Vidhi', 'naamkaran' ceremony can be on the 11th day from the date of birth leaving 10 clear days; or on the 101th day, or in the next year when the child completes one year.

The reason for fixing on the 11th day is that usually the mother stays in the delivery home for 10 days and leaves on the 11th day. In such a case, it is possible to have the ceremony on the 11th day. If the mother is weak then, leaving 3 months, it can be held on the 101th day. Those who desire that their friends and relatives should also participate, then it is convenient to have it next year so that it is convenient for the invitees to participate at the fixed time and date.

6. The significance of 'swishtkrit' and 'vyaahriti' oblations

One 'swishtkrit' and four 'vyaahriti' oblations are offered in the naam karan ceremony. The 'swishtkrit' mantra is—"यदस्य कर्मणोऽत्यरीचं यद्वान्यूनमिहाकरम्"—"yadasya karmano-atyareericham yadwaa-nyoon-mihaakaram". It means that the child should neither indulge in excesses nor lack in effort but follow the middle path in life. This is the formula for success in life. People either indulge in excesses or suffer from inaction-the path of moderation is the right path for which effort is made to influence the child's mind.

After the 'swishtkrit' oblation, 4 'vyaahriti' oblations are offered. The first 'vyaahriti' is : 'bhuh agnaye swaahaa'—meaning that the fire in the child should always be even. Fire means all kinds of vital forces in the body. The first fire is the temperature of the body. The body should neither be too warm nor too cold-the infections in the body depend on the extremities of temperature. Besides this, the digestive fire is also a kind of a fire; if the stomach is in order then everything is perfect. Therefore, one oblation in offered for the child's health. The 2nd oblation: 'bhuvah vaayave swaahaa'-means the wind (vaayu) in the child should be always normal. The body has the following 'vaayu'-'praan', 'apaan', 'udaan', 'vyaan', 'samaan'. Some belch abnormally, some suffer from wind in the stomach (apaan), some suffer from pain (baaya). The 2nd oblation is to keep the 'vaayu' normal. The 3rd oblation: 'swah aadityaay swaahaa'—meaning that not only the material body be healthy, but also in the field of mental and spiritual sphere he should shine as the sun with wisdom. From the point of view of the body, it should not have excess of 'pitta', lack of fire (cuff), defects due to wind (vaath). Apart from this, there should be development and growth of the mind and soul, should shine with knowledge and wisdom like the sun. This is expressed in the 3 oblations. The 4th 'vyaahriti oblation enumerates all these three ideas: "bhur-bhuvah swaragni-vaayavaa-dittebhyah swaahaa". The meaning of speaking all the three together is that the parents desire a harmonious development of the child.

7. Significance of touching breath from nostril of the child

In the western world, the practice is to kiss a child. Vedic culture mentions of smelling or touching the child. Kissing runs the risk of passing infection to the child. Some people suffer from cold, some have cough, and some may suffer from any other kind of illness-thus they may pass on infection to the child by kissing. Therefore, from point of view of keeping the child away from infection, kissing is not suitable. Touching the child's hand or smelling the child's forehead serves the same purpose. Besides this when a child is on the lap and his nostril is lightly touched; then the attention of the child is drawn towards the person who touches the child's nose. Though the child is not in a position to understand, still this is the best way to convey one's affection. The child's attention is then drawn towards the person touching the nose or nostril and he starts looking at him and whatever he can understand at that time, he must understand that a dear one is keeping him on his lap.

NAAMKARAN SANSKAR

[Ceremony of naming the child]

[Meanings of mantras in a systematic manner]

The 'naamkaran' ceremony should be performed on the 11th day i.e. from the date of birth leaving 10 clear days or on the 101th day or when the birth day falls in the next year.

(1) Material to be collected—see page 85-86.

(2) Special material required for this ceremony—'panchaang'.

[The beginning of yajna and 'ritvigvaran']

On the day when a name has to be chosen, invite friends with pleasure, relatives and well-wishers and start the yajna in the following manner. "Yajmaan" i.e. the child's father and "ritwij" should start the process of the yajna :

After 'ritvigvaran' (page 88), perform (aachaman mantra; page xxx) ceremony of sipping water, thereafter (anga-sparsh mantra; page 89) ceremony of touching senses. After this (ishwaropaasanaa—om vishvaani dev savitah etc.; page 39) in the chapter for worship in praise of God. Also read (swastivaachan—om agnimeede purohitam etc.; page 44) for welfare and (shaantikaran—shanma indraagni etc.; page 65) auspicious hymns of peace.

After this, the "yajmaan" and 'purohit' should perform the total procedure in (saamaanya prakaran) procedure of elementary directions—i.e. (agnyaadhaan) mantra at the time of lighting the fire (om bhur bhuvah swah. om bhur-bhuvah swadyourivabhumnaa etc.; page 90) and (pradipan) light the fire (om udbudhasya-swaagne, page 91). Then perform the total procedure from (samidaa-dhaan) offer of 3 woodsticks (om ayant idhma aatma+samidhaagnim duvasyat+susamiddhaaya shochishe+tantwaa samidbhih; page 93) to (jal-seshan; page 97) sprinkling water. After this, 4 aadhaar-aavaajya-bhaagaahuti (from om agnaye swaahaa to om indraay swaahaa; page 99), 4 vyaahritiaahuti (om bhuragnaye swaahaa etc. page 101), ashtaajyaahuti (from om twanno agne to om bhavtannah samanasou; page 105-110)—in this manner, total oblations of ghee come to 16.

[Arrival of child to 'yajna-vedi' the altar]

After the child is bathed with clean water and wears a clean dress; the mother should bring the child near the 'kund' for performance of yajna. The mother comes from rear of the father and palces the child's forehead towards north coming from the south side and hands over the child to the father. The mother then sits facing east towards the north side coming from behind her husband.

[Oblations for 'pradhaan-homa' and tithi-lunar date and nakshatra-star]

The father places the child's head towards the north and hands over the child to his wife while placing his feet towards the south.[1] After this, whatever duties concerning the ceremony, may be fulfilled, firstly 'pradhaan-homa' should be performed (main oblation fire). (The meaning of this sentence from 'Sanskar Vidhi' seems to be that whatever is given in the analytical chapter is the pradhaan-homa of this ceremony). Offer oblation of ghee chanting the following mantra :

ओम् प्रजापतये स्वाहा ॥

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[1] The meaning of placing the child's head facing north and feet facing south is that the head facing north signifies that child may acquire excellence in learning. The feet pointing towards the south signify that he may walk with ease. He may not be cunning or perverse but favourably disposed.

Om prajaapataye swaahaa.[1]

After offering 1 oblation with this mantra, offer 4 oblations naming the specific lunar date and star as well as its deities. This means that firstly lunar date, secondly deity of that lunar date, thirdly the star and fourthly the deity of that star, may be named and 4 oblations be offered with ghee. For example, if the birth is in 'pratipadaa' and 'ashvini' star then—

ओं प्रतिपदे स्वाहा। ओं ब्रह्मणे स्वाहा। ओम् अश्विन्यै स्वाहा। ओम् अश्विभ्यां स्वाहा॥

Om pratipade swaahaa. Om brahmane swaahaa. Om ashvinyai swaahaa. Om ashvibhyaam swaahaa.[2]

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[1] First the mother hands over the child in the lap of the father, and then the father gives the child to the mother and speaks: "prajaapatye swaahaa". This means that in reality it is that almighty God with whose benovelence the child is born, therefore this child is His and you dedicate it to Him. Expressing these sentiments the couple offer oblations in the presence of respectable people. They say that we are only a means, this child belongs to Him who is the master of each and every being.

After making this announcement oblations are offered on the child's birthday; oblations are offered in the name of his birth star so that everyone remembers his birth date. We have mentioned in the beginning of the ritual ceremony for giving a name (naamkaran) where we have mentioned the lunar date (tithi), the deity of the lunar date, star (nakshatra) the deity of the star on whose name oblations should be offered. These may be referred in that chapter.

[2] **Dieties of lunar dates (tithi) :** 1-brahman. 2-twashtri 3-vishnu. 4-yam. 5-som. 6-kumar. 7-muni. 8-vasu. 9-shiv-10-dharm 11-rudr. 12-vaayu. 13-kaam. 14-anant. 15-vishvedev. 30-pitar.

Dieties of stars (nakshatra) : ashvinee-ashvi. bharani-yam. krittika-agni. rohini-prajaapati-mrigsheersh-som. aardraa-rudr. punarvasu-aditi. pushya-brihaspati. aashlesha-sarp. magha-pitri. purvaaphaalguni-aryaman. hasta-savitri. chitraa-twashtt. swaati-vayu. vishaakhaa-indraagni. anuraadhaa-mittra. jyeshthaa-indra. mul-niranti. purvaashaadha-ap. uttaraavaadha-vishvedev. shravan-vishnu. ghanishtha-vasu. atibhishaj-varun. purvabhadrapadaa-ajaikpaad. uttaraabhaadrapadaa-ahirbhudhanya. revati-pushan.

[Swhishtakrit-aahuti]

Offer oblation of ghee chanting the following Swishtakrit mantra :

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत्स्विष्टकृद्विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते—इदं न मम॥

Om yadasya karmano-atyareericham yadvaa nyunmihaakaram. Agnisht-swisht-krid-vidyaat sarvam swishtam suhutam karotu mey. Agnaye swisht-krite suhuta-hute sarv-praayashchitta-huteenaam kaamaanaam samardhaitre sarvaannah kaamaan-samardhaya swaahaa. Idmagnaye swisht-krite-idam na mum.

[Offer 4 vyaarhiti oblations after swishtkrit]

ओं भूरग्नये स्वाहा॥ इदमग्नये—इदं न मम॥ १॥

ओं भूवर्वायवे स्वाहा॥ इदं वायवे—इदं न मम॥ २॥

ओं स्वरादित्याय स्वाहा॥ इदमादित्याय—इदं न मम॥ ३॥

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा॥
इदमग्निवाय्वादित्येभ्यः—इदं न मम॥ ४॥

Om bhur-agnaye swaahaa. Idamagnaye-idam na mum.
Om bhur-vaayave swaahaa. Idam vaayave-idam na mum.
Om swaraadityaay swaahaa. Idamaadityaay-idam na mum.
Om bhur-bhuvah swaragni-vaayavaa-dittebhyah swaahaa. Idamagni-vaayvaa-dittebhyah-idam na mum.

[Feeling breath of the child]

After this oblation the mother should sit alongwith the child. The father should feel the breath coming out from the child's nose and chant the following mantra.

को॑ऽसि क॒त॒मो॒ऽसि॒ कस्यासि को नामा॑सि।
यस्य॑ ते॒ नामाम॑न्महि॒ यं त्वा॒ सोमे॒नाती॑तृपाम।
भूर्भुव॒: स्व॒: सुप्र॒जाः प्र॒जाभि॑: स्याꣳ सु॒वीरो॑ वी॒रैः सु॒पोष॒: पोषै॑:॥
—अ० ७। मं० २९॥

Kosi katamo-asi kasyaasi ko naamaasi.
Yasya te naamam-tamanmahi yam twaa somey-naatitripaam.
Bhur-bhuvah swah suprajaah prajaabhih syaam suviro veeraih suposhah poshaih.

Meaning : (yasya) that (te) your (naam) naamkaran (aamanmahi) we, have celebrated (yam twaa) to you, whom (somen) with milk (atitripaam) have contended you, that you (kah asi) are who (katmah asi) are which one (kasya asi) belong to whom (kahnaamaa asi) what is your name? (bhuh bhuvah swah) this is addressed to God—you are the cause of all power on this universe, its existence and its prosperity! we (prajaabhih) with offspring (suprajaah) of the best progeny (veeraih) with brave (suveerah) and strong sons (poshaih) and with nourishments (suposhah) and robust and strong (syaam) we may possess.

ओम् कोऽसि कतमोऽस्येषोऽस्यमृतोऽसि।
आहस्पत्यं मासं प्रविशासौ॥

Om ko-asi katamo-asi-esho-asi-amrito-asi.
Aahaspatyam maasam pravisha-aasau.

Meaning : Om (kah asi) who are you (katmah asi) you are a source of delight (eshah) this you (amritah asi) are immortal (asau) O son—(take the son's name)—(aahaspatyam) sun, the creator of daylight (maasam) in each month (pravish) may enter—i.e. may have a long life.

Here the word 'asau', in its place take the name of the child i.e. if it is a son then either of 2 or 4 words—leaving 2-2 words of the beginning but the 3rd, 4th and 5th should include ya, ra, la, va—these 4 varna names.[1]

For eg.—Deb or Jaidev. Dev Sharma for a brahmin, Dev verma for a kshatriya, Dev Gupt for a vaishya and Dev das for shudra etc. If a female then keep names of 1,3, or 5 syllables—shree, hreeh, yashodaa, sukhadaa, soubhaagyapradaa, etc (spellings of hindi be considered in this ref.) Again in place of asau 'speak' the child's name & chant the mantra: 'om ko-asi'.

[Blessings by the father]

Bless the child chanting the following mantra as has already been written in Jaatkarma :

ओं स त्वाह्ने परिददात्वहस्त्वा रात्र्यै परिददातु रात्रिस्त्वाहोरात्राभ्यां परिददात्वहोरात्रौ त्वार्द्धमासेभ्यः परिदत्तामर्द्धमासास्त्वा मासेभ्यः परिददतु मासास्त्वर्तुभ्यः परिददत्वृतवस्त्वा संवत्सराय परिददतु संवत्सरस्त्वायुषे जरायै परिददातु, असौ ॥

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[1] ग-ga, घ-gha, ङ-gna, ज-ja, झ-jha, ञ-yna, ड-da, ढ-dhha, ण-nnah, द-da, ध-dha, न-na, ब-ba, भ-bha, म-ma. These are sparsh and ya, ra, la, va are antahstha and ha i.e. one ooshmaa—these words should be in the names and the 'swar' may be any. As bhadrah-bhadrasenah-devdattah-bhavah-bhavnathah-nagdevah-rudraduttah-haridevah-etc. Masculine names should be samaakshar and the feminine names should be vishamaakshar. The name should end with a long swar and could be similar—eg. shreehah, hreeh, yashodaa, sukhadaa, gaandhaaree, soubhagyavatee, kalyaankrodhaa etc. but do not keep names like what have been referred authoritatively as follows: 'narksha-vriksha-nadi-naameen-naatyant-parvat-naamnikaam-na-pakshya-hipreshya-naamnim na cha bhishan-naamikaam'.

(riksha) rohini, revati etc. (vriksha) champaa, tulsi etc. (nadi) ganga, yamuna, saraswati etc. (antya) chaandaali etc, (parvat) vindhyaachalaa etc. (pakshi) kokilaa, hansaa etc. (ahi) sarpinee, naagi etc. (preshya) daasi, kinkari etc. (bhayankar) bhimaa, bhayankari, chandikaa, etc. these names are forbidden.

We have also mentioned in the analytical part of this ceremony

[1]Om sa-twaanhe pari-dadaatva-hastvaa raatrai paridadaatu raatristvaa-aho-raatraabhyaan paridadaatu-aho-raatrou twaa-ardha-maasebhyah paridhattam-ardha-maasaastwaa maasebhyah paridadatu maasaastva-ritubhyah paridadatva-ritavastvaa samvat-saraaya paridadatu samvat-sarastvaayushe jaraayai paridadaatu asau.[1-2]

[Total oblation 'purnaahuti']

According to this methodology keep name of the child and in presence of invitees, announce the name and offer 3 oblations:

ओं सर्वं वै पूर्णꣳ स्वाहा॥

Om sarvam vai poornam-swaahaa.

[Maha-vaam-devyagaan]

After offering total oblation sing the maha-vaam-devyagaan (om bhur-bhuvah swah. kayaa naschitra aa bhuvdooti sadaa-vridhah sakhaa. kayaa shachishthyaa vritaa-etc (page 111)

[Blessings from those present]

Thereafter, leave may be taken respectfully from those who have gathered for this ceremony. Before leaving they may act as follows :

1. Chant 8 mantras from the worship in praise of God chapter (from vishvaani deva savita duritaani to-agne naya supathaa raaye asmaan page 39). After this—

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[1] These mantra have been referred in jaatkarma meanings may be seen there.

[2] The word 'asau' which comes after the mantra 'sa twaanhe paridadaatu' should have the child's name. If the child's name is 'bhavbhuti' then it should be pronounced 'bhavbhuti naamakah yo-asthyasau.' If it is a girl and her name is 'yashoda' then it would be 'yashoda naamikaa yastyasau.' The meaning of this mantra is given in jaatkarma sanskar. The meaning is that you may progress forward from day to night, then from day-night, to fortnight, then to month, then to season, then to an era ahead and live a full life.

2. Bless the child :

"हे बालक! त्वम् आयुष्मान् वर्च्चस्वी तेजस्वी श्रीमान् भूयाः ।"

Hey baalak! twam aayushmaan varchaswee tejaswee shrimaan bhuyaah.

O child! may you have a long life, may you be learned, religious, famous, industrious, glorious, charitable, prosperous!

Here ends the chapter on Naamkaran Ceremony

NISHKRAMAN SANSKAR

[Introduction to outer environment]

[Analytical Chapter]

Nishkraman ceremony is the 6th. "Nishkraman" means—coming out. Till now the child was confined to the forewalls of a home, but he does not have to remain in a closed environment, he has to come out. He has no needs except his requirment for fresh cool air and sunshine for his growth for mental and physical development. With this aim in view a ceremony is fixed so that the child may enjoy and absorb the cool, fresh air and the infusing rays of the sun. He is not yet capable of playing around, hence this has been added as a religious rite for parents so that they take him out from the confines of the house and expose him to pure air and sunshine.

1. The significance of sunshine and pure air

Sun is the source of all energy to the universe. It is impossible to remain healthy unless one is exposed to sunshine spread on this universe. Sun is a store house for life giving energy, it cannot be replaced. Sun is that stream of energy which is inherent in every minute matter of the universe. Therefore, a child should be exposed as much as possible to sunshine. The life giving rays of the sun vitalise fresh air. Therefore for a healthy long life, the mother should expose the child to breathe in open fresh air.

All life relies on solar energy. The sun is that dynamo which gives life giving energy. There would be no vegetation and human beings without this energy. In spite of this we tend to lead an artificial life where countless people deprive themselves of sunshine which is vital for vegetation, animals and birds. People live in closed rooms, spend years in basements, under light through electricity and electric fans. As a consequence, such people look pale, have weak constitution, start wearing specks and ultimately fall prey to some sickness or the other and depart to the other world prematurely. Look at these people and look at those farmers who breathe fresh air and are exposed to sunshine the whole day. See the faces of those farmers who are in the pink of health—and see the anaemic faces of the townfolk!

What is the difference in spending time in open environment as compared to a closed room? Those who live in an open environment get fresh air and are charged with the life giving rays of the sun. Without proximity to the sun, the air connot be life giving. Many experements have been conducted by scientists, the vitality transmitted by the rays of the sun in the air cannot be brought about otherwise.The main base for our health and longevity is clean fresh air intermingled with sunshine. This sounds very easy. This is nothing new, it is common knowledge. But we make a mockery of this common knowledge and spend our life as if we are ignorant of this fact. People live in basements, if the rooms are open and wide—their windows and doors are shut, instead of breathing freshair they prefer air from the fans. How can we expect to live long if we lead such a life.

Life depends on breath. To breathe fresh air is beneficial. Clean air exposed to sunshine is full of solar energy. When we inhale, our lungs are full of this air; it electrifies our body. This energy not only influences the body but also affects the mind. This energy builds up the body and tones up the body mechanism. The air exposed to the sun's rays is full of vitality. This is what is known as 'vital force'—'praan-shakti'—in Indian philosophy. It has a great potential to provide a healthy and long life. That Sanskar System which aims at human rejuvenation would be incomplete if it failed to infuse vitality in each and every cell of the body. The aim of the ceremony of "nishkraman" is to strongly impress the child's mind as he enters the journey of life, that he can be healthy and enjoy long life only if he is influenced by that vital force which is due to solar energy, not otherwise.

In our society today, (naam-karan) naming, (mundan) tonsure (first ever shaving of hair on the child's head), (upnayan) investiture of the sacred thread; and marriage ceremonies are performed but the other rituals have vanished. No one seems to perform the Sacrament of Nishkraman, it is considered as superfluous. But if one understands the depth of this sacrament, if it is understood that the aim is to stress on the vital force charged with solar energy, if it is understood that the aim is to prepare the child in healthy surroundings bestowed with the gifts of nature;—then the significance of the ceremony of Nishkraman is no less than other ritual ceremonies.

2. The timing of Nishkraman Ceremony

According to the opinion of 'gobhil grihyasutra' regarding the timing of Nishkraman ceremony—'**जन-नात् यः तृतीयः ज्यौत्स्नः तस्य तृतीयायाम्**'—jan-naat yah triteeyah jyoutsnah tasya triteeyaayaam—which means, there are 2 alternatives regarding the time of Nishkraman. The first time is the 3rd lunar date from the 3rd full moon fortnight from the date of birth of the child. The second time is the birth tithi of the child in the 4th month from the date of birth for the ceremony. The opinion of 'paaraskaar grihyasutra' is **'chaturthe maasi nishkramanikaa'**—which means the sanskar should be held in the 4th month after birth. Basically, there is not much difference in both the opinions. The idea is that if the child is weak then after gaining health in 3 months this ceremony may be performed. After 2 months he may be taken out for enjoying the sunshine and fresh air. There is a risk of his catching cold or heat if he is taken out earlier than this. The basic idea of including 'nishkraman ceremony' in the religious rituals as one of the 16 rituals is that willy-nilly the attention of the parents is drawn towards this idea. Just as there are disciplines when the child grows into a young man; such as—excercising in the morning, playing games in the enenings etc. developing a robust constitution. Similarly this has been given importance by including it as a 'ceremony' after the child's birth. The child should not be confined to a closed environment but should enjoy the pleasant rays of the sun and pure air after 2 or 3 months.

Physiologists believe that in order to have a normal physical growth; it is important that the body should absorb calcium and phosphorus. If there is a deficiency of calcium then one tends to be uneasy and irritable. Without Vitamin D calcium cannot be absorbed in the body. Vitamin D is neither in milk nor in curd. This is available from the rays of the sun, therefore in order to absorb Vitamin D, it is important to expose to the rays of the sun thereby ensuring that the child is absorbing enough calcium so that he is not weak. Calcium and phosphorus both are easily absorbed due to exposure to sunshine.

3. Twam jeevah sharadah shatam vardhmaanah

All mantras chanted in 'nishkraman' end up with **'त्वं जीव शरदः शतम् वर्धमानः'**—'twam jeevah sharadah shatam vardhmaanah'. It is a genuine wish of the parents and all present that the child may live for a hundred years and always progresses in life, remains "vardhmaan"—develops and grows. In the earlier mantras it says—**'मा अहम् पौत्रं अघं निगाम्'**—**'मा अहम् पौत्रं अघम् रिषम्'**—'maa aham poutram agham nigaam—maa aham poutram agham risham'—may my son live long, I may not come to grief to see him die bofore me. Later the mantra says—**'आत्मा वै पुत्र नामासि स जीव शरदः शतम्'**—'atma vai putra-naamaasi sa jeev sharadah shatam'—you may live for a hundred years. It is again repeated in the mantra after this—**'असौ जीव शरदः शतम्'**—'asou jeev sharadah shatam'. It is whispered in the child's ear **'अस्मे शतं शरदः जीवसे'**—"asme shatam sharadah jeevase". While providing 'darshan' of the sun to the child it is said: **'जीवेम शरदः शतम्'**—"jeevem sharadah shatam" and while ending the ceremony it is chanted: **'त्वं जीव शरदः शतं वर्धमानः'**—"twam jeevah sharadah shatam vardhmaanah".

Since the child is coming out from his home and entering the world, therefore to wish him at the start of the journey of life; he may live a long life so that the aim with which he was born should be fulfilled before he ends his journey of life. His life may not end in-between otherwise his aim in life would be unfulfilled.

In the Bible, the life span is mentioned as 70 years. "Three score years and ten"—20×3+10=70—this is how people count their age limit, but the vedas have talked about a healthy life span limit of a hundred years.

4. Sighting the Sun and Moon

In the ceremony of 'nishkraman', the child is given a glimpse of 2 magnificent creations of nature. The first 'darshan' is of the sun. It is written in the Sanskar Vidhi: "Thereafter, with pleasant feelings get up and give a glimpse of the sun to the child and **'ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् पश्येम शरदः शतम्'**—"om tacchakshur-devahitam purastaat-shukra-muchharat pashyema sharadah shatam" etc. and chant this mantra". After the ceremony is over and the invitees depart, "when the moon is bright at night, the child's mother should make him wear clean clothes and hand the child to the father coming from the right side. She should take water in her palm shaping it like a cup (anjali) and face the moon and chant the following mantra while letting water flow from her palm—**'ओं यदवश्चन्द्रमसि कृष्णं पृथिव्या हृदयं श्रितम्'**—"om yadavash-chandra-masi krishnam prithivyaa hridayam shritam" etc. The father should repeat the same mantra and pious act. This should be done both by the husband and wife".

The idea of these rites is to introduce the child to the sun and moon—such outstanding phenomena. If only the father or the mother had to glimpse the moon when the light of the moon is all over, why this exercise of the mother and father bringing the child for this purpose be performed? The parents have seen the moon many times. Both these rites are for benefit of the child with the idea that he is made aware of these unique majestic phenomena of the world.

(i) Significance of sighting (darshan) the sun—There are 2 factors which control this world—one is the element of heat and the other is the element of cold. Body temperature signifies life. Reduction of body temperature, or its getting cold signifies fall in vitality. An active mind is a sign of mental strength. A dull mind signifies decay in the mental make-up. From a social point of view society can either be progressive or backward. Warmth, heat, motion, progress—these are gifts of the sun. Therefore before the child embarks on his journey of life he is taken to have a glimpse-darshan-of the sun—so that he is progressive like the sun.

(ii) Significance of sighting (darsham) the moon—The effect of the moon is cool. Excess of heat can damage. Psychologically, acute thinking can cause mental disturbance, therefore a mad person is also called "moonstruck" or a "lunatic". "Lunar" means "moon". Water in the palm (anjali) is released after sighting the moon. Water flowing down means—any infections or defects due to the moon are pushed out. Just as the water can acquire any form, similarly the mind can also acquire any sentiments. The mind may acquire high values, just as the sun acquires and lifts the vapour of water. The mind may reject low values just as water flows down from the palm-anjali-of the hand—this is the character of these ceremonies.

5. Views of ayurveda on "Nishkraman"

Charak is the main treatise of ayurveda. Charak does not mention the sacrament of 'nishkraman', but whatever has to be done after 'naamkaran' has a mention. It is written in Charak—**'कृते च नामकर्मणि कुमारं परीक्षितुं उपक्रमेत् आयुषः प्रमाणज्ञानहेतोः'—"krite cha naam-karmani kumaaram parikshitum upkramet aayushah pramaan jyaanheto"**—i.e. the child should be examined after "naamkaran" to know his age. This is to determine the kind of treatment a child should be subjected to after knowing his age. Possibily, Charak considered the ceremonies between 'naamkaran' and 'upnayan' as insignificant and proceeded to upnayan straight away. However, whatever Charak has said is very important for the growth of the child after 'nishkraman'. It is relevent if we mention what Charak wants to be performed after naamkaran (chapter 8 sutra 119). The treatises of ayurveda have recommended the following areas after the naamkaran ceremony for a child's growth, namely 'kumaaraagaar' (child's room), clothing of the child, toys of the child, child care, child upbringing etc.On the subject of 'shaarir sthaan' it is written :

(a) Kumaaraagaar—Child's Room

''अतोऽनन्तरं कुमारागारविधिं अनुव्याख्यास्यामः। वास्तुविद्याकुशलः प्रशस्तं रम्यतमं निवातं प्रवातैकदेशं दृढं अपगत श्वापद-पशु-दष्ट्रि-मूषक-पतंगं सुसंविभक्तसलिलोलूखलमलं-मूत्रवजैः स्थान-स्नान-भूमिमहानसं ऋतुसुख यथर्तुशयनासनास्तरणसम्पन्नं कुर्यात्। तथा सुविहितरक्षाविधानवलिमंगलहोम-प्रायश्चित्तं शुचिवृद्धवैद्यानुरक्तजनसम्पूर्णं इति कुमारागारविधिः।''

Ato-anantaram kumaaraagaar-vidhim anuvyaakhyaasyaamah. Vaastu-vidya-kushalah prashastam ramyatamam nivaatam pravaatai-kadesham dridham apagat shwaapad-pashu-dashtri-mooshak-patangam susam-vibhaktam-salita-lolukhalam-malmutra-varjam sthaan-snaan-bhumi-mahaanasam ritusukha yathaa-ritur-shayaan-sanaastaran-sampannam kuryaat. Tatha suvita-rakshaa-vidhaan-vali-mangal-homa-praayaschittam shuchi-vriddha-vaidyaanurakt-jana-sampurna iti kumaaraa-gaar-vidhi.

This means, we shall now elaborate on the 'kumaaraagaar'. An engineer should build a home which is wide, beautiful, not too windy but the wind should blow from one direction. Such a house where there is no entry for dogs, dangerous animals, mice, mosquitos etc. As directed, that house should have water in its proper place, wash-basin, urinal, toilet, bath room, kitchen all these should be seperate. One should have conveniences, of sleeping, sitting, blankets etc. according to the seasons. This 'kumaaraagaar' should be safe and all requirements should be available for sacrifice, auspicious functions, yajna, penance etc. Here elderly and virtuous men of medicine and those who have affection for the child may stay. This should be the child's home and its management where the child should be brought up.

(b) Child's Clothings

''शयनासनास्तरणप्रावरणानि कुमारस्य मृदु-लघु-शुचि-सुगन्धिनी स्युः । स्वेद मल जन्तुमन्ति मूत्रपुरीषोपसृष्टानि च वर्ज्यानि स्युः। असति संभवेऽन्येषां तान्येव च सुप्रक्षालितोपधुपितानि सुशुद्ध सुशुष्काणि उपयोगं गच्छेयुः।''

Shyanaa-sanaastaran-pravarnaani kumarasya mridu-laghu-shuchi-sugandhini syuh. Sveda mal janumanti mutra-purisho-pasvishtaani cha varjyaani syuh. Asati sambhave-anyeshaam tanyeva-cha suprakshaalitopa-dhupitaani sushuddham sushushkaani upyogam gachheyuh.

Which means, that a bedding, seat, the bedsheets should be soft, light pure and fragrant. Clothes infected with perspiration, excreta, urine, lice etc. should be removed and replaced with new ones. If new ones are not available then these clothes may be washed with guggul, mustard seed, heeng (asafoetida) and exposed to the smoke of vacha, chorak etc. cleaned and dried and then used.

(c) Child's Toys

''क्रीडकानि खल्वस्य विचित्राणि घोषवन्ति, अभिरामाणि, अगुरूणि, अतीक्षाग्राणि, अनास्यप्रवेशीनि, अप्रमाणहराणि, अवित्रासनानि स्युः।''

Kreeda-kaani khalvasya vichitraani ghoshavanti, abhiraamaani, agooruni, atikshaa-graani, anaasya-praveshini, apran-haraani, avitraa-sanaani syuh.

i.e., the child's toys should be big, which produce music and are beautiful and light, they should be blunt on edges, which cannot come in the mouth and should not be dangerous.

It looks with this description of toys that the child's age is the same what it is at the time of 'nishkraman'.

(d) Mental development of the child

"न ह्यस्य वित्रासनं साधु, तस्मात् तस्मिन् रुदति, अभुंजाने वा अन्यत्र अविधेयताम् आगच्छति राक्षसपिशाचपूतनाद्यानां नामानि चाह्वयता कुमारस्य वित्रासार्थं नामग्रहणं न कार्यं स्यात्।"

Na-hi-asya vitraasanam saadhu, tasmaat tasmin rudati, abhunjaane vaa anyatra avidheyataam aagachhati raakshasa-pishaacha-pootanaa-dyaanaam naamaani chaavhyataa kumaarasya vitraasaartham naam-grahnam na kaaryam syaat.

i.e., one should not scare the child. If he starts crying for whatever reason, if he does not eat, if he is not attentive, then one should not scare him by talking of devils, dangerous people etc.

Whatever has been written on the basis of the treatise on aayurveda regarding the up-bringing and the growth of the child holds good even today. The child's room, child's clothes, toys, the child's mental development—whatever has been written in this connection by Charak signifies the age when the nishkraman ceremony should be held.

NISHKRAMAN SANSKAR

[Introduction to outer environment]

[Meanings of mantras in a systematic manner]

In the 'nishkraman' ceremony, the child is taken out from the home and is exposed to the clean and pure air. He should be brought to this environment only when the weather is good, or else this should definitely happen by the 4th month.

Material to be collected : (see page 85-86).

[To bring the child after a bath at the place of the yajna]

On the day of the ceremony, the child should be given a bath with clean water after sun rise and be dressed with appealing clothes. The mother should then bring him to the yajna enclosure and approach from behind her husband keeping the child's forehead upwards towards north and hand him over to her husband. She should step behind, turn and sit facing towards east.[1]

[Chant the following prayer with three mantras]

ओं यत्ते सुसीमे हृदयꣳ हितमन्तः प्रजापतौ।
वेदाहं मन्ये तद् ब्रह्म माहं पौत्रमघं निगाम्॥ १॥

[2]Om yatte suseeme hridayam hitmantah prajaapatou. Vedaaham manye tad brahm maaham poutramagham nigaam.

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[1] In the original Sanskar Vidhi, it is printed "should stand facing towards south". Whereas in the chapter on 'naamkaran' it is printed "should be seated facing towards east". The latter seems to be proper—Yudhishtir Mimansak.

[2] See for meaning 'jaatkarma'.

ओं यत् पृथिव्या अनामृतं दिवि चन्द्रमसि श्रितम्। वेदामृतस्याहं नाम माहं पौत्रमघꣳ रिषम्॥ २॥

Om yat prithivyaa anaamritam divi chandramasi shritam. Vedaa-mrita-syaaham naam maah poutramagham risham.

ओम् इन्द्राग्नी शर्म यच्छतं प्रजायै मे प्रजापती। यथायं न प्रमीयेत पुत्रो जनित्र्या अधि॥ ३॥

Om indraagnee sharm yachchhatam prajaayai mey prajaapati. Yathaayam na prameeyet putro janitryaa adhi.

[Entire ceremony of ritwigvaran and saamaanya-prakaran]

After chanting the above prayer with 3 mantras perform sipping of water—aachaman mantra (page 89), after ritwigvaran (page 88); thereafter touching of limbs—'anga-sparsh-mantra' (page 89), and 'parmeshwara-upaasanaa' (om vishvaani deva savitah etc. page 39), 'swastivaachan' (om agnimeede purohitam etc. page 44); and 'shantikaran' (sham na indraagni etc. page 65).

After this the 'yajmaan' and the 'purohit' should chant mantras from 'samaanyaprakaran' (page 93) and place woodsticks in the yajna kund, and then 'aganyaadhaan'—placing of fire—(om bhur bhuvah swah. om bhur bhuvah swardyou-rivabhumnaa etc. page 91) thereafter 'pradipan'-inflame the fire-(om udobuddhyasya-swaagne; page 92). After that, 'samidaa-dhaan', from (om ayant idhama aatmaa+samidhaagnim duvasya-ta+susamiddhaaya-shochiche+tantvaa samidbhih: page 93 to 96) to 'aghaar-aavaajya-bhaagaahuti', from (om agnaye swaahaa to om indraay swaahaa; page 99) and after 4 vyaahriti aahuti (bhuragnaye swaahaa etc. page 100)—touch the head of the child, looking at him with the following 3 mantras :

ओम् अङ्गादङ्गात् सम्भवसि हृदयादधिजायसे।
आत्मा वै पुत्र नामासि स जीव शरदः शतम्॥ १॥

[1]Om angaat-angaat sambhavasi hridayaat-adhi jaayase. Aatmaa vai putra-naamaasi sajeev sharadah shatam.

ओं प्रजापतेष्ट्वा हिङ्कारेणावजिघ्रामि। सहस्त्रायुषाऽसौ जीव शरदः शतम्॥ २॥

Om prajaapateshtwaa hinkarena-vajighraami. Sahasraa-yushaa-asau jeev sharadah shatam.

गवां त्वा हिङ्कारेणावजिघ्रामि। सहस्त्रायुषाऽसौ जीव शरदः शतम्॥ ३॥

Gavaam twaa hinkaarena-vajighraami. Sahasva-aayushaa-asau jeev sharadah shatam.

In the 2nd and 3rd mantra the name of the child should be taken in place of 'asau'. The substance of this and the next mantra is that as a cow noisily smells her calf affectionately, similarly I and on behalf of-God-smell you and bless you that you may live for a hundred years. How much does a cow love her calf. The father, feeling the same emotion of love and affection says, that apart from being my child you are also the child of our Lord and master—God. I inhale your smell like the cow, God also loves you and I inhale your smell for Him as well. It is no wonder that many mothers lovingly call their child "come my calf".

[Reverently repeat mantra in right ear of the child]

The following mantra should be whispered in the child's right ear :

अ॒स्मे प्र य॑न्धि मघवन्नृजीषि॒न्निन्द्र॑ रा॒यो वि॒श्ववा॑रस्य॒ भूरेः॑।
अ॒स्मे श॒तꣳ श॒रदो॑ जी॒वसे॑ धा अ॒स्मे वी॒राञ्छश्व॑त इन्द्र शिप्रिन्॥ १॥

[2]Asme prayandhi maghavannri-jeeshin-nindra raayo

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1. The meaning of the main portion of this mantra is in the 'jaatkarma' ceremony.
2. For meaning of these mantras, refer 'jaatkarma' ceremony.

vishva-vaarasya bhureh. Asme shatam sharado jeevase dhaa asme veeraan-shashwat indra shiprin.

[Reverently repeat mantra in left ear of the child]

इन्द्र॒ श्रेष्ठा॑नि॒ द्रवि॑णानि धेहि॒ चित्तिं॒ दक्ष॑स्य सुभग॒त्वम॒स्मे ।
पोषं॑ रयी॒णामरि॑ष्टिं त॒नूनां॑ स्वा॒द्मानं॑ वा॒चः सु॑दिन॒त्वमह्ना॑म् ॥ २ ॥

[1]Indra shreshtaani dravinaani dhehi chittim dakshasya subhagatva-masme. Posham rayinaam-arishtim tanunaam-swaademaanam vaachah sudi-natva-manhaam.

After this, the husband hands the child to his wife keeping his head facing north and moving his feet towards south. He then silently touches the head of the girl child.[2]

[Providing a glimpse-darshan-of the sun to the child in daytime]

Thereafter, happily, provide a glimpse of the sun and chant the following mantra :

ओं तच्चक्षु॑र्दे॒वहि॑तं पु॒रस्ता॑च्छु॒क्रमु॒च्च॑रत् । पश्ये॑म श॒रदः॑ श॒तं
जीवे॑म श॒रदः॑ श॒तꣳ शृणु॑याम श॒रदः॑ श॒तं प्रब्र॑वाम श॒रदः॑ श॒तमदी॑नाः
स्याम श॒रदः॑ श॒तं भूय॑श्च श॒रदः॑ श॒तात् ॥

[2]Om tachhakshur-devahitam purastaat-chhukra-muchcharat pashyema sharadah shatam jeevem sharadah shatam prabravaam sharadah shatama-deenaah syaama sharadah shatam bhuyascha sharadah shataat.

After chanting this mantra, take a walk in pure air and return to the yajna enclosure. Thereafter all present should bless the child :

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[1] The head should be touched of the girl child but the mantras should not be whispered in her ear, this is the opinion of 'Paraskar grihyasutra'—Yudhishtir Mimansak.

[2] See 'shantikaranam' for meaning.

[Blessing]

''हे बालक! त्वं जीव शरदः शतं वर्धमानः।''

'Hey baalak! twam jeeva sharadah shatam vardhmaanah'

If the child is a girl, then :

"हे बालिके! त्वं जीव शरदः शतं वर्धमाना।"

'Hey baalike! twam jeeva sharadah shatam vardhmaanaa'

Thereafter the parents of the child should respectfully take leave of invitees who have come to participate in the ceremony.

[Providing sight-darshan-of moon at night to the child]

When the moon is shining, the mother should dress him up and come forward from the right side of the father and hand the child to him, The child's head should face north and mother should keep her foot southward. The mother should return from the right side and face the moon coming towards left with 'anjali of water' :

ओं यददश्चन्द्रमसि कृष्णं पृथिव्या हृदयꣳ श्रितम्। तदहं विद्वाꣳस्तत् पश्यन् माहं पौत्रमघꣳ रुदम्॥

[1]Om yada-dash-chandramasi krishnam prithivyaa hridayam shritam. Tadaham vidwaan-tatpashyam maaham poutramagham rudam.

While chanting the above mantra she should let the water fall on earth with this prayer. After that, the mother should come from behind the husband and take the child from the right side and return from the left side behind the husband with the child's head facing north. She then keeps standing bringing her right foot forward. The father should similarly pray to God chanting this mantra—"om yad-dash-chandramasi" and release the water on earth from the palm-anjali-containing water. Thereafter they should come back with pleasant sentiments.

The end of the chapter on 'nishkraman' ceremony.

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1. For meaning—see 'jaatkarma'.

ANNA-PRAASHAN

[Ceremony for first feed of cereal to the child]

[Analytical chapter]

"Anna-praashan" is the 7th sanskar in the chain of ritual ceremonies. After the child is conceived, the sanskars come one after the other in a chain form. So long as the child is in its mother's womb, 3 sanskars have already taken place—(garbhádhan)—conception, (punsavan)—procreation and (seemantonnyan)—mental growth. The chain of sanskars commences with the birth of the child. By the time the child reaches the age of 7 years, he undergoes 10 sanskars namely—(jaatkarma)—new born, (naam karan)—naming, (nish-kraman)—outing, (anna-praashan)—feeding cereal, (chura-karma)—tonsure (karnabhed)—ear piercing and (upnayan)—investiture of the sacred thread. This clears the fact that vedic culture had very well understood that this is the correct time to build a child's future and give it a healthy direction. Later on when he matures, it is rather difficult to give a direction to his life. This is the time when the child's habits are formed; later on if he falls prey to evil sanskars, then, because of a solid foundation of his virtuous background; those evil sanskars will not remain. As we have said earlier, the aim of the sanskar system is to renovate the life of humans, this is the right time to make a beginning in a child's life where he has an open mind. In this chain of sanskars, the anna-praashan sanskar comes after the nish-kraman sanskar.

1. Significance of Anna-praashan

Anna-praashan means—to consume cereal food first time in life. The child receives its mother's milk no sooner he is born neither he has teeth nor can be chew corn; nor does he have a capability to digest it. God plans the child's food which is good for him at that point of time. Not only this, He has made arrangements as well, such is God's composition that the child does not have to look around for its food. No sooner he opens his eyes, even before he breathes; he gets mother's milk with ease to survive.

The question remains that how long he has to depend on mother's milk so that the mother remains in good health and the child is also nursed.

(i) From mother's point of view—From mother's point of view—mother's milk contains calcium as the main nourishing factor. While feeding the child with her milk, the mother is also parting with the essential calcium in her body. This means that so long as she feeds the child with her milk, her body will weaken from calcium content. This is the very reason that those mother's who feed their child with their milk for a long time, grow weak. Nature has itself fixed the time limit for feeding on mother's milk. When the child starts teething, it should be understood that the time to introduce cereal to the child is drawing near. In such a situation the mother should gradually reduce feeding the child on her milk and worry about introducing cereal for the child. Usually it is found that mother's are careless and do not bother, thereby weakening themselves. The ritual of Anna-praashan has been fixed keeping in view that after a fixed time span, the mother should stop feeding the child on her milk and attend to introduce cereal food for the child so that she does not become weak. Having fixed this discipline, the attention of the mother is compulsorily drawn to this fact. Otherwise the neighbours might enquire, after seeing the child being fed on her milk—how is it that you have not performed the Anna-praashan of your child? From a mother's view point, the significance of Anna-praashan is to safeguard her constitution.

(ii) From child's view point—No doubt milk contains nourishing elements required, but nature did not create man only to survive on milk. Very few people can spend their life time on milk, in any case milk is not enough that all may survive on it. The source of milk could be other beings as well—either they get their mother's milk or from cow, goats etc. These creatures also nurse their offspring with milk. Therefore nature has made another arrangement to help man to come out of this predicament. So long as there is requirement of milk, the stomach also is delicate as long as the child does not teeth. But when he becomes robust and has the capacity of digesting corn, he starts teething so that he can chew the corn and maintain himself. How long can there be mother's milk, if it is there then she runs the risk of weakening herself; therefore nature has arranged for the presence of mother's milk till the child does not teeth. Nature has planned such that as the child starts teething, he can satisfy his hunger eating cereals. Thus children who are kept on milk for long have flabby body, their body is not tough.

However, usually all parents sometime or the other rid the child of total dependence on milk and bring him on cereals; but to regulate this as a discipline is the work only of vedic culture by making it a part of the 16 rituals.

2. When and how the child should give up milk?

(i) When milk should be stopped—We have to abide by the will of nature, however if there is harmony between us and nature and mutual understanding—by binding it in discipline—this is the aim of the sanskar system. It is wise to act in a systematic and disciplined manner taking all factors into account. In any case the child has to leave milk, he will not drink life long, he may try it but will suffer if he keeps on trying. Therefore, to regulate the time of leaving milk and binding it as a discipline is the aim of the ritual of Anna-praashan. When does nature hint at leaving milk? When the teeth come out-nature says-leave milk and attend to such items where your teeth can be put to use.

When the teeth are about to come, one should understand that this is the time when the child should stop feeding on its mother's milk. Children start teething in the 6th month, therefore the time of the ritual of Anna-praashan is also the 6th month. In the 'paaraskar grihya-sutra' it is written : **'shashthe maasi**

anna-praashanam'—i.e. the ritual of Anna-praashan should be held in the 6th month. Many poor mothers who do not have milk in their breasts or for that matter many rich mother's due to over-indulgence, feed the child on cereals before 6 months. This upsets the digestive system of the child, he gets loose motions. In such a situation he can neither digest milk nor cereal. Similarly, many mothers keep the child on milk even after his teething. They think that as long as the child drinks milk, he will remain in good health. This is also against nature. The child depending only on milk has a flabby body and his constitution is not robust. Keeping all these factors in mind the authors of this discipline have fixed a time limit for the child to stop milk so that inadvertantly neither the mother nor the child be harmed.

(ii) How to give up milk—The child who is being nursed with milk for 6 months continuously, cannot stop feeding on milk suddenly. This will not be good for him. Many factors have to be considered while making the child leave milk. It is advisable to make the child leave milk in winter instead of summer months because the possibility of flies infecting the milk is more, which may infect the child with dysentry etc. We are mentioning uncovered milk because these days mothers depend more on milk brought from outside sources than her own. A mother may have less milk on her, whatever is fed from outside sources—all this takes about 3-4 months to gradually make the child leave its dependence. After the age of 6 months, the child, besides being fed on cereals should also be given something to lick. It is written in the "aashwa-layan grihya-sutra": **dadhi-madhu-ghrit-mishritam annam praashyet**—i.e. the child should be given curd, honey and ghee mixture in Anna-praashan.

Research was done on the factor of longivity and it is noteworthy to find that those countries where curd was consumed had people with long life. Prof. Metknikoff has written in his book "Prolongation of life" that such people whose main ingredients of food is milk, curd and curd milk; their life span was more than usual. Mr. M.Grigoroff stated that Bulgaria is a country where people of the age more than hundred years are found living. The main ingredients in their food was curd, curd milk etc. It is prayed in vedic culture for a life of a hundred years. This is possible because the major portion in their food used to be milk and curd milk. Honey is supposed to be the best for containing carbohydrates apart from curd. White sugar is harmful. Keeping all these factors in mind, the philosophers believed that to give the child a mixture of curd and honey to lick at the time of the ritual of Anna-praashan is scientifically correct.

The method of making the child leave mother's milk is that in 24 hours whatever feeds she gives to the child; she may replace a few with bottle feed. In a gradual manner the child's stomach is also not adversely affected. Giving the child completely outside milk can infect its liver. Besides this, if the mother stops her own milk completely, she may feel pain in her bosom since her breasts are full of milk. Keeping these factors in mind, it is beneficial for both the mother and the child to gradually start the process of stop giving milk. When the child weighs 15 pounds, he normally drinks approximately 35 ounces of milk in a day. The mother may not provide so much milk, therefore, it becomes necessary to feed the child on milk from outside. Cows milk is considered to be the best. At this time the child can be fed with juice of vegetables and fruits as well. The child drinks less milk from a spoon, therefore it is advisable to feed him through a bottle. The bottle and its rubber should be disinfected in boiling water and washed properly. The program to stop breast feeding could be planned according to one's convenience. We are giving here a small example.

Usually a child is fed 5 times when he is of the age of 6-9 months. The timings are usually in morning hours—6,10,2,4, and at night 10 o'clock. The child is fed once in every 4 hours. Initially when mother's milk has to be stopped and the child has to be fed on outside milk and cereals; then, at 2 o'clock the child be given cows milk because there is a similarity of fat content in the mother's and cow's milk. To prepare this milk have 5 ounces of cows milk, 2 ounce of boiled water and one tablespoon of sugar. Let the child drink this. Continue this practice for a week. After 2 weeks, feed the child twice with this milk thus follow the practice for a week i.e. mother's milk at 6 o'clock, cows milk at 10 o'clock, mother's milk at 2 o'clock cows milk at 6 o'clock and finally mother's milk at 10 o'clock. In the 3rd week make it 3 times and mother's milk with twice i.e. in the 3rd week give mother's milk at morning 6 o'clock, cows milk at 10,2,6, o'clock and finally mother's milk at 10 o'clock. In the 4th week in the afternoon at 2 o'clock give juice of vegetables, a little curd, a little honey, a little rice and continue the same system. In the 5th week, instead of feeding twice with milk increase the quantity of the juice, vegetable, curd, honey etc. Thus in 3-4 months, gradually introduce cereals in the child's food and withdraw mother's milk. Withdrawing mother's milk or outside milk totally or suddenly may cause various ailments to the child. Therefore; not playing with the life of the child as soon as he is born and also not taking risk of causing an ailment to the child's life; a ritual has been fixed—i.e. Anna-praashan. The transfer from the intake of liquid food to solid food should be in a proper systematic manner and not off hand.

The child should not be brought to cereals suddenly from milk. Initially the child is "kshiraad" (one who consumes milk). After 6 months when his Anna-praashan sanskar is performed he then becomes "kshiraannaad"—one who consumes milk and cereals. As has been said earlier, there is a very close inter-relation between the rituals of Anna-praashan and the time of teething. The ritual of Anna-praashan is held at the time of teething. There is an upheavel in the child's body at the time of teething, therefore this time is not proper for giving small pox vaccination. The process of teething and vaccination cause a commotion in the child's body; therefore it is not proper to introduce a flood of commotions in its body. When the child has crossed over the disturbances of teething or before that; is the right time for vaccination. Therefore vaccination should be either before 3 months or after 9 months, when there are no disturbances in the body and the child has stabilised.

ANNAPRAASHAN SANSKAR

[First feed of cereal]

[Meanings of mantras in a systematic manner]

The ceremony of 'naam-karan' is held either on the 11th day of birth or on the 101th day of birth or after 1 year from the date of birth. The ritual of 'nishkarman' is held on the 3rd or 4th month from the date of birth. The ritual of 'Anna Praashan' is held either on the 6th month or on the same day in the 6th month when the child was born. The system is as follows :

1. Items to be collected. (page 85)
2. Special items for this ceremony.

Curd, honey, ghee (small quantity for tasting) or keep ready cooked rice mixed with ghee for oblation.

[Chanting of preliminary mantras and ritwig-varan etc.]

Initiating the annapraashan ceremony, it is written in the 'Sanskar Vidhi' that the total ceremonies (from ishwaropaasnaa, swastivaachan, shantikaran till the end) be performed. That means these should include ritwigvaran (page 88), aachaman (page 89) anga-sparsh (page 89), stuti-praarthanopaasnaa, swastivaachan and shantikaran. Mention of aganyaadhaan has been made later. Therefore in the anna-praashan ceremony, starting from 'ritwigvaran' to ishwaropaasnaa (page 88), swastivaachan (page 44) and shantikaran (page 65)—perform till here only.

[To prepare cooked rice-procedure to make cooked rice]

Thereafter, those who desire a brilliant child, may perfect the cooked rice mixture of ghee or mixture of curd, honey and ghee and mix it with cooked rice and chant 5 mantras. That is after washing and cleaning the rice and pouring desired quantity of ghee-chant the following mantras :

ओम् प्राणाय त्वा जुष्टं प्रोक्षामि ॥ १ ॥
Om praanaay twaa jushtam prokshaami.
ओम् अपानाय त्वा जुष्टं प्रोक्षामि ॥ २ ॥
Om apaanaay twaa jushtam prokshaami.
ओम् चक्षुषे त्वा जुष्टं प्रोक्षामि ॥ ३ ॥
Om chakshushe twaa jushtam prokshaami.
ओम् श्रोत्राय त्वा जुष्टं प्रोक्षामि ॥ ४ ॥
Om shrotraay twaa jushtam prokshaami.
ओम् अग्नये स्विष्टकृते त्वा जुष्टं प्रोक्षामि ॥ ५ ॥
Om agnaye swishtkrite twaa jushtam prokshaami.

The meanings of these 5 mantras is—O'cereals! I clear you for the regard and disposition of 'praan' (vital air); I clear you for the regard and disposition of 'apaan'; I clear you for the regard and disposition of 'chakshu' (sight); I clear you for the regard and disposition of 'shrotra' (hearing); I have regard for agni (fire) and through it this mixture may be cooked well—Therefore I clear it.

When the rice is well cooked, let it cool down slightly and then at the sight of the pit for oblation-fire, offer in seperate vessels to the 'karya-karta, yajmaan, purohit, and ritwig' and chant the following mantras :

ओम् प्राणाय त्वा जुष्टं निर्वपामि ॥ १ ॥
Om praanaay twaa jushtam nirvapaami.
ओम् अपानाय त्वा जुष्टं निर्वपामि ॥ २ ॥
Om apaanaay twaa jushtam nirvapaami.
ओम् चक्षुषे त्वा जुष्टं निर्वपामि ॥ ३ ॥
Om chakshushe twaa jushtam nirvapaami.
ओम् श्रोत्राय त्वा जुष्टं निर्वपामि ॥ ४ ॥
Om shrotraay twaa jushtam nirvapaami.

ओम् अग्नये स्विष्टकृते त्वा जुष्टं निर्वपामि ॥ ५ ॥

Om agnaye swishtkrite twaa jushtam nirvaapaami.

This means that when the cereal is cleaned and washed then it is said—O'cereals! you are now fit for consumption therefore I clear you for "praan-apaan-chakshu-shrotra and agni".

The cleaning of cereal and storing it carefully so that it can be fed to the child—this becomes a religious act with the chanting of mantras. In any case everybody cleans the edibles but the process of cleaning is likened to a religious act—this sentiment is only found in vedic culture. It is common knowledge how people fall ill and suffer because of adulterated food grains. Therefore, to keep foodgrains clean and unadulterated; it is necessary for living upto hundred years—'jeevem sharadah shatam'.

Starting the yajna with 'aganyaadhaan' 'samidadhaan' etc.

Start yajna after keeping the cooked rice. After compiling wood fuel, perform 'aganyaadhaan'—

(Om bhur bhuvah swah. Om bhurbhuvah swadyourivabhumnaa etc page 91), i.e. place the fire in the altar (aadhaan) thereafter light the fire—pradipan (om udbudhasya-swaagne page 92). After this samidadhaan-etc. (om ayant idham atma samidhaagnim duvasyata+susamiddhaay shochishe+tantwaa samidbhih etc. page 93 to page 96). Offer 8 oblations of ghee with first 4 aaghaaraa-vaajya-bhaagaahuti (from om agnaye swaahaa to om indraay swaahaa page 99) and 4 vyaahriti aahuti (om bhuragnaye swaahaa etc page 100)—these oblations are with ghee. After this offer oblations of cooked rice-bhaat-chanting the following mantras :

Special oblations—for annapraashan ceremony [2 oblations of—bhaat—cooked rice]

दे॒वीं वाच॑मजनयन्त दे॒वास्तां वि॒श्वरू॑पाः प॒शवो॑ वदन्ति । सा नो॑ म॒न्द्रेष॒मूर्ज॒ं दुहा॑ना धे॒नुर्वाग॒स्मानुप॒ सुष्टु॒तैतु॒ स्वाहा॑ ॥ इदं वाचे—इदन्न मम ॥ १ ॥

Deveem vaacham-janyant devaastaam vishwaroopah pashavo vadanti. Sa no mandresh-moorjam duhaanaa dhenurvaat-asmaan-upe sushtu-taitu swaahaa. Idam vaache-idam na mum.

Meaning : (devaah) scholars have; (deveem vaacham) to divine speech; (ajanayant) have manifested; (vishwa-roopaah) of various forms (pashavah) common people (taam vadanti) they speak; (saa nah vaak) that our speech; (isham oorjam) for foodgrain and strength; (duhaanaa duhaanaa dhenuh) like a milching cow; (asmaan) to us; (mandraa) sweet; (sushtutaa) to speak with ease; (upa etu) may obtain. Towards speech this is my (swaahaa) auspicious eulogy.

Substance : The timing of annapraashan is the time of expression for the child; therefore it is said that whatever the child expresses, may be sweet and melodious and spoken with ease.

वाजो॑ नोऽअ॒द्य प्र सु॑वाति॒ दान॒ं वाजो॑ दे॒वाँऽ ऋ॒तुभि॑ः कल्पयाति ।
वाजो॑ हि मा॒ सर्व॑वीरं ज॒जान॒ विश्वा॒ऽआशा॒ वाज॑पतिर्ज॑येय॒ꣳस्वाहा॑ ॥
इदं वाचे वाजाय—इदन्न मम ॥ २ ॥

***Vaajo no-adya prasu-vaati daanam vaajo devaam devaam ritubhih kalpyaati. Vaajo himaa sarva-veeram jajaana vishwaa aashaa vaajapatir-jayeyam swaahaa. Idam vaache vaajaaye—idam na mum.**

Meaning : (vaajah) foodgrain (adya) today (nah) our (daanam) capacity for charity (prasuwaati) awakens (vaajah) foodgrain (vidwaan) to scholars (ritubhih) alongwith the seasons (kalpa-yaati) makes successful (vaajah) foodgrains have (hi) definitely (maa) to me (sarva-veeram) brave in all respects (jajaana) has made (vaajapatih) I being the Lord of foodgrains (vishwaa aashaah jayeyam) may win all over (swaahaa) these are auspicious good wishes for foodgrains.

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* In the first mantra it is mentioned 'deveem vaacham' and in the 2nd mantra 'vaajano'. If these 2 mantras are chanted seperately then second mantra should only have 'idam vaajaay'. If the second mantra is chanted as 'idam vaachey vaajaay' then in the oblation for the second mantra should be 'deveem vaachani' and should be chanted again—this is the advice of Harihar etc. commentators of Paraskar. On the basis of this Yudhishtir Mimansak has also stated the same.

Substance : At the time of the ritual of anna-praashan the householder prays that he should have so much stock of foodgrains that he may be able to give to others as well. Being the owner of such stock of foodgrain, he may win and be victorious all over.

Oblations with the same-(bhaat) cooked rice with ghee

ओं प्राणेनान्नमशीय स्वाहा ॥ इदं प्राणाय–इदन्न मम ॥ १ ॥

Om praanenaann-masheeya swaahaa. Idam praanaay—idam na mum.

ओमपानेन गन्धानशीय स्वाहा ॥ इदमपानाय–इदन्न मम ॥ २ ॥

Om apaanen gandhaa-nasheeya swaahaa. Idam apaanaay-idam na mum.

ओं चक्षुषा रूपाण्यशीय स्वाहा ॥ इदं चक्षुषे–इदन्न मम ॥ ३ ॥

Om chakshushaa rupaanya-sheeya swaahaa. Idam chakshushe-idam na mum.

ओं श्रोत्रेण यशोऽशीय स्वाहा ॥ इदं श्रोत्राय–इदन्न मम ॥ ४ ॥

Om shrotrena yasho-asheeya swaahaa. Idam shrotraayaa-idam na mum.

The 'yajmaan' speaks while offering oblation of cooked rice mixed with ghee, that my praana vital air be so robust that that I may be able to consume food grain; that my 'apaan vayu' be so robust that all foul smells in my stomach be eliminated that my eyes may be so good that I may enjoy this world and its various forms; that my ears be so sensitive that I may hear my praises all the time.

Oblations—swishtkrit, vyaahriti and ashtaajyaahuti

After this offer oblation of one 'swishtkrit' (om yadasya karmano, page 100). Then offer 12 oblations i.e. 4 'vyaahriti aahuti' (om bhuragnaye swaahaa etc., page 99) and 8 'aashtaajyaahuti' (from om twam no agne to om avtannah samanasau, page 104).

Once again offer total oblations 3 times :

ओं सर्वं वै पूर्णंꣳ स्वाहा ॥

Om sarvam vai poornam swaahaa.

After this, whatever rice is left after oblations; mix curd and honey alongwith required ghee and prepare a little of flavoured rice and offer it to the child chanting the following :

ओम् अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः। प्रप्र दातारं तारिषऽऊर्जं नो धेहि द्विपदे चतुष्पदे ॥

Om annapate-annasya no deh-yanameevasya shushminah. Prapra daataaram taarisha-oorjam no dhehi dwipade chatushpade.

Meaning : (annapate) O'Lord of foodgrains (nah) to us; (anameevasya) without worms etc.; (shushminah) nutritious; (annasya) to the stock of foodgrains (dehi) provide; (pradaataaram) to the one who gives enough foodgrains in charity; (prataariva) keep away from miseries; (nah) our; (dwipade chatushpade) to bipeds and quadrupeds (oorja) strength; (dhehi) provide.

Chant the above mantra and give a small quantity to the child as required. After this, clean his mouth and wash your hands and sing 'maha-vaam-devyagaan' (page 111). Thereafter the parents and elderly-men-and-women-folk present may pray to God as follows :

"त्वमन्नपतिरन्नादो वर्धमानो भूयाः ॥"

"त्वमन्नपती अन्नादा वर्धमाना भूयाः ॥"

Twam-annapadi—annaado vardha-maano bhuyaah.

Twam-annapatee annaadaa vardhmaanaa bhuyaah.

Bless the male child chanting the first sentence and the female child chanting the second one. Thereafter those who have come to attend may be taken leave of—with respect and a pleasing manner.

End of ceremony of 'anna-praashan'

CHURAA-KARMA OR MUNDAN

[Tonsure Ceremony (shaving the crown)]

[Analytical chapter]

Naam-karan and Churaa-karma are the main rituals performed in childhood. The invitations printed for these rituals are usually for these 2 ceremonies. Very few people perform: punsavan—procreation, seemantonnayan—mental development, jaat-karma—for the new born, nishkraman—outing, anna-praashan—introducing cereal-ceremonies; although these neglected ceremonies are no less important for a disciplined growth and development of the child.

Churaa karma is the 8th ceremony in this chain of rituals. It is expressed in other terminology as well. For example it is a also known as mundan sanskar, churaa-karan, kesh-vapan, kshaur etc. In Sanskrit the word churaa means "peak" or a lock or hair left unshaven on the crown of the head. In ''अस्ताचलचूड़ावलम्बिनी कुमुदनी'' **"astaachal-chudaa-valambinee kumudanee";** the word churaa means astaachal peak (western mountain behind which the sun is supposed to set) thus the term churaa karma means action related to the hair on the crown. In hindi the word "juraa" is a distorted form of the word churaa.

In the aashwalaayan grihya-sutra A-1, ka-17 Sutra-1 that: ''**तृतीये वर्षे चौलम्**'' **"triteeye varshe choulam"**—churaa-karma ceremony should be performed in the 3rd year. Paraskar grihya-sutra kaa2 ka.1, sutra-1 writes that: ''**सांवत्सरिकस्य चूड़ाकरणम्**'' **"saamvatsyri-kasya chudaa-karaṇam"**—when a child is 1 year old, perform his churaa ceremony. This means that the Tonsure Ceremony should be performed within 1 year of birth or in the 3rd year. Scientifically it is more logical to perform this ceremony in the 3rd year, we will discuss the reason for this later.

1. Connection of churaa-karma and teething

Two proper times have been given in the sutra treatises for churaa karma-either in the 1st year of birth or in the 3rd year. The reason for this is that the child starts teething in 6-7 months and continues till 2½ years of age. Teething takes place twice—the first time teeth, are known as milk teeth and after they fall, permanent teeth appear. Milk teeth are 20 in number and later the permanent teeth number 32. By the time the child reaches 1 year of age he has 8 teeth—4 in the upper jaw and 4 in the lower one. At the age of 1½ years he has 12 teeth. between 1½ and 2 years he has 16 and by the time he reaches 2½ to 3 years there are 20 teeth. Teeth come out in intervals. First the lower teeth appear and then nature gives time for the front teeth to appear fully so that the child does not have constant trouble.

During this time of teething, the child feels heavy and is warm, he suffers from headache, the gums swell, saliva flows and he suffers from heavy yellow and green colour watery loose motions. He suffers from inflammation of the eyes and is irritable. Teething affects the head, threfore, to keep his head light and cool, his hair is shaved off; this is the aim of churaa-karma sanskar.

Such suffering at the time of teething to the child, like-dysentry, eye infection, irritability etc.—a homeopathic medicine named chamomilla of 30 potency has proved useful. When the child has loose motions, give 3 or 4 pills, place pills in the child's mouth, it has a favourable response, the child is less irritable, sleeps well and feels at peace with himself.

2. Connection of Churaa karma and brain

Though each part of the body is essential and performs its function, but the brain occupies a leading place. The brain is dividedd into 2 parts—cerebrum and cerebellum. Both these parts are the centres of knowledge and action. They conduct the functions of the 5 senses and 5 limbs. This total machinery is within the skull. The skull; which covers the brain has various divisions which are not properly joined together at this stage. The process of joining these parts is known as conjunction of the bone. These bone-joints of the skull take 3 years to join; therefore when the child is in its mother's womb it has hair on its head so that the skull is protected and the brain is safe within the skull.

After 3 years, these bones of the skull are joined. Therefore this is the right time to remove the hair. The reasons to shave off this hair which till now was serving as a protection to the brain are as follows:

(i) Shaving the shabby hair—when the child is in the womb, the hair on its head are in tarnished water. It is therefore necessary to shave off this tarnished hair—this is the reason for mundan. It is proper to maintain this hair till the time the conjuction of the skull-bones takes place. Since they are joined by the 3rd year therefore there is no use keeping tarnished hair.

(ii) Precautions from dandruff, ring worms etc.—Many infections like itch, ring worm, lice happen if this hair remains on the child's head. To protect the child from these infections, it is proper to shave off the hair. This way the head can be kept clean.

(iii) Protection from heaviness in head etc.—If the hair remains, the child suffers from heaviness in the head, heat and headache. Therefore it is necessary to shave off the hair.

(iv) Helpful in growth of new hair—more the head is shaved off, better and robust hair grows thereafter. After shaving is done 2-3 times with a razor, the roots of the hair become firm and strong and help in growth of long and firm new hair.

3. Ayurveda and Mundan

From the view-point of ayurveda also, shaving of hair is good for health. According to ayurveda, it is important to protect the palate or fontanelle of the baby. This is possible only if the head is shaved off and the palate is clearly visible. Sushrut writes:

मस्तलुंग क्षयात् यस्य वायुः ताल्वस्थि नामयेत्, तस्य तृड्दैन्य युक्तस्य सर्पिः मधुरकैः श्रृतम्।

Matsa-lung kshayaat yasya vaayuh taalvasthi naamyt tasya triddainyam yuktasya sarpih madhur-kaih shritam.

Meaning : If a part of the brain is weak then the angry air bends the bones of 'taalu'—palate. In dialect it is known as the fall of the palate. Those babies who suffer from this feel very thirsty, their face has meak expression and refuse to drink milk. The baby should have cotton wool placed on its palate which is soaked with the amiable qualities of jiwak-vidaari etc medicines perfected with ghee.

Sushrut (chikitsa sthan, a.24 su. 72) has called the cutting of hair and nails as excellent:

पापोपशमनं केशनखरोमापमार्जनम्,
हर्ष लाघव सौभाग्यकरं उत्साहवर्धनम्।

Paapo-pashamanam kesha-nakharomaap-maarjanam harsh laaghavam soubhaagya-karam utsaah-vardhnam.

Meaning : The cutting of hair, nails and soft hair brings delight. One feels light and fortunate and enthused.

Charak (sutra-sthan a.5, su. 93) has highlighted the benefits of mundan :

पौष्टिकं वृष्यम् आयुष्यम् शुचिरूपं विराजनम्
केश श्मश्रु नखादीनां कर्तनं संप्रसाधनम्।

Poushtikam vrishyam aayushyam shuchi-rupam viraajanam kesh shmashru nakhaad-naam kartanam sampraasaadhanam.

Meaning : With the cutting of hair, beard-moustache, nails etc and properly arranging the hair, one obtains sturdiness, strength, age, cleanliness and beauty.

In the vedas many good qualities have been described about mundan. Atharv, 6,68,2 has said about mundan: "deerghaa-yuktwaay"—mundan ceremony should be performed for longivity; Atharv, 8,2,17 says: **"मा न आयुः प्रमोषीः" "maa na aayuh pramosheeh"**—because of tonsure ceremony our life may not shorten; Paraskar grihya-sutra says: **"तेन ते वपामि ब्रह्मणा जीवातवे जीवनाय" "tena-te vapaami brahmnaa jeevaatave jeevanaaya"**— to maintain life with 'Brahm' (all pervading spirit of the universe) I shave your head; **"तेन ते आयुषे वपामि" "tena-te aayushe vapaami"**—I perform your mundan for your longivity.

We have already mentioned that long and thick growth of hair on the head has influence on the brain, the intensity of heat affects the head. This is the reason why intellectuals of ancient times used to shave their head, so much so that one Upanishad was named "Mund-kopa-nishid". In "mund-kopa-nishid" the one who shaves off the hair is called 'shiro-vrat' (3rd mundak, 10)-i.e. such a person should be offered counsel on spiritual wisdom-brahm-vidya. The aim of mundan is to keep the brain free from impurity. Such a person is known as "shirovrati". Before a brahmchari entered the brahmcharya ashram, he had to get his head shaved off, similarly head had to be shaved off after entering 'sanyas'-renunciation after 'vaanprastha—hermits abode. This meant mundan of hair was like a symbol of mundan of illiteracy.

The mundan ceremony is also a symbol of the initiation of cutting of hair. No doubt hair-cutting is a life-long process. Whenever hair grows, one has to relieve weight on head with a hair-cut, but that hair cut has started to convey this process this function has been classified in the category of rituals. Several parents take a vow that if they have a son, they will get his mundan performed at a specified place. Many people take a vow for performing the mundan ceremony of the child at a place of pilgrimage. Pt. Gangaprasad writes that when Gurukula Kangri was established, then a few Arya women started bringing their children for mundan ceremony to the Gurukula. The founder of the Gurukula, Mahatma Munshi Ram (late Swami Shraddhanand) called this as totally improper, since the Gurukula was not established for the process of performing mundan; but was established as a centre of teaching and learning. All this means that in the Hindu religion, mundan ceremony occupies a place of significance as compared to the other ceremonies. The reason of significance of this ceremony is to draw the attention of the parents towards the mental and spiritual development of child.

4. Instructions to the barber at the time of mundan

Whatever instructions have been given to the barber in this ceremony through mantras makes one feel that implements are being disinfected for a surgery; as though a doctor is being cautioned to use the equipment carefully. The barber is instructed in the mantra of "Atharv"—''उष्णेन उदकेन एहि'' **"ushnena udakena ehi"**—bring warm water. Just as a doctor disinfects his implements in boiling water; similarly the barber should disinfect his razor before members of the family in boiling water. Sometimes infections are transferred through the barber's razor. They use it for shaving various people, thereby the possibility of running the risk of having some infection or the other. In this manner, due to the carelessness of the barber one can catch skin infection. One such infection is "barber's itch". The head is being subjected to the razor's contact for the first time, therefore, the barber is advised through the mantra to disinfect his razor in boiling water.

"Atharv" has again said in another mantra : ''सवित्रा प्रसूता दैव्या आप उन्दन्तु'' **"savitraa prasutaa daivyaa aapa undantu"**—water heated in the sun becomes divine. This should be used to moisten the child's hair. A mantra from "yajurveda" is addressed to the razor—''स्वधिते मैनं हिंसी:'' **"swadhite mainam hinseeh"**—O firm steel razor, do not cause harm to the child. All the mantras chanted in this sanskar mean that the barber should disinfect his razor properly so that it does not infect, and he should skillfully shave the hair of the child so that it does not cause any pain to him.

5. Procedure of cutting hair

Since mundan is connected with the development of the child's brain; therefore, this ceremony has been given the shape of a religious ritual signifying the importance to parents. Therefore, whatever outline is followed in various religious functions, the same is for this ceremony. For example, shaving of hair should be done alongwith soft grass. The hair which is cut should be kept in a saucer along-with 'darbha' and the leaves of 'shami' (accacia suma) tree leaves. Whatever hair falls around should be picked up with cowdung and kept in the saucer. Since cowdung picks up the hair effectively, therefore, this practice. Anyway, the child's hair in any case has to be shaved off, therefore, what is the necessity of the leaves of the shami and cowdung etc. But all this is done to give this ceremony a shape of a ritual and enhance its importance.

Hair should be cut attended with grass first from the right side. The bunch of hair should be cut from the right side with a scissor at 4 places. After this is over then cut the hair with the scissor from left side in the same manner as was done from the right side. After this, the bunch of hair should be cut from the front and the back with a scissor from 4 places. In this manner, after cutting the long hair with a scissor; the head should be shaved off from the remaining hair with the razor. Cutting of hair, with the help of grass makes it the cutting process easier. The grass helps in a better grip of hair thereby making it easier to cut. Along with it the whole process takes the form of a ritual; it becomes more significant. Yudhishtir Mimansak has clarified this procedure of cutting of hair: "The hair should be cut from the right, left, back and front respectively. Hair from each side should be cut from 4 places. While cutting first time, pronounce "yenaa-vapat", second time, "yena dhaataa" mantra, 3rd time "yena bhuyascha"; 4th time "yena vapat+yena dhaata+yena bhuyashcha+yena pooshaa"—i.e. cut the hair with 4 mantras. In this manner the process of cutting hair from 4 places on the right side is complete. Similarly, recite these mantras while cutting from the front and the back as advised in the above order. While cutting hair from the front the 4th time recite "yena bhurishcha" in place of "yena pooshaa". If this proudure is followed, then there will be no difficulty.

6. Providing foodgrains etc. to the barber.

It is written in the 'Sanskar Vidhi' that at the time of the of 'Chudaakarma', the 'yajmaan' should have 4 saucers with him—he should fill rice, barley, pulse of urad and 'til'—seasame seed in each one and keep these on the north side of the altar. After the ceremony is over, these saucers should be given away to the barber. This procedure has been written according to the 'aashwalaayan grihya-sutra 1,17,2'. It is written here that **"उत्तरतोऽग्नेः ब्रीहि, यव, माष, तिलानां पृथक् पूर्ण शरावाणि निदधाति" "uttarato-agne breehi, yava, maasha, tilaanaam prithak, purnam sharaavaani nidadhaati"**—namely place the saucers filled with rice, barley, pulse of urad and til towards the north of the altar. When this sutra was written; the practice was to give away consumables in place of coins or money. After all, money also buys foodgrains, therefore, instead of offering cash, the practice was to give away useful items. In those times, the practice of barter system or exchange of articles was more prevalent. The practice of giving away various kinds of useful grains is an evidence of this. In those days, foodgrains were cheap, easily available and not expensive as they are rare as today. Therefore, in place of offering cash, it is advisable to offer vareity of foodgrains to the barber in these difficult times. This does not necessarily mean that one should only offer in kind; cash can also be offered.

7. Tonsure ceremony (mundan) amongst the muslims—'hakeekaa'

The ceremony of shaving the crown is not only in Vedic culture, it is also practised amongst the Muslims. Just as this has significance amongst the Hindus, similarly this ceremony is known as "hakkekaa" amongst the Muslims, and performed with great pomp and show. In "hakeekaa" the child's head is shaved off, it is an occasion of celebration and feast for the community is organised.

The significance of mundan ceremony is not only because it removes itch, ringworm infection etc. but also because a human's head is the most important part of his body. The head houses the brain because of which man is of a higher category amongst all beings. Whenever we converse, we signify our agreement or disagreement by shaking our head; shaking the head establishes a relationsship with society. Therefore, to that part of the human body which makes a man and to that part through which he is close to society; it is of prime importance to keep it under protection and good health. This function has become a ritual so that the attention of the parents is focussed on the importance of this ceremony. Vedic culture called it 'mundan' ceremony and the Islamic culture called it the 'hakeekaa' ceremony.

CHUDAA-KARMA OR MUNDAN

[Tonsure ceremony 'rite of shaving the crown']

[Meaning of mantras in a systematic manner]

This is the 8th ritual in the chain. This should be performed in the first or third year from the birth of the child. According to the principle established by those who wrote the scriptures, this should definitely be performed by the 3rd year.

1. Material to be collected and kept (page 85-86).

2. Special items for this ceremony—Rice, barley, pulse of urad, til-sesame seed and 4 saucers or 4 big envelops to keep these items, lukewarm water, butter and cream of curd for rubbing on the head or just curd; comb and scissors should be brought by the barber which should be sterilized in boiling water; soft grass; the leaves of shami-(acaciasuma); a little of cowdung or make a lump of moist flour to pick up fallen hair; warm water for bathing the child; clothes for the child; a few toys for the child.

The wife should sit on the right side of her husband at the altar with the child on her lap or the child be seated between the parents.

Keep 4 saucers separately filled up with rice, barley, pulse and til on the north side of the altar. After that the yajna begins as follows :

[Starting the yajna and ritwigvaran]

Ritwigvaran—invitation to ritwick (page 88); aachaman—sipping water (page 89); ishwar-stuti—worshipping God (pg. 39); swastivaachan—benedictory hymns (page 44); shanti-karan—of peace (page 65); agnyaadhaan—lighting fire (om bhur-bhuvah swah. Om bhur-bhuvah swardyou-riva-bhoomnaa etc.—page 91); agni-pradipan—placing the fire in the pit (om udbudhyasya swaagne—page 92); samidaa-dhaan—offering of 3 wood sticks (om ayanta-idhama-aatmaa+om samidhaagnim duvasyata+susamiddhaay shochishe+tantvaa samidbhirangiro etc pg. 93-96); 5 aajyaahuti (om ayant idhma aatmaa etc.—5 times page 97); jal-prasechan—sprinkling of water (page 97); 4-aaghaaraa-vaajyaahuti (om agnaye swaahaa etc.—page 99); 4 vyaahriti aahuti (om bhur-agnaye swaahaa etc.—page 101); 8 ashtaajyaahuti (om twam no agne varunasya etc.—page 105); totalling to 16 oblations; 4 aajyaahuti of main-homa (om bhur bhuvah swah. Agna aayunshi pavasa etc.—page 103) 4 vyaahriti aahuti (om bhuragnaye swaahaa etc.—page 101) 1 swishta-krit aahuti (om yadasya karmano etc.—page 102)—offer 5 oblations of ghee including vyhaarati and swishtakrit.*

[Special ceremony performing the ritual of 'chudaa-karma']

After performing these functions, the person performing, while engrossed in meditation, may chant the following mantra looking at the barber :

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* Whatever Sanskar Vidhi mentions while starting this ceremony is to start the from 'ishwaropasana-prayer for God (page 39) till the end of 'samanya-prakaran-elementory directions (page 114). In these ceremonies 'ishawaropaasanaa, swastivaachan, shantikaran, ritwigvaran, aachaman, anga-sparsh, aganyaadhaan etc.—everything is covered. After this placing of 4 saucers is mentioned. The Sanskar Vidhi mentions 'aganyaadhaan, samidaadhaan, jal-prasechan etc.' after placing the saucers; however, there is no mention of 'ishwaropaasanaa, swastivaachan shantikaran etc.'. The possible solution to all this can be to conduct such a ceremony where all are included at one time—keeping this in view, we have given the above ceremonies in sequence.

The distinction between the ceremony of 'samanya-prakaran' and this ceremony of 'chudaa-karma' is that the first 4 mantras are given earlier: 'om bhur bhuvah swah-agna aayumshi' and the 8 mantras of 'ashtaajyaahuti': 'om twam no agne varunasya' are given later. In 'chudaa-karma' the sequence is reversed. Besides this, 'vyaarhati aahuti' is given twice in the 'chudaa-karma ceremony. There is no mention of 'praajaapatyaahuti' in 'chudaa-karma'.

ओम् आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि। आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः॥

—अथर्व० कां० ६। सू० ६८॥

Om aayamaa-gansavitaa kshurena-ushnena vaaya udakenehi. Adityaa rudraa va-sa-va undantu sachetasah somasya raajyo vapata prachetasah.

Meaning : (ayam savita) this barber, who helps grow new crop of hair in place of the old one; (kshuren) with the help of a razor; (aagan) has come; (vaayo) O'barber! just as the wind brings in water; (ushnena udakena ehi) come with warm water (sachetasah) the wise and intelligent, (aadityaah rudraah vasavah) the divine deities significant of 3 stages in celebacy, i.e.—aditya, rudra and vasu—with their blessings; (undantu) may shower on this child; (raajyah somasya) to this brilliant and calm child; (prachetasah) the wise people; (vapat) may perform the ritual of mundan.

Substance : Those who remain celebate upto the age of 24 years are known as—aditya, upto 36 years-rudra and upto 48 years are known as-vasu. The Tonsure Ceremony has been given so much importance that these ascetics may join the ceremony and bless the child so that the child may be a scholar like them.

After chanting this mantra, the father should sit behind the the child and take 2 saucers of warm and cool water and—

ओम् उष्णेन वाय उदकेनैधि॥

Om ushnen vaay udake-naidhi.

While chanting he can mix water from both the saucers in another one. Thereafter, with a little water and butter or cream of curd, should be rubbed on the child's head—

[Rubbing cream-curd on the child's head— chant 2 mantras]

ओम् अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा। चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे॥ १॥

—अथर्व० कां० ६। सू० ६८॥

Om aditih shmashru vapatwaap undantu varchasaa. Chikitsatu prajaapati-deerghaayu-twaay chakshase.

Meaning : (atiditih) with the harmless edge of the razor; (shmashruh) to hair; (vapatu) cut; (varchasaa) with vigour; (aapah) water; (undantu) moisten the hair; (prajaapatih) protector of beings; (deerghaayu-twaay) long life and; (chakshase) with the supreme power of sight; (chikitsatu) may treat the child.

ओं सवित्रा प्रसूता दैव्या आप उन्दन्तु ते तनूं दीर्घायुत्वाय वर्चसे ॥ २ ॥

Om savitraa prasoota daivyaa aapa-undantu te tanoom deerghaayutwaay varchase.

Meaning : O'child! (savitraa) by the Sun; (prasootaa) created; (daivyaah) divine; (aapah) water; (deerghaayutwaay) for providing long life; (varchase) and for providing vigour and lustre to the body; (tey) your; (tanoom) to the body; (undantu) may impart sanctity.

Recite these 2 mantras and moisten the child's hair passing the hand through the hair thrice. After that, comb the hair properly collecting it so that it may not spread around. After that—

ओम् ओषधे त्रायस्वैनम् ॥

Om oshadhe traayasvainam.

Meaning : (oshadhe) O'medicinal herbal grass!; (enam) to this child; (traayasva) you may heal and protect.

After reciting this mntra take 3 leaves of grass (darbh) and press the right bunch of hair and—

ओं विष्णोर्दꣳष्ट्रोऽसि ॥

Om vishnordham shtro-asi.

Meaning : O'razor! (vishnor) of that which shaves, you are (dashtra) a means; (asi) you are.

Recite the following, looking at the razor—

ओं शि॒वो नामा॑सि॒ स्वधि॑तिस्ते पि॒ता नम॑स्तेऽअस्तु॒ मा मा॑ हिꣳसीः ॥

Om shivo naamaasi swadhitiste pitaa namaste astu maamaa hinseeh.

Meaning : O'razor! (shivah naamaah asi) you are auspicious; (tey pitaa swadhitih) you are made of hard steel; (tey namah) I greet you, be careful while cutting; (maa) to me (maa hinseeh) do not cause pain.

(Here the razor has been addressed—this is just a style of presentation, it is not a conversation with the razor. There are examples about this in grammer: manchaah kroshanti-'the stage is shouting' this means 'manchasthaah purushaah kroshanti'-people sitting on the stage are making a noise. Thus addressing the razor, infact means addressing the barber who uses the razor. Such use of language is found all over).

Take the razor in the right hand while reciting the following—

ओं स्वधिते मैनꣳ हिꣳसीः ॥ १ ॥

ओं निर्व॑र्त्तया॒म्यायु॑षे॒ऽन्नाद्या॑य प्र॒जन॑नाय रा॒यस्पोषा॑य
सुप्रजा॒स्त्वाय॑ सु॒वीर्या॑य ॥ २ ॥

Om swadhite mainam hinseeh.

Om nivartayaami-aayushe-annaadyaa prajana-naayaa raayasposhaaya suprajaastwaaya suviryaay.

Meaning : The father speaks on behalf of the barber: I (aayushe) for long life; (annadyaay) for proper digestion; (prajananaay) for the power for procreation; (raayasposhaay) for riches and nurturing; (suprajaastwaay) for having brilliant sons; (suveeryaay) for strength and vigour; (hivartayaami) and getting rid of hair from the head—I am performing mundan.

Bring the razor and the soft grass near the hair after these 2 mantras, and—

[Chanting mantra—cutting hair each side—1st time]

ओं येना॑वप॑त् सवि॒ता क्षु॒रेण॒ सोम॑स्य॒ राज्ञो॒ वरु॑णस्य वि॒द्वान् ।
तेन॑ ब्र॒ह्माणो वपते॒दम॒स्य गोमा॒नश्व॑वान॒यम॑स्तु प्र॒जावा॑न् ॥

—अथर्व० का० ६। सू० ६८॥

Om yenaa-vapat savitaa kshurena somasya raajyo

varunasya vidwaan. Tena brahmaano vapate-damasya gomaan-ashwaan-ayam-astu prajaavaan.

Meaning : (yena kshurena) just as with the type of razor; (vidwaan) a wise person; (savitaa) the barber who has shaved the hair; (somasya) with pleasant skill; (varunasya) worthy person; (raajyah) hair of the dear child; (avapat) has cut, similarly in the same manner; (brahmaanah) the wise people; (asya) to this child; (idam) ignorant hair; (vapat) may remove; (ayam) this child; (gomaan, ashwaan, prajaawaan) may own cows, horses and children; (astu) may be.

Substance : The father requests the wise people of society; that just as the barber has removed this child's black and shabby hair with the razor, similarly they may remove the darkness of ignorance from this child.

Cut the bunch of hair alongwith the grass chanting the above mantra.*

The hair which is cut should be kept alongwith the leaves of shami (the shami leaves should be kept before hand) and the parents place them in the saucer. Whatever hair has fallen elsewhere should be picked up with the help of the cowdung and placed in the saucer. After that similarly—

[Chanting mantra-cutting hair each side—2nd time]

ओं येन धाता बृहस्पतेरग्नेरिन्द्रस्य चायुषेऽवपत्।
तेन त आयुषे वपामि सुश्लोक्याय स्वस्तये॥

Om yena dhaataa brihaspate-ragnendriyasya chaayushe-avapat. Tena-ta aayushe vapaami sushlokyaay swastaye.

Meaning : (yena) just as; (dhaataa) God, the creator of this universe; (brihaspateh agneh indrasya cha) of brihaspati, agni and indra; (aayushe) for maintaining life; (avapat) removes all hurdles in their path; (tena) similarly; (tey) for your; (sushlokyaay) glory; (swastaye) for your welfare and; (aayushe) for your long life; (vapaami) I perform your mundan, i.e. remove all hurdles in your progress.

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* The skill of cutting hair should be such where the bunch of hair should be skillfully grasped with the grass catching the hair from the top and the bottom and cutting the hair in between with the razor or scissor. See for the procedure of cutting the hair in the analytical chapter.

Substance : The deities of brihaspati, fire and indra are famous. This fame is because no hurdles cross their path. All hurdles are removed. The father prays for the welfare of the child, for his glory and long life. Just as mundan signifies that the hair have been shaved off, similarly all hurdles from your path may be removed.

With the above mantra, cut the bunch of hair 2nd time from the other side place them in the saucer accordingly. After that—

[Chanting mantra-cutting hair each occasion—3rd time]

ओं येन भूयश्च रात्र्यां ज्योक् च पश्याति सूर्यम्।
तेन त आयुषे वपामि सुश्लोक्याय स्वस्तये॥

Om yena bhuyashcha raatryaam jyok-cha pashyaati suryam. Tena-ta aayushe vapaami sushlokyaay swastaye.

Meaning : (yena) the ceremony in which man; (ratryaam) at night to the moon and in the day; (surya-cha) to the sun (jyok) light; (bhuyah pashyaati) looks constantly; (tena) with the same method I perform the ritual of mundan for your glory, welfare and long life.

Substance : Life goes on as man witnesses night after day and day after night. The father prays that while performing mundan he wants to witness continuous glory, welfare and pray for long life for his child. Nights may come after days and days may come after nights, your life may constantly move ahead; together with your life you may grow in prosperity and glory.

With the above mantra cut the bunch of hair the 3rd time and repeat the above mantras i.e. 'om yenaavapat', 'om yena dhaataa' and 'om yena bhuyashcha' and—

[Chanting mantra-cutting hair each occasion—4th time]

ओं येन पूषा बृहस्पतेर्वायोरिन्द्रस्य चावपत्। तेन ते वपामि ब्रह्मणा जीवातवे जीवनाय दीर्घायुष्ट्वाय वर्चसे॥

Om yena pooshaa brihaspater-vaayo-indrasya chaavapat. Tena-tey vapaami brahmnaa jeevaatave jeevanaay deerghaayusht-vaay varchase.

Meaning : (yena) just as; (pooshaa) He, who nurtures; (brihaspateh vaayoh indrasya cha) for maintaining the life of brihaspati, vaayu and indra, the divine deities—"aayushe" as used in the previous mantra has not been used; (avapat) removes obstacles from their path, similarly I remove all hurdles from your life praying for your glory, welfare, long life and your development.

After reciting this, chant all the 4 mantras and cut the bunch of hair 4th time. Thus complete cutting first from right, then from left sides. After that cut hair from back and front. But while cutting 4th time, recite the following in place of "yena pooshaa".

[Chanting mantra-cutting hair in front—4th time]

Following mantra be chanted in place of 'yena-pooshaa'—

ओं येन भूरिश्चरादिवं ज्योक् च पश्चाद्धि सूर्यम्। तेन ते वपामि ब्रह्मणा जीवातवे जीवनाय सुश्लोक्याय स्वस्तये॥

Om yena bhurishcharaa divam jyok-cha pashchaadhi suryam. Tena-te vapaami brahmnaa jeevaatave jeevanaay sushlokyaay swastaye.

Meaning & Substance : (yena) with that regulation of God with which; (divam jyok) the light of the heavens; (paschaat cha) and behind it (surya jyok) light of the sun—all these; (bhoorih) continuously and constantly; (charaah) exist, with the same regulations I perform your mundan for your glory welfare and long life. That is, just as the light of the moon and stars and the rays of the sun are continuous and constant, similarly I pray that like these divine personalities your life may be full of glory and light—with these sentiments I perform the ritual of your mundan—with this razor as I am cutting your hair, I am also praying that all hurdles may be removed from your path.

After reciting the above mantra, cut hair the 4th time Thereafter—

ओं त्र्या॒यु॒षं ज॒मद॑ग्नेः क॒श्यप॑स्य त्र्यायु॒षम्। यद्दे॒वेषु॑ त्र्यायु॒षं तन्नो॑ऽअस्तु त्र्यायु॒षम्॥

***Om tryaayusham jamadagne kashya-pasya tryaayusham. Yadde-veshu tryaayusham tanno astu tryaayusham.**

Cut the hair from the backside of the head once again chanting 'om tryaayusham' and then run the reverse of your left palm on the child's head and hand over the razor to the barber after completing the mantra—

ओं यत्क्षुरेण मर्चयता सुपेशसा वप्ता वपसि केशान्। शुन्धि शिरो मास्यायुः प्रमोषीः॥

Om yat-kshuren marchayataa supeshasaa vaptaa vapasi keshaan. Shundhi shiro maasyaayuh pramosheeh.

Meaning : (vaptaa) O'barber! who cuts hair; (yat) that you; (marchayataa) you whet the; (supeshasaa) beautiful and sharp edged; (kshurena) razor and with it; (keshaan) to the hair; (vapasi) cut with this; (shirah) to the head; (shundhi) purify; (asya) this child's; (aayuh) to his life; (maa) may not; (pramosheeh) shorten.

Substance : The expectation from the barber is that he will not use a blunt razor, he will bring a sharp edged razor. This sharp edged instrument can also hurt the child, therefore the barber is cautioned constantly that the child may not be hurt with the use of his razor.

After chanting the above mantra, the barber sharpens the edge of the razor on a grindstone. The father addresses the barber to properly moisten the hair with soft hands and lukewarm water.

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* The meaning of this mantra is given in the (jaat-karma) Ceremony for the new born.

He should carefully wash his hands to make them soft, and carefully use the razor so that it may not scratch. After reciting this, take the barber towards the north side of the kunda. Thereafter the child may sit facing east and whatever hair have to be retained may be kept. A little hair may be kept on all 5 sides or may be kept on any one side or may be completely shaved off. Keeping hair after complete shave off is better.

After the ritual is over, the barber may be given items worth-giving and foodgrains in the saucers near the kund. The hair which have been cut alongwith the soft grass and leaves of shami and cowdung may be handed over to the barber. He may be given cash or clothes etc. The grass, hair, leaves and cowdung may be taken by the barber and buried in a pit covering it with mud on top in a forest or at a place where the cows are kept, or may be buried near a river-bed or a pond—these instructions may be given to the barber.

[Maha-vaama-devya-gaan]

After the hair cut, rub butter or cream of curd on the child's head and give him a bath. Once he is dressed with neat and clean clothes, the father should seat him close facing east. After reciting the Maha-vaama-devya gaan (page 111) from the Saam-veda, the father may respectfully greet the men-folk and the mother may do the same with the women-folk and take leave of them. While leaving the guests, the parents may pray to God and bless—

[Blessings]

"ओम् त्वं जीव शरदः शतं वर्धमानः" ॥

***Om twam jeevah sharadah shatam vardhmaanah.**

(—for the boy)

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* We have given seperate details for blessing the boy and the girl. Wherever this has been overlooked, one should do it himself. In the Sanskar Vidhi the description is for the child, but keeping in view the ideology of Rishi Dayanand; we have mentioned for both.

"ओम् त्वं जीव शरदः शतं वर्धमाना"॥

Om twam jeevah sharadah shatam vardhmaanaa.

(—for the girl)

Meaning : Finally all present bless: O'child! (twam) you; (sharadah shatam) for a hundred years (vardhmaanah) may develop physically, mentally and spiritually; (jeeva) may live.

After these blessings, visitors may depart and the parents joyfully may keep the child in good humour.

End of Tonsure Ceremony-Chudaa-karma.

KARNA-VEDH

[Ceremony of ear-piercing]

[Analytical Chapter]

This is the 9th ritual in the chain of sanskars. The meaning of karna-vedh is—piercing the ear, to make a hole in the ear. It seems that there was a time when the practice of piercing the ear was quite in vogue, therefore this function has been placed in the category of rituals. Very few people today perform this ritual for their children. These days this does not have a character of a ritual, but those who want to get their ears pierced, call a goldsmith or any such skilful person who can pierce the ear. The girls get their ear and nose pierced because of the fashion of wearing jewellery in the ear or nose is popular with girls and women. In ancient times the elders also used to wear ear-rings but, whereas, the men-folk have left wearing ear-rings, the girls could not avoid this. Pt. Ganga Prasad writes in his book Sanskar Prakash, "it is futile to expect women to give up their attraction for jewellery. The girls bear all inconveniences for wearing jewellery. I used to advise my daughter not to get her nose pierced when she was a child. The nose of animals is pierced in order to introduce a nose-ring around. But all my instructions and logic had no effect. She quietly got her nose pierced."

1. Opinion of some scholars on karna-vedh

In the 2nd edition of the Sanskar Vidhi while giving evidence on the ritual of karna-vedh it says **''कर्णवेधो वर्षे तृतीये पंचमे वा'' "karna-vedho varshe triteeye panchame vaa"**—quoting this sutra it is written that it is the affirmation of aashvalaayan grihya sutra. Yudhishtir Mimansak etc. while investigating the origin of this, have found that this affirmation is the aphorism (sutra) of Katyaayan Grihyasutra. Ramgopal Shastri in his book 'Sanskarvidhi-mandanam' writes that the source quoted of the aphorism is printed incorrect. According to the grihyasutra—''अथ कर्णवेधो वर्षे तृतीये पञ्चमे वा'' **"atha karna-vedho varshe triteeye panchame vaa".** The word "atha" is not printed in the Sanskar Vidhi. Readers should correct this. Furthermore, this has been assigned to Aashvalaayan, but this text is from Katyaayan parishisht par.gr.sutra. In the 1st edition of Sanskar Vidhi the source is correctly written but in the 2nd one it has been incorrectly printed. This text has been printed by mistake since there is no mention of nose piercing in the 1st edition of Sanskar Vidhi. Besides this, Swami Dayanand has not given any ritual or mantra for nose piercing in Sanskar Vidhi. There is also no mention of nose piercing ritual in any ancient compositions. Thus it is clear that mention of nose piercing alongwith ear piercing is an error of printing. We have given the statements of those who have gone deep into this matter and investigated. As far as we are concerned, we have put a question mark on this matter.

2. Significance of piercing the ear—performing in the 3rd or 5th month

Sushrut writes : ''रक्षाभूषणनिमित्तं बालस्य कर्णौ विध्येते'' **"raksha-bhushana-nimittam baalasya karnou vidhyete"**—i.e., the aim of piercing the ear of the child is two-fold. The first aim—protection of the child, the second aim—to make the child wear jewellery in the ear. Chakrapani says: ''कर्णव्यधे कृते बालो न ग्रहैरभिभूयते, भूष्यतेऽस्य मुखं तस्मात् कार्यस्तत् कर्णयोर्व्यधः'' **"karna-vyadhe krite baalo na grahai-abhi-bhuyate, bhushyate-asya mukham tasmaat kaaryastat karnay orvyadah"** i.e., evil (planets or spirits) keep away with piercing of the ear, alongwith it the face looks beautiful. Therefore ears are pierced. Mention has been made here about the planets which goes against the sayings of the Vedic scriptures. We have earlier mentioned about the Katyaayan grihyasutra: ''कर्णवेधो वर्षे तृतीये

पञ्चमे वा'' **"karna-vedho varshe triteeye panchme vaa"** i.e. ears should be pierced in the 3rd or 5th year—this seems proper.

It is true that ears should be pierced in the 3rd or 5th year, but what is its significance? Sushrut and Chakrapani have highlighted 2 points—both agree that jewellery can be worn in the ear, but Sushrut says that it also helps to protect the child, Chakrapani says that with this the planets do not adversely affect. The planets not affecting adversely—if this is the meaning derived by those who read the birth chart; then, from Vedic point of view it is meaningless, because such anger of the planets is not acceptable. But if "graha"-planets means that any illness may seize or catch up—then it is a different matter. With this intention only Sushrut has said that ear piercing protects the child. In what way does it protect—this merits consideration. It is the experience of many people that by piercing the ear, one such nerve, also gets pierced which has a relation with the intestines. With the piercing of this nerve, the complaint of hernia does not happen. What is hernia? A little portion of the intestine enters the testicles—this is hernia. When a child is born, his testicles do not descend in the sack. Both are beneath the intestines. Later on through an opening they descend. When some part of intestines descends through these openings in the sack, it is called hernia. Sushrut says that by piercing the ear this ailment does not happen. He writes :

शंखोपरि च कर्णान्ते त्यक्त्वा यत्नेन सेवनीम्
व्यत्यासात् वा शिरो विध्येत् अंत्रवृद्धिनिवृत्तये ॥

Shankhopari cha karnaante tyaktwaa yatnen sevaneem
vyaatyaa-saat vaa shiro vidhyet antra-vriddhi-nivrittaye.

That is, above the area between the temple and the ear towards the end in the upper portion, leaving the junction in inverse order, if pierced, one does not suffer from hernia. 'Inverse order' means that if hernia is to be restricted on the right side then the left ear should be pierced and likewise the right side be pierced to restrict hernia on the left side.

It is clear from Sushrut's statement that piercing the ear is done to check on hernia. These days, either a goldsmith or any person who has the skill in this work does this. However, Sushrut writes: ''भिषक् वामहस्तेनाकृष्य कर्ण दैवकृते छिद्रे आदित्यकरावभास्विते शनैः शनैः ऋजु विद्धयेत्'' **"bhishak vaam-hastena-aakrishya karnam daiv-krite chhidre aaditya-karaava-bhaaswita shanaih shanaih riju viddha-yet"**—that means, a vaidya should pull the ear with his left hand and look where the rays of the sun shine, should pierce the "deva-krit" hole softly. It seems that this job of piercing the ear should be performed not by a novice but by a doctor, since the right place where piercing is done affects to check hernia—only a good doctor has this knowldge. The gap is called "deva-krit" since the place where the rays of the sun shine is a delicate spot and is called the divine spot right from birth.

The distinguishing feature of Sushrut was his knowledge of surgery. His 'Sushrut-sanhita' is a treatise mainly on surgery. Therefore, when he declares that ear should be pierced to check hernia, it is no ordinary statement. Sushrut's statement that piercing the ear is to protect the child from ailments and also that hernia can be checked if the ear is pierced—must be full of truth and depth. This is a poser to modern medicine. If surgeons examine Sushrut's statement seriously; then it may possibly enlighten significance of "karna-vedha" ceremony.

Piercing the ear has special effect on other ailments—we can claim this on the basis of our own experience. Around the year 1939 when I was Vice-Chancellor of the Gurukula Kangri University, there was a person by the name of Harprasad in our store. He was lean and thin and was always suffering from stomach troubles. Various treatments were done but to no effect. One day I was taking a round of the store and met Harprasad. I asked him how he was. He replied that he is perfectly alright. I asked him who treated you? He replied that he has got his ear pierced. I saw the upper portion of his ear pierced and there was a thread sewn in the gap on the ear. This thread was not tied on the lobe of the ear, it was on the upper portion of the area between the temple and the ear. He disclosed that there is a person in a nearby village who treats stomach troubles successfully by piercing the ear.

Where to pierce and which limb to press—this itself is a skillful art to get a person out of trouble. There was an elderly man in Delhi who used to visit the office of Punjsons in Connaught Place. He would press the nerves near the heel and would cure stomach-aches and stomach troubles. I have myself seen people lining up for him. Acupuncture is another science where various ailments are cured and surgery can be avoided. Therefore, all this shows that the ancients must have had some knowldge which the present day people of medicine have neglected, but it was Sushrut who highlighted this. It is, therefore, the ancients who made this into a ritual and called it as the "karna-vedha" ceremony. If some research is done, it is quite possible that it may add to the knowldge in modern surgery.

The ceremony of "karna-vedha" has always been very significant—this is clear from two of the following shlokas of Kashyap. He writes:

कदा वेध्यं कथं वेध्यं कुत्र वेध्यं कथं व्यधः हितोऽहितोऽत्ययः कश्च तत्राज्ञः किं प्रपत्स्यते। तस्मात् भिषक् सकुशलः कर्ण विध्येत् विचक्षणः शिशोः हर्ष प्रमत्तस्य धर्मकामार्थ सिद्धये।

Kadaa vedhyam katham vedhyam kutra vedhyam katham vyadhah hito-ahito-atyayah kashcha tatraajnah kim prapatsyate. Tasmaat bhishak sakushalah karna vidhyet vichakshnah shishoh harsh pramattasya dharma-kaamaarth siddhaye.

That means, when should the ear be pierced and how and where—what are the pros and cons of this function—what can a normal person achieve with this? Therefore, only a skillful and intelligent doctor should pierce the ear. Sushrut has written a lot on piercing the ear. It is clear with these instances that there must have been distinct advantages by piercing the ear that Sushrut, Kashyap etc. have praised it and Vedic culture has incorporated it amongst its 16 sanskars.

Now about piercing the ear for decoration. Atridev writes—it seems that there was a tradition during the period of Vatsyaayan's kama-sutra of making ears long.

To achieve this, the ear had to be pierced for wearing jewellery or any heavy ornament so that the ear stretches. This was supposed to be a sign of beauty. The standard of beauty has always been different in all countries and will remain as such in times to come. These days, men folk do not get their ears pierced to look attractive although women get both ears and nose pierced.

KARNA-VEDH

[Ceremony of piercing the ear]

[Meaning of mantras in a systematic manner]

'Karna-vedh'—the 9th ritual should be performed in the 3rd or 5th year. Whatever items have to be collected and kept as in other ceremonies should be done here likewise.

1. Items to be collected : (see page 85).

2. Special items for this ceremony : A few items for eating and some toys to keep the child amused; the goldsmith should bring a pointed earing of copper or silver; vaseline or any astringent to annoint over the hole to be pierced in the ear.

[Yajna from 'ritwigvaran and ishwar-stuti to mangal kaarya]

On the day fixed for piercing the ear or nose(?), the mother may bring the child to the yajna-pavilion—after giving him a bath and making him wear suitable clothes. The following procedure be observed :

[Start of yajna and ritwigvaran]

Ritwigvaran (page 87); aachaman-sipping of water (om amrito pastaran-masi etc. page 88); anga-sparsh—touching of limbs (om vaang-ma-aasye-astu etc. page 88); ishwar-stuti-praarthano-paasanaa—prayer for God (om vishwaani-dev-savitur-duritaani etc. page 38); swastivaachan—auspicious benedictions (om agnimeede purohitam etc. page 43); shanti-karan—auspicous hymns of peace (shanna indraagni etc. page 64); aganyaadhaan—mantra at the time of placing the fire (om bhur bhuvah swah. om bhur-bhuvah swadyou-riva-bhoomnaa etc. page 90); agni-pradipan—lighting the fire (om ud-budhya-swaagne etc, page 91); samidaa-dhaan—offering 3 woodsticks (om ayant idhma aatmaa+om samidhaagnim duvasyata+susamiddhaaya shochishe+tantwaa samidbhirangiro, etc. page 92) 5 oblations with ghee (om ayanta idhma aatmaa etc page 96); water sprinkling around the altar (om adite-numanya-swa etc. page 96) 4 aaghaaraa-vaajyaahuti (om agnaye swaahaa, page 98); 4 vyaahriti aahuti (om bhuragnaye swaahaa etc. page 99); swisht-krit aahuti (om yadasya karmano-atya reericham etc. page 100); one praajaapatya-aahuti—silent oblation (om prajaapataye swaahaa, page 101), 4 pava-maani aajyaahuti (om bhur-bhuvah swah. Agna aayunshi etc, page 102) and, 8 ashtaajyaahuti (from om twanno agne varunasya to om bhavtannah etc. page 104)—perform in this manner.

[End with—total oblation, mangal-kaarya and maha-vaam devya-gaan]

After the above procedure, offer 3 oblations chanting 'om sarvam-vai poornam swaahaa'. Thereafter sing mangal-kaarya and maha-vaam-devya gaan.

[Special rite in karna-vedh ceremony]

Thereafter, keep some edibles and toys before the child and:

ओं भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳ सस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥

Om bhadram karnebhih shrinuyaam devaa bhadram pashye-maakshbhir-yajatraah. Sthirai-rangai-stushta-vaam sas-tanu-bhirvya-shemahi devahitam yadaayuh.

After chanting this mantra, a vaidya who has knowledge of the works of Charak, Sushrut and medical journals, may pierce the ear or nose(?) saving the nerve in the skin. The above mantra be recited when right side is being pierced and the following mantra be recited when the left side is being pierced. After piercing, apply an antiseptic after inserting the ear-ring :

ओं वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियꣳ सखायं परि षस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयꣳ समने पारयन्ती ॥

Om vakshyanti-vedaa gani-ganti karnam priyam sakhaayam parishasva-jaanaa. Yoṣheva shingte vitataadhi dhan-vanjyaa iyam samane paarayanti.

Meaning : (iyam jyaa) the chord of this bow; (samane) in war; (adhi-dhanvan) on the bow; (vitataa) is stretched tight; (paarayanti) will make us victorious in war; (priyam) dear; (sakhaayam) friend; (karnam) to the ear; (parishasva-jaanaa) embraces such; (vakshyanti iva it) as if it is whispering something in the ear; (ganiganti iv) is humming in the ear. How?; (yoshaa iva) just as a wife in her husband's ear; (shinkte) comes close and hums.

Substance : The chord of the bow when stretched tight near the ear has a hum sound, like when a wife whispers in her husband's ear. While in the first mantra the description is of listening to auspicious talk, but this mantra describes the humming sound signifying victory in war. Both mantras are related to the ear therefore both the mantras have been given in 'karna-vedh'.

[Blessings]

Thereafter, all those who are present in the yajna bless the boy or girl as the case may be as under :

"हे बालक! त्वं जीव शरदः शतम् वर्धमानः" ।। (बालक के लिए)

Hey baalak! twam jeeva sharadah shatam vardhamaanah—(For the boy).

"हे बालिके! त्वं जीव शरदः शतं वर्धमाना" ।। (बालिका के लिए)

Hey baalike! twam jeeva sharadah shatam vardhamaanaa—(For the girl).

After blessing the child, the invitees may take leave and the parents may try to keep the child in good humour.

(End of karna-vedh ceremony)

UPANAYAN SANSKAR

[Ceremony of investiture with the Sacred Thread]

[Analytical Chapter]

Upanayan and Vedaarambh—initiation to the vedas—these rituals are so closely inter-knit that it would be better not to separate them. However, since in modern society normally the ceremony of Upanayan is mostly performed but the ritual of Vedaarambh is only in the gurukulas; therefore we are discussing these 2 ceremonies seperately. Upanayan signifies that hareafter the boy or the girl will start their pursuit of knowledge of the vedas, this means in modern terminology that the child will begin his education. Upanayan is the entry door to the temple of learning, after entering this door, the pursuit of study of knowledge is 'Vedaarambh'.

1. Age for Upanayan

The primary function of the ritual of 'Upanayan' is wearing the sacred thread—'yajyopaveet'. According to the grihyasutra in the traditional Hindu hierarchy of brahman, kshtriya and vaishya—the rituals are performed in the 8th, 11th and 12th years of the child respectively **''अष्टमे वर्षे ब्राह्मणं उपनयेत्, एकादशे क्षत्रियम्, द्वादशे वैश्यम्'' "Ashtame varshe braahmanam upanayet, ekaadashe kshatriyam, dwaadashe vaishyam"**—this is the established method. Those whose Upanayan ceremony is not performed in these years are considered degraded—**''अत ऊर्ध्वं पतितसावित्रीका भवन्ति'' "ata oordhwam patit-savitrikaa bhavanti".**

It is clear that those who want their child to be cultured and virtuous should perform this ceremony as early as possible. Therefore Manu has fixed this time earlier than the designated time of grihyasutras. It is written in Manusmriti—

ब्रह्मवर्चस्कामस्य कार्यं विप्रस्य पंचमे।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे॥

Brahm-varchas-kaamasya kaaryam viprasya panchame. Raajyo balaarthinah shashthe vaishyạsya-ihaarthino-ashtame.

Rishi Dayanand, quoting the above from Manusmriti writes that those who desire that the child should imbibe knowledge, strength and conduct earlier and the child is also suitable in studies; then he should perform the sacrament of yajyopaveet as : for a brahman son in the 5th year from birth, the son of a kshtriya in the 6th year and the son of a vaishya in the 8th year.

The importance of yajyopaveet or upanayan is so much that it is performed superficially before marriage so that no one can say that the individuals 'yajyopaveet' has not been done. During ancient times Varanasi was a centre of culture and learning, and usually children used to go there for studies. To refresh those memories, the couple takes a few steps towards the direction of Varanasi in the marriage ceremony, which reminds the tradition of 'Vedaarambh' at Varanasi.

2. After Upanayan the child is called 'dwij'—its meaning

'Dwij' means he who is born second time. parents provide first birth, but when the child absorbs himself in the environment of culture transforming into a new human; that is the second birth of the child.

Manusmriti says : "**जन्मना जायते शूद्रः संस्कारात् द्विज उच्यते**" **"janmanaa jaayate shudrah sanskaaraat dwij uchyate"**—all are born shudras, it is the sanskars which make him "dwij". Man cannot be a man without sanskars. In ayurveda, arsenic i.e. sankhiya is poison but with the perception of refining and treating it makes it like amrit—don't we observe this in ayurveda. A wild ferocious lion and a goat drink water from the same slope. This is the influence of sanskars. Upanayan signifies the effort of parents who while influencing the child with such sanskars so that he may be a new human, are planning to take him to an "acharya"—a learned teacher who is dedicated towards inspiring new direction of life in children—moulding them and directing a child's life towards a new direction according to his conduct.

3. The Sacred Thread—Yajjopaveet—was worn over the dress

It is the desire of all parents that their children achieve something in life, a new direction may be given to them. The ritual of Upanayan in vedic culture is an announcement by the parents that we have have brought this child in this world in physical form, whatever virtuous sanskars we could impart we have tried to imbibe in the child. Now we want to hand over this child to such specialists who are experts in this science. In Yajjopaveet one sutra consisting of 3 threads is worn by the child—this sutra of 3 strings is known as yajna-sutra or yajjopaveet. This signifies that the child has commenced his studies. These days when the child is admitted in a school, his name is registered; similarly yajjopaveet was a symbol signifying the start of studies. How could anyone remain illiterate in a country where this ritual was in vogue. Every person had to undergo yajjopaveet sanskar in the 5th, 6th or 8th year. Those whose yajjopaveet was not performed could be questioned by the neighbours, relatives etc., as to why 'yajjopaveet' has not been performed on your child? Some people claim that earlier 'yajjopaveet' was worn over the clothes-anga vastra-so that everyone could see and assess that this child is now going to the acharya for studies. Another reason is that earlier nothing was worn on the upper part of the body whereas a dhoti was worn on the lower part and a garment covered the body. In such a case 'yajjopaveet' was worn over the garments, if ever it was worn over the body, people could see the 'yajjopaveet' and could surmise whether that individual is going for studies or not.

Pt. Atmaram writes in his Sanskar Chandrika that the teacher used to make the child wear clothes and then make him wear the yajjopaveet over the clothes. This is a sign of acquiring knowledge. In ancient times a brahmchari used to wear it above a shawl or a long coat. Parsis and Roman Catholic priests also wear yajjopaveet (call it by whatever name you like) over their clothes. In the Mahabharat, elderly Dronacharya has been mentioned at one place thus :

ततः शुक्लांबरधरः शुक्लयज्ञोपवीतवान्।
शुक्लकेशः सितश्मश्रुः शुक्लमाल्यानुलेपनः ॥

Tatah shuklaam bara-dharah shukl-yajjopaveet-vaan.
Shukl-keshah sitash-mashruh shukl-maalyaanu-lepanah.

i.e., Dronacharya was wearing white clothes, white yajjopaveet, had silver white hair, beard, and moustache, was wearing a white necklace and had a smear of white on his body. It is said that he was wearing white yajjopaveet—this is possible only if he was wearing it where it was visible—this is possible only if he was wearing it above his clothes. Possibly some time in history, the visibility may not have been found proper due to circumstances prevailing, and therefore instead of being visible it was kept hidden. Logically speaking, it was worn over the clothes which was significant of an apparent symbol which still prevails amongst the Parsis and Roman Catholic Priests. Parsis wear 'kusti' around their clothes, Roman Catholic Priests wear a broad strap band around their long coats. This signifies yajjopaveet in a different form in different religions.

4. This Ceremony is common all over

One of the main reasons to make the ritual of yajjopaveet popular was that every parent; to maintain his self-respect and reputation, had to make it obvious that now his child is in for pursuit of knowledge attached to a person of distinguished learning—"acharya". Those who did not perform this ritual for their child were supposed to be an outcast in society. Those who deprived their children of education were looked down upon in society—this ideology is only found in vedic culture. The result of this was that all sections performed Upanayan and all were literate and educated. Those who did not perform yajjopaveet were known as 'savitri-patit'.

The ideology of Upanayan—that the child is first born in the home of his parents, and his second birth is at his "guru"—his guide and teacher—the child becomes a 'dwij', this is such an excellent ideology that it reached other religions from vedic religion. The Parsis, whose origin is from the Aryans call 'yajjopaveet' as 'kusti'. Pt. Gangaprasad in his book 'Fountain-head of Religion'—writes in this connection on page 87 as :

"It is interesting to note in this connection that like the twice-born (the first three classes) among the followers of Vedic religion, the Parsees are also enjoined to wear the sacred thread, which they call Kusti, We quote from the Vendidad:

"Zarathushtra asked Ahura Mazda: O Ahur Mazda! through what is one a criminal worthy of death?" Then said Ahura Mazda: By teaching an evil religion? Spitama Zarathushtra! Whosoever during spring seasons does not put on the sacred thread (Kusti), does not recite the Gathas, does not reverence the good waters, etc."

The meaning of the above extract is that the prophet Spitama Zarathushtra was conveyed by God Ahur Mazda that those who do not wear Kusti—yajjopaveet—should be sentenced to death. Kusti is given at the age of 7 years in Parsis and the child wears it around his waist. This is their important ceremony.

The mantras while wearing yajjopaveet convey the same meaning in vedic culture and kusti. The vedic mantra is as follows: (par. grihya. 2,2,11)

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात्।
आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः॥

Yajjopavitam parmam pavitram prajaapater-yat-sahjam purrastaat. Aayushy-magryam pratimunch shubram yajjopavitam balamastu tejah.

i.e., yajjopaveet is very sacred, it prevails since ancient times and has always been with the Lord of creation, it is a provider of life, energy, etc.

In the Parsi community the mantra wearing 'kusti' is as follows:

फ्राते मज़्दाओ बरत् पौरवनीम् एयाओं धनिमस्ते हर-पाये संघेम मैन्युतस्तेम् वंघुहिम् दयेनीम् मज़्दबास्नाम्।

"Fraatey Mazdaao varat pourvaneem eyaaom dhanimastey har-paaye sanghem mainyu-tastem vanghuhim dayeneem Mazda-vaasnaam."

i.e., O'sacred thread! you are great and brilliant, you are the giver of life and strength. You have been provided by Mazda I wear you.

From the above it is clear that 'Upanayan' and 'Kusti' have a similarity.

In the Muslims 'upanayan' is known as reading Bismillaa. In their faith when the child reaches the age of 4 years, 4 months 4 days, 4 hours and 4 minutes he sits to listen Bismillaa. While reading Bismillaa, he is asked to read 'Bismillaa ir-rahmaan ir-rahim' just as a child is asked to read 'gayatri' in vedic culture.

In Christians the child is baptised, this is another feature of upanayan.Baptism according to Encyclopedia of Religion is from greek language which means regeneration. This 'regeneration' is expressed in 'dwij'. As expressed earlier a 'dwij' is he whose upanayan has been performed.

5. The meaning of 'upanayan' and 'antey-vaasi'

The meaning of 'upanayan' is: 'upa'=near; 'nayan'=to go. To go near the learned teacher—"acharya" for study is called 'upanayan'. Therefore, 'upanayan' means—to be near the "guru". The teacher speaks about his pupil: (ashv. grihy.1,21,7).

मम व्रते ते हृदयं दधामि मम चित्तं अनुचित्तं ते अस्तु।
मम वाचं एकमना जुषस्व बृहस्पतिष्ट्वा नियुनक्तु मह्यम्।।

Mum vrate te hridayam dadhaami mum chittam anuchittam te astu. Mum vaacham ekmanaa jushasva brihaspatishtwaa niyunaktu mahyam.

The 'guru'—teacher vows and assures the child that I accept your heart as mine, I accept your mind as mine. The teacher and the taught make so much effort to come close to each other that they become 'ek-manaa' i.e. there is no dilemma in their relationship. What a heavy responsibility has been entrusted on the teacher. There are only 2 invaluable treasures in a person—head and heart. Thoughts arise in the head and the emotions in the heart. The teacher asserts that I take your head and heart under my care and take the responsibility of their development in future as well. Can there be a higher aim of education where the teacher takes a vow, promises in presence of an audience and announces that he will guide his students where they can bravely face the odds of life? Today, where is such an institution and where is such a teacher who can make such a declaration? 'Upanayan' means—right from the day of learning, the learned teacher and his pupil are close to each other. Where are such teachers today who enjoy a close relationship with their pupils and where are such students who are close to their teachers? This is a mutual relationship—the teacher draws close to his pupil and the pupil comes close to his teacher. Coming close is a dream, today the gap between the teacher and the taught is increasing, the gap is evident.

There is a meaningful word used for a pupil in Sanskrit—'antey-vaasi'. 'Antey-vaasi' means—one who dwells in the inner-most of the 'guru'. In the 'upanayan' sanskar, how close the 'guru' gets to his pupil is very well expressed and illustrated in Atharva-Veda—kand 11, sukta 5, 3rd mantra. 'Sanskar Vidhi' has taken it up in the (vedaarambḥ)-initiation to the Veda—Sanskar. But this mantra is very significant in providing insight on the 'upanayan' sanskar. It is said in the mantra—

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्त्र उदरे विभर्त्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥

Acharya upanay-maano brahmachaarinam krinute garbhmantah. Tam raatri-tisra udare vibharti tam jaatam drashtum-abhisanyanti devaah.

i.e. just as a mother keeps her child well protected in her abdomen; similarly while accepting to impart knowledge to the child—the teacher entrusts him with care and protection. The mantra has offered a touching explanation of 'antey-vaasi'. Just as the child is secure in its mother's womb; similarly a pupil is kept under the care of the 'acharya' away from adverse environment. Can there be a better description of the teacher and taught relationship? The child remains in its mother's womb. The mother breaths but the imbryo does not; the mother eats but the embryo does not;—however, the child breaths through the mother's breath, he eats what the mother eats, his refreshment is what is the mother's. It is a beautiful exposition of the closest relationship between a teacher and his pupil.

6. The significance of Yajjopaveet

Yajjopaveet has three threads which signify 3 obligations or debts namely;—(a) 'rishi-rin'—debt to rishis, (b) 'pirtri-rin'—debt to father, (c) dev-rin—debt to God. The first obligation is to pursue the study of vedas and knowledge remaining in 'brahmcharya'—a celebate; the second obligation is to virtuously spend domestic life and procreate and thirdly the obligation is to renounce domestic life and prepare oneself for service of the country. One is free from these obligations when they are fulfilled. These debts signify 3 stages of life namely brahmcharya, grihastha and vaanprastha. This is the reason that when one fulfils these 3 obligations, when he crosses these stages of life, then as ordained, he offers these threads to the fire in a yajna and does not wear them as he enters the 4th stage of life—sanyas-renunciation. What are these 3 obligations which have to be fulfiled by each individual?

(1) Rishi-rin—The rishis-sages in society have acquired to give us all kinds of knowledge and wisdom. Had they not acquired knowledge we would have remained ignorant. Just as they acquired knowledge and passed on to us, similarly we should acquire knowledge and arrange in promoting this ocean of knowledge further—this is what one thread in the yajjopaveet reminds us. When we are in pursuit of knowledge, we remember that legacy left by the Rishis for us. This job is fulfilled by remaining in brahmcharya ashram thereby serving as a reminder of repaying the debt of rishi-rin.

(2) Pitri-rin—We were born when our parents entered the stage of domestic life from brahmcharya. Had they not entered into domestic bliss how would we come into existence. In the same manner after completing brahmcharya and entering the stage of domestic life we should foster excellent offspring so that this chain from father to son and in turn to his son continues in society. While entering the stage of domestic life after completing brahmcharya we recollect the memory left by our parents of pitri-rin. This function is fulfilled remaining in the stage of domesticity. This is the 2nd thread of yajjopaveet which reminds of pitri-rin.

(3) Dev-rin—The main aim of staying in a an 'ashram' is to move from attachment to detachment. We are so engrossed in the ways of the world that attachment binds us. All attachment is ultimately to go, elders in our country and society have entered life and freed themselves from all attachment; they entered domestic life and abandoned it while entering 'vaanprastha'. In the same manner we should free ourselves from domestic life for the benefit and service to society and enter vaanprastha. We may not just get sunk in domestic life—the 3rd thread of yajjopaveet reminds us the legacy left by those divine people and indicates that obligation they have left for us.

7. Girls had freedom-right-to undergo the ritual of yajjopaveet

To discuss whether girls are free to wear yajjopaveet in modern times is of no significance today, since there is no obstacle in girls pursuing knowledge and learning. Indian society has accepted that boys and girls have equal rights. However, from historical point of view we could descuss the attitude in ancient times of vedic culture regarding Upanayan. To discuss on this matter is topical since many people claim that the vedas presented conservatism. What does "right" to upanayan signify—the right to pursue knowledge and learning—therefore whatever we write here we shall try to clarify 2 matters. One is that in vedic culture girls had equal rights as the boys, to accept yajjopaveet and the second is that the ladies in vedic times used to study vedic philosophy. It was not forbidden. Both men and women had similar and equal procedures.

(1) The right of girls on yajjopaveet—It is written in the gobhileeya grihyasutra 2,1,19-21: ''प्रावृतां यज्ञोपवीतिनीम् अभ्युदानयन् जपेत् सोमोऽददत् गन्धर्वाय इति'' **"Praavritaam yajjopaveetineem abhyudaanayan japet somo-adadat gandharvaay iti"**—i.e., the dressed up girl wearing yajjopaveet may be brought near the husband and pronounce the following mantra—''सोमोऽददत्'' **"somo-adadat"**. It is clear from this mantra that the girl may be wearing yajjopaveet. Upanayan sanskar used to be performed on the girls—this is clear from the following shloka—

पुराकल्पे हि नारीणां मौञ्जीबन्धनमिष्यते।
अध्यापनं च वेदानां सावित्रीवाचनं तथा॥

Puraakalpe hi naarinaam mounjee-bandhan-mishyate.
Adhyaapanam cha vedaanaam savitri-vaachanam tathaa.

i.e., in ancient times there used to be investiture of the sacred thread for women—mounjeebandhan or upanayan—they used to study the vedas and other ideology.

Harit sanhita has differentiated between women—

brahmvaadinyah and sadyovadvah—brahmvaadinee and sadyovadhu. Pt. Pravar Maadhvaacharya, the famous commentator on the Paraashar sanhita writes :

द्विविधा स्त्रियो ब्रह्मवादिन्यः सद्योवध्वश्च। तत्र

ब्रह्मवादिनीनाम् उपनयनम् अग्निबन्धनम् वेदाध्ययनम् स्वगृहे भिक्षा इति, वधूनाम् तु उपस्थिते विवाहे कथंचित् उपनयनं कृत्वा विवाहः कार्यः।

Dvividhaa striyo brahmvaadinyah sadyovadhwas cha. Tatra brahmvaadininaam upanayanam agnibandhanam vedaadhyayanam swagrihe bhikshaa iti, vadhoonaam tu upasthite vivaahe kathanchit upanayanam kritwaa vivaahah kaaryah.

This means that there are 2 kinds of women—those who are 'brahmvaadinee', whose ritual of upanayan has been performed, those who perform havan, those who study the vedas and those who conduct themselves in charity (bhiksha vritti). The other are those who get married early. Those women who have to get married early should go through Upanayan ceremony before getting married. It is clear from this that Maadhvaacharya was also in favour of conducting the ritual of Upanayan for women.

The great poet Baanbhatt who was a jewel in the darbar of king Harshvardhan in the 7th century, has written in his epic Kadambari describing about Mahashweta: ''**ब्रह्मसूत्रेण पवित्रीकृतकायाम्**'' **"Brahm sutren pavitreekrit kaayaam"**—i.e. that one whose body is pure and virtuous because of wearing a brahmsutra. Brahmsutra is another name given to yajjopaveet.

In sanskrit dictionaries yajjopaveet is another name given to brahmsutra. Brahmsutra, yajjasutra, yajjopaveet etc., are several names meaning the same.

(2) Girls were free to pursue the study of the vedas—Girls and the boys had equal rights to study the vedas and vedic ideology—this is clear from various quotations in the vedas. Rishi Dayanand has quoted Atharv-veda in his Satyaarth-Prakash regarding the rights of girls to pursue the study of vedas—''**ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्**'' **"Brahmcharyen kanyaa yuvaanam vindate patim".** What else can be the meaning of this except that a girl remaining celebate finds a youthful husband? A 'brahmcharini'—a celebate is that who leads a life of brahmcharya and undergoes the ritual of upanayan and has lived in the ashram of a guru. She who remained a brahmcharini must have gone through the ritual of upanayan thereby wearing a yajjopaveet. He wites further quoting the 'Shrout sutra': **''इमं मन्त्रं पत्नी पठेत्''** **"Imam mantram patnee pathet"**—the wife may read this mantra! The wife can read this mantra only if she has the right to study the vedas, how else can she read a veda mantra?

Yajur-veda calls a woman as "stoma-prishthaa". This means she who enquires and is curious to know about veda-mantra. In ancient history, the name of "Sulabhaa" was famous. She was determined to marry whoever won in a debate on doctrines "shaastraarth" with her. This belief signified her profound learning. The wife of Mandan Mishr, Vidyadhari mediated before a scholar like Sankaracharya and then involved him with 'shaastraarth' with her. This signifies that women never gave up their right for the study of vedas. There is a story about Gargi in "Brihadaaranya-Kopanishad". It is mentioned that in order to know who is the best scholar of that time; Raja Janak organised a large assembly. There stood a crowd of 1000 cows with gold-coated horns—Raja Janak proclaimed that whoever is the best scholar—can drive these cows away. Rishi Yajyavalk ordered one of his pupils to drive the cows away. An expert debater, Gargi, stood up in that crowded assembly and started questioning Yajyavalk to assess his wisdom. This behaviour of Gargi was not only significant of her own wisdom but also of her courage; it also proves that in those times there were women who had an in-depth knowledge of vedas. Not only this, those who study vedas know that those who clearly spell out meanings of veda-mantras are called "rishi"—**''ऋषयो मन्त्रद्रष्टारः''** **"rishayo mantra drashtaarah".** Different mantras have distinct meanings which have been disclosed by the rishis. There have been many women who have disclosed the meanings of various veda-mantras, they are known as "stree-rishikaas". For example, to mention of few names of such women—Lopamudra, Shraddha, Sarama, Romasha, Vishva-vaaraa, Apaalaa, Yamee, Ghoshaa etc. had been "stree-rishikaas" who have brought to light the hidden mysteries of the vedas.

Though in present times, where girls seem to be doing better than boys in the field of education and other areas; all this is not required to be written about. However, it is important to know vedic philosophy and therefore we have drawn an objective picture to assimilate ancient vedic ideology. This clarifies the viewpoint of vedic culture towards women.

8. Various rites at the time of 'upanayan'

(1) Taking food before 'upanayan'—it is written in the 'Sanskar Vidhi' that 1 to 3 days before 'yajyopaveet', a brahman's son may drink milk once or as many times required—a kshatriya's son may eat porridge made of barley and a vaishya's son may eat "shri-khand" or curd and cheese mixed with sugar. In the "Shatpath Brahman" it has been mentioned: **''पयोव्रतो ब्राह्मणः यवागूव्रतो राजन्यः आभिक्षाव्रतो वैश्यः'' "payovrato braahmanah yavaaguvrato raajanyah aabhikshaa-vrato vaishyah"**—whenever the boys of these 3 classes are hungry, they may eat the items fixed for them not anything else.

A boy who desires to become a "brahman" should drink milk—this means that he wants to acquire a virtuous conduct. Barley signifies strength. This is fed to the horses. The tincture of barley is "Avena sativa" in Homoeopathy which is used for providing strength. Therefore, the boy who desires to become a 'kshatriya' should eat porridge made out of barley. The use of 'shrikhand' or sweet, curd and cheese is mentioned for a "vaishya" because "shree" means 'Lakshmi', Goddess of wealth and "khand" means a section. Eating these 3 edible items from 1 to 3 days signifies ability.

(2) The boy requests the "acharya" to initiate him into "brahmcharya"—We will clarify the basic notions and their fundamental meanings in the "vedaaramb" ceremony about the words "brahmcharya—gurukula—acharya" etc. It will be in order to mention here that when a child goes to the 'acharya', his aim is to lead a life of "brahmcharya". The aim of "upanayan" is that the pupil prays to the "acharya" to initiate him in 'brahmcharya' so that he may develop as a superior human. While developing character; either it is forced or it comes from within. Forcing of character is like implanting it. But raising it from within is to elevate character. When character is forced on you, it does not become a part of you; but when it grows from within, it becomes a part of your life. Therefore, the child walks near the "acharya" in "upanayan" and says—**''ब्रह्मचर्यमागाम् ब्रह्मचार्यसानि'' "brahmcharyam-aagaama brahmchaari-aasaani"**—O'Lord! I have come to you to lead a life of "brahmcharya", I want to be a "brahmchaari". Please bless me. This is the meaning of "upanayan". A desire, a feeling may arise from his inner-most mind to be a "brahmchaari". When such feelings arise then whatever "sanskars" have impressions on him should make him think that he is going to be a somebody, this is the reason that my parents have sent me to the "acharya". When the child speaks to the "acharya" that you make me a "brahmchaari", the "acharya" then makes him wear a dress—"vastra" and says in a figurative language that just as 'acharya brihaspati' of the divine Gods had covered "indra" with divine clothes of knowledge—**''येनेन्द्राय बृहस्पतिः वासः पर्यदधात् अमृतम्'' "yenendraaya brihaspatih vaasah parya-dadhaat amritam"**—similarly remembering that I make you wear these clothes which are symbolic of knowledge. **''तेन त्वा परिदधामि आयुषे, दीर्घायुत्वाय बलाय वर्चसे'' "tena twaa paridadhaami aayushe, deerghaayu-twaaya balaaya varchase"**—these clothes signify knowledge and life of brahmcharya which will provide you long life, strength and dignity. Do not consider these clothes as mere clothes alone; as these clothes cover you, similarly clothes of the knowledge about "brahmcharya" will cover you and protect you. In this manner, the "acharya" gives clothes and garments and "yajjopaveet" to his pupil to wear. These signify that just as these clothes cover and protect the body, in the same manner leading life in the "gurukula" in quest for knowledge protects the mind and soul—leading a life of "brahmcharya".

(3) Five pledges to follow the path of truth—There is one way of expressing one's determination of fulfilling a pledge; and that is to make an announcement in front of society. At the time of 'upanayan' ceremony the pupil requests the "acharya" to initiate him in "brahmcharya" and learning. The "acharya" can question him, have you firmly made up your mind to achieve for which you have come here? The pupil swears on oath in the name of agni, vaayu, surya, chandra and the lord of all religious observances—God so that there is no confusion in his mind that he will follow the path of "brahmcharya". O' reverent teacher! I make this observance before you—"**तत्ते प्रब्रवीमि**" **"tatte prabraveemi"**, bless me with the ability that at the time of the 'upanayan' ceremony I may be initiated in "brahmcharya" and may successfully carry through—"**तच्छकेयम्**" **"tachchhkeyam".** In this manner at the time of the 'upanayan' ceremony, repeating this 5 times before a civilised social gathering gives spiritual strength to the child and he makes an effort to successfully maintain it. Psychologically if one breaks a pledge which was before everyone, his conscience pricks him and he thinks 20 times before breaking it. Therefore, while taking a vow for "brahmacharya" whereas 'agni', 'vaayu', 'surya', 'chandra' etc. divine Gods are invoked as a testimony, it is also said that this pledge may not be proved wrong—"**इदमहं अनृतात् सत्यमुपैमि**" **"idam-aham anritaat satyam-upaimi"**—I must not be proved wrong I should be proved truthful—whenever I show weakness my conscience may prick me so that I may follow the path of truth.

(4) Resolve of the 'acharya'—After the religious observance of the student, the 'acharya' sits facing east and makes his pupil sit before him and he himself pledges for betterment and progress of his pupil. He speaks that the relationship with this pupil who has come may always stay—"**आगन्त्रा समगन्महि**" **"aagantraa sam-ganmahi"**, he may never be out of my sight, he may overcome human weaknesses—''**मर्त्यं सु प्रयुयोतन**'' **"martyam su-prayu-yottana"**, we may wander together in this sweet and peaceful environment—''**अरिष्टाः संचरेमहि**'' **"arishtaah sanchare-mahi"**, and this child may imbibe all virtues under my care—''**स्वस्ति चरतात् अयम्**'' **"swasti chartaat ayam".** Just as the student has taken a pledge to follow and hold the path of truth at the time of 'upanayan' ceremony; similarly the 'acharya' vows to develop the child's life as a virtuous one—both are, therefore, bound with affection for each other.

(5) The 'acharya' dropping water from the grasp of his palm-'anjali'—in the 'anjali' of the child—3 times—When the teacher and the taught are bound in a pledge of affection as a father is to his son; then the 'acharya' pours out water from his 'anjali' in the 'anjali' of his pupil which already contains water. He then holds the thumb of his pupil's hand and makes him drop all that water on the ground. This procedure is repeated 3 times. This rite has great depth in it. What is that?

The water already in the 'anjali' of the pupil signifies his innate hereditory knowledge. Above his anjali the 'acharya' places his own full of water. The water in the acharya's anjali signifies his own learning. The 'acharya' releases the water from his 'anjali' in the 'anjali' of the student which is already full of water; this means that he reaches his own learning to his pupil. But the student does not keep this to himself, whatever is his own knowledge and that which he has received from the 'acharya'; he drops on the ground, i.e. he spreads this knowlege all over. He does not limit it with in himself but shares it with the world. This rite is performed 3 times so that there is no room for any doubt about the pledge taken by the student and the determination of the 'acharya'. The work of the sanskars, as we have said many times, is to develop a new human on this earth. This is possible only if that game which is played through the mantras at the time of 'upanayan'; is played in each and every house where each and every child takes a pledge, each and every 'acharya' takes a vow at the time of the 'upanayan' ceremony.

(6) Gazing at the sun by the pupil—After the 'acharya' and the pupil drop and spread water on the ground from their 'anjali'; the rite of gazing at the sun comes next. The 'acharya' takes the pupil outside and allows him to have a 'darshan' of the sun. What is the significance of this 'darshan'? The 'acharya' and the pupil have dropped water from their 'anjali', but does it perish after spreading? No, that water is raised up by the fine hands of the rays of the sun. Wherever there in a spread of water on the ground, the sun does not allow it to go waste but lifts it up in the shape of clouds and pours it back in the shape of rain.

Whatever water collects and spreads is taken up and collected by the sun and dropped back—this process and endless flow of water symbolises the unlimited and incessant flow of knowledge. This is expressly evident when the teacher pours out water from his 'anjali' in the 'anjali' of the pupil and then scatters it on the ground. Thereafter he directs the pupil to gaze at the sun so that he may realise that the water has not gone waste; in the wheel of creation through the medium of the sun it continuously and endlessly revolves. Exactly, in this manner, knowledge from the teacher to the taught and from the taught spreads in each and every corner of the world. Just as in this process; through the medium of the sun water powrs in the shape of rain, similarly this stream of knowledge flows endlessly for the benefit of society to spread knowledge. Looking at the sun also means that the teacher expects from his pupil that he will spread the light of knowledge in this world like the sun. Another meaning of looking at the sun is that the life of the child should be regulated and controlled like the sun—**"सूर्यस्य आवृतम् अन्वावर्तस्व"** **"suryasya aavritam anvaa-vartasva"**—i.e. just as the function of the moon is controlled by time, the programme of your life should also be regulated by time.

(7) Circum-ambulation by the pupil of the 'acharya'—Having had 'darshan' of the sun, the pupil circum-ambulates around the 'acharya' and sits before him. The 'acharya' is liken to the sun, the earth circum-ambulates around the sun and is illuminated through the light of the sun. When the pupil sees the 'acharya' similar to the sun, then assuming himself similar to the earth, he circum-ambulates around the 'acharya' with a sentiment that just as the sun which is compared to the 'acharya', illuminates—so will he receive knowledge from the 'acharya'.

(8) Touching the body of the pupil—When the pupil sits in fronts of the 'acharya' after circum-ambulation, then the 'acharya' touches his right shoulder and blesses him touching his abdomen and heart. When the parents have left the child under the custody of the 'acharya', the 'acharya' then calls all the powers of the world and prays that though the parents of the child have left him under my care so that I may guide him towards success in life, but I cannot achieve this alone—with these feelings the 'acharya' declares that not only he has been sent under my care but he invokes all the progressive forces which create this universe that he is in fact under their care—I therefore pledge with the help of the vital powers of this earth to develop him into a superior human.

UPANAYAN SANSKAR

[Ceremony of investiture of the sacred thread]

[Meanings of mantras in systematic manner]

The ritual of 'upanayan' is after karna-vedh. This is the 10th sanskar in the chain. We have already mentioned in the analytical chapter at what age it should be performed.

(1) Items to be collected and kept before hand: See page 85.

(2) Special items for this ceremony : Milk during fast for 1 or 3 days, porridge of barley, 'shrikhand' (aamikshaa)*, clothes for who maintains religious observance-towel etc.

[Fasting for 1 or 3 days]

3 days or 1 day before 'yajjopaveet'; the child should observe fast. A brahman's son should have milk once or more times; a kshatriya's son should eat course grain of barley making a concoction; and a vaishya's son should drink 'aamikshaa' (shrikhand i.e. 4 times as much of milk alongwith required fine sugar and saffron and strained thereafter)—i.e. whenever these boys are hungry they should take respective items according to their class.

[Hair-cut and bath]

On the day of 'upanayan', the boy should have his hair-cut and wear clean dress after a bath. His father and his 'acharya', after offering him sweets etc. should bring him in the 'yajna' pavilion and sit on the west side of the altar facing east. The boy's father should sit alongwith him facing east. The following will be the seating arrangement :

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* Tapte payasi dadhyaa-nayati saa-amikshaa—the thick portion which collects after pouring curd in boiling milk is known as "aamikshaa"—Yudhishtir Mimansak.

Term	Seat	Facing
Hotaa	West	East
Advaryu	North	South
Udgaataa	East	West
Brahmaa	South	North

[Rit-vig-varan, aachaman, anga-sparsh]

'Yajmaan' speaks to the ritwij—"**ओमावसोः सदने सीद**" **"Omaavasoh sadane seed"**—please be seated. 'ritwij' replies—"**ओं सीदामि**" **"Om seedami"**—yes, I am going to sit.

After 'rit-vig-varan' (page 87), perform 'aachaman' (om amrito pastaran-masi etc., page 88); 'anga-sparsh' (page 88). Thereafter the child may be asked to make the following affirmation :

[Acharya offers clothes-vastra-to the boy]

Child—"**ब्रह्मचर्यमागाम्, ब्रह्मचार्यसानि**" **"Brahmcharyam-aagaam, brahmchaarya-saani"**—I have come to be initiated into 'brahmcharya'; I may become a 'brahmchari'.

Acharya—"**ओं येनेन्द्राय बृहस्पतिर्वासः पर्यदधात् अमृतम्। तेन त्वा परिदधामि आयुषे दीर्घायुत्वाय बलाय वर्चसे॥**" **"Om yenendraay brihaspatir-vaasah parya-dadhaat amritam. Tena twaa paridadhaami aayushe deerghaayutwaay balaay varchase.**

Here the style is decorative figure of speech. As acharya brihaspati of the divine Gods had offered clothes of nectar like knowledge, keeping that beautiful narrative in view I dress you with 'yajjopaveet' which singifies long life, strength and dignity.

It means that this which consists of 3 threads is like a cloth but it signifies knowledge, learning which I as your 'acharya' will provide you.

[Introducing the wearing of yajjopaveet]

After the above recital the 'acharya' takes the 'yajjopaveet' in his hand and chants the following mantra making the boy wear above his left shoulder dropping on his waist on the right side;

ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात्।
आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥ १ ॥
यज्ञोपवीतमसि यज्ञस्य त्वा यज्ञोपवीतेनोपनह्यामि ॥ २ ॥

Om yajjopaveetam paramam pavitram prajaapater-yat-sahajam purastaat. Aayushya-magram pratimunch shubhram yajjopaveetam balam-astu tejah.

Yajjopaveeta-masi yajjyasya twaa yajjo-paveetena-upa-nahyaami.

Meaning : (yajjopaveetam) this sacred thread; (paramam) is extremely; (pavitram) sacred; (yat) this; (purastaat) is a continuity from ancient times; (prajaapateh) alongwith God; (sahajam) has been in existence since the beginning. This; (aayushyam) provides long life; (agryam) takes only forward in life, to this; (pratimunch) bear on shoulder. This; (yajjopavotam) yajjopaveet; (shubhram) is pure; (balam) to strength; (tejah) and the source of lustre; (astu) be. O'boy! you; (yajjopaveetam) yajjopaveet; (asi) signify: (twaa) to you; (yajjopaveeten) with yajjopaveet; (upanahyaami) I bring you close to me.

Substance : Yajjopaveet, in a way signifies the 'acharya' and pupil coming close to each other, therefore, it is called as (upa) near (nayan) which brings—these threads which bind signifies the apparent close virtuous relationship between the 'acharya' and the pupil. Therefore, it is termed as sacred since the relationship is sacred.

[Start of yajna]

Thereafter, let the child be seated on the right alongwith the 'acharya'. Chant the following 'ishwar-stuti-prarthano-paasanaa' (page 38); 'swastivaachan' (page 43); 'shantikaran' (page 64); 'aganyaadhaan' (page 64); 'aaghaar-aavaajya-bhaagaahuti' (om agnaye swaahaa etc. page 98); 4 vyaahriti aahuti (om bhuragnaye swaahaa etc. page 99); 8 'ashtaajyaahuti' (om twanno agne etc. page 104)—a total of 16 oblations with ghee.

[Main offering-pradhan homa-by the boy in this ritual]

After this, begins the chief offering in this ceremony. In this principal offering 15 oblations have to be performed of "shaakalya"—a mix of sesame, barley, ghee, sugar and fruit; by the boy—The sequence of these 15 is as follows :

4 **pav-maani aahuti** (om bhurbhuvah swah. Agna aayunshi (page 102)

5 **vrat-pate. aajyaahuti** (given below)

4 **vyaahriti aahuti** (om bhur-agnaye swaahaa (page 99)

1 **swisht-krit aahuti** (om yadasya karmano-atya-reericham page 100)

1 **praajaa-patyaahuti**—silent oblation (om prajaapataye swaahaa page 101)

[5 aajyaahuti of vrat-pate mantras]

**ओम् अग्ने व्रतपते व्रतं चरिष्यामि तत्ते प्रब्रवीमि तच्छकेयम्।
तेनध्यासमिदमहमनृतात् सत्यमुपैमि स्वाहा ॥ इदमग्नये—इदन्न मम ॥ १ ॥**

Om agne vrat-pate vratam charishyaami tatte prabraveemi tachchhakeyam. Tena-adhyaa-samidamaham-anritaat satyam-upaimi swaahaa. Idmagnaye—idanna mum.

ओं वायो व्रतपते०.......स्वाहा ॥ इदं वायवे—इदन्न मम ॥ २ ॥

**Om vaayo vrat-pate....swaahaa.
Idam vaayave—idanna mum.**

ओम् सूर्य व्रतपते०.......स्वाहा ॥ इदं सूर्याय—इदन्न मम ॥ ३ ॥

**Om surya vrat-pate....swaahaa.
Idam suryaay—idanna mum.**

ओम् चन्द्र व्रतपते०.......स्वाहा ॥ इदं चन्द्राय–इदन्न मम ॥ ४ ॥

Om chandra vrat-pate....swaahaa.

Idam chandraay—idanna mum.

ओम् व्रतानां व्रतपते०.......स्वाहा ॥

इदमिन्द्राय व्रतपतये–इदन्न मम ॥ ५ ॥

Om vraataanaam vrat-pate....swaahaa.

Idam vratpataye—idanna mum.

In these 5 mantras "**व्रतं चरिष्यामि**" **"vratam charishyaami"** etc. full mantra should be recited. The boy addresses agni, vaayu, surya, chandra and the lord of all religious observances—God in these mantras that "**व्रतं चरिष्यामि**" **"vratam charishyaami"**—I take a (vrat)—religious observance which I will fulfil through my conduct; (tat) that vrat; (tey prabra-veemi) I accept announcing this before you; (tat) to that; (shakeyam) give me strength to observe that vrat; (tena) and while observing (rishyaasam) I may be able to prove; (idam aham) that I; (amritaat) from falsehood; (satyam) towards truth; (upaimi) may achieve.

It is worth noting that the ritual of 'upanayan' is to preserve religious observance, and the chief 'vrata' amongst all is—to shun falsehood and to achieve truth—the world is progressing from falsehood towards truth—"**सत्यमेव जयते**" **"satyameva jayate"**—truth always prevails.

[Acharya and pupil—get acquainted]

After the pupil offers 15 oblations as already mentioned; the 'acharya' takes his seat facing east and sitting north side of yajna pit. The pupil sits in front of the 'acharya' facing west. Thereafter, the 'acharya' looks towards the pupil and chants the following mantra :

ओम् आगन्त्रा समगन्महि प्र सुमर्त्यं युयोतन।
अरिष्टाः संचरेमहि स्वस्ति चरतादयम्॥ १ ॥

Om aagantraa sam-ganmahi pra-sumartyam yuyotana. Aarishtaah sanchare-mahi swasti chartaa-dayam.

Meaning & Substance : (aagantraa) we should, with those present here; (samganmahi) may get to know and be friendly with each other; (sumartya) with good people; (prayuyotana) may get acquainted with; (arishtaah) without any fear from each other; (sanchare-mahi) we may move around in the ashram; (ayam) this boy who has been admitted today in the ashram; (swasti) may happily; (chartaat) walk around.

माणवकवाक्यम्–"ओं ब्रह्मचर्यमागामुप मा नयस्व"।

Maanavak-vaakyam—'om brahmcharyam-aagaam-upa maa-nayasva'.

The pupil requests the 'acharya' that he wants to be initiated into 'brahmcharya', please perform my 'upanayan' ceremony so that I may, being near you, be able to follow religious observance—"vrata" of 'brahmcharya'—(maa) to me; (upa) near you; (nayasva) may please bring.

आचार्योक्तिः–"को नामासि?"

Acharya-ukti—''ko naamaasi'

The 'acharya' enquires—what is your name?

बालकोक्तिः–"एतन्नामास्मि।"

Balakokti—'etan—naamaasmi'

The student introduces himself by taking his name.

[Filling the boy's 'anjali' (curved palm) with water]

The 'acharya' fills the right-hand 'anjali' of the boy chanting the following 3 mantras :

ओम् आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ऽ ऊ॒र्जे द॑धातन।
म॒हे रणा॑य॒ चक्ष॑से॥ १ ॥

Om aapo hishthaa mayo-bhuva-staanaa oorje dadhaatana. Mahe rannaaya chakshase.

Meaning : (aapah) Owaters!; (hi) definitely; (mayobhuvah) provider of happiness; (shthaa=sthah) you are; (taa) that happiness (nah) to us; (oorje) for deriving strength; (dadḥaatana) you may provide, so that we; (mahe) great and large; (ranaaya) conflicts; (chakshase) may be able to see.

Substance : Here water is synonym of virility; this is the reason why it is prayed that water may provide splendour and strength. We may be so strong and full of vigour that we may see great wars, i.e. we may achieve success.

यो व॑ः शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयते॒ह न॑ः ।
उ॒श॒तीरि॑व मा॒तर॑ः ॥ २ ॥

Om yo-vah shivatamo rasastasya bhaajayate-hanah.
Ushtee-riva maatarah.

Meaning : (vah) O waters symbolic of virility! your; (yah) that; (shivtamah) beneficial; (rasah) essence; (tasya) that; (iha) here; (nah) to us; (bhaajayata) introduce to us (ushateeh) those desirous; (maatarah) mothers; (iva) like.

Substance : Just as a mother with all care and affection gives milk to her child; similarly, O waters of virility! provide us with your beneficial essence so that we may be endowed with virility and overcome our enemies.

तस्मा॒ऽ अर॑ं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ ।
आपो॑ ज॒नय॑था च नः ॥ ३ ॥

Om tasmaa-arangamaan vo yasya kshayaaya jinvatha.
Aapo janayathaa cha nah.

Meaning : (yasya) that; (kshayaay) with decline or defeat; (vah) you; (jinvatha) are satisfied; (tasmaa) for that we; (aram) totally; (gamaam) we go—whoever you want to conquer, we are totally with you for his defeat; (cha) and; (aapah) O waters symbolic of virility!; (nah) to us; (janayatha) provide life.

Substance : He who wastes his virility, the symbolic waters approve his decline, he does not rise. The 'acharya' says that he also accepts that no-one prospers with the destruction of virility. The 'acharya' addresses the boy to build up such a life where there is no loss of virility. Preserving it may protect your life.

['Acharya' releases water from his 'anjali' to pupil's 'anjali']

Chanting the above 3 mantras the 'acharya' fills up water in the 'anjali' of the child, and then fills up his own 'anjali' and releases water from his own 'anjali' in the already water-filled 'anjali' of the child while chanting the following mantra :

ओं तत्स॑वि॒तुर्वृ॑णीमहे व॒यं दे॒वस्य॒ भोज॑नम्।
श्रेष्ठं॑ सर्व॒धात॒मं॒ तु॒रं भग॑स्य धीमहि॥ ४॥

**Om tatsavitur—vrinee-mahe vayam devasya bhojanam.
Shreshtham sarvadhaatamam turam bhagasya dheemahi.**

Meaning : (savituh devasya) to the Sun deity; (vayam) we; (shreshtham) best; (sarva-dhaatamam) holding all virtues; (bhojanam) of edibles; (vrineemahe) we select who; (bhagasya) of good fortunes; (turam) delivers swiftly; (dheemahi) are engrossed in his reflection.

Substance : Mention continues about water. Water is food for the sun since the rays of the sun draw up water wherever it is present. Water is the best food, it has all virtues. Man can survive without food but not without water. Even at the time of fast, one cannot do without water. It provides good fortune immediately. Therefore, the 'brahmchaari' is counselled: "apo ashaan"—keep on drinking water.

[Child drops water from his 'anjali']

The child drops water from his handful including the thumb over the circular metal plate chanting the following mantra :

ओम् देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां हस्तं गृह्णाम्यसौ।

Om devasya twaa savituh prasave-ashvinor-baahubhyaam pooshno hastaabhyaam hastam grinhaamyasau.

In place of "asau", the child's name should be taken—for example, "grinhaami dharmadev".

Meaning : The 'acharya' speaks: (savituh devasya) of the Sun deity; (twaa prasave) in your birth, I to you; (ashvinoh) of strength and; (baahubhyaam) of hands and; (pooshnoh) to those who take care; (hastaabhyaam) with both hands; (twaa) to you; (grinhaami) I accept.

Substance : While describing water mention of the Sun has come. The 'acharya' says, O child! you are son of the divine Sun. You are its offspring since the aim of your life is to be as brilliant as the Sun and to become like the son of Sun. At this time of your birth I accept you with strength and hold you firmly in my hands so that you may not suffer from any desease and there may not be any shortcoming in your care.

[Dropping water—second time]

The function of dropping water as performed the first time should be repeated the second time as well. That is, fill up the 'anjali' of the child chanting 3 mantras—''ओं आपो हि ष्ठा मयोभुवस्ता०'' **"om aapo hishthaa mayo-bhuvasthaa"** etc., thereafter release water from own 'anjali' into the 'anjali' of the child chanting ''ओं तत्सवितुर्वृणीमहे०'' **"om tatsavitur-vrinee-mahe"** and alongwith the thumb of the palm of the child drop water in a vessel chanting the following mantra. The mantra for dropping water second time is the following :

''ओं सविता ते हस्तमग्रभीत् असौ'' **"Om savitaa tey hastamagrabheet asau".** (in place of 'asau' take the name of the child)

[Dropping water—third time]

The process of dropping water should be repeated the third time as done in the first and second times. That is, fill the palm of the child with water chanting the 3 mantras ''ओं आपो हि ष्ठा

मयोभुवस्ता०'' **"om aapo hishthaa mayo-bhuvastaa"** etc., and then chanting ''**ओं तत्सवितुर्वृणीमहे**'' **"om tatsavitur-vrinee-mahe"** release water from your 'anjali' into the child's already water-filled 'anjali'. After this, hold the palm together with its thumb and water be released in a vessel chanting the following mantra. The third mantra is a noted below :

''**ओं अग्निराचार्यस्तव असौ**'' **"Om agni-aachaarya-stava asau"** (in place of 'asau' address the child by his name).

[Looking at the Sun—Surya-darshan]

The 'acharya' stands alongwith the child before the Sun and chants the following 2 mantras with the child having 'darshan' of the Sun.

ओं देव सवितरेष ते ब्रह्मचारी तं गोपाय स मामृत ॥ १ ॥

Om dev savitah-resha tey brahmachari tam gopaaya sa maamrita.

Meaning : Here Sun is being addressed (dev savitah) O divine; (eva tey brahmchari) this is your brahmchari; (tam) to him; (gopaaya) you protect; (sa) he; (maa) should not; (mrita) die—i.e. he should have a long life.

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं
जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः
स्याम शरदः शतं भूयश्च शरदः शतात् ॥ २ ॥

Om tachchakshur-devahitam purastaa-chchhukra-muchcharat. Pashyem sharadah shatam jeevem sharadah shatam shrinuyaam sharadah shatam pra-bravaam sharadah shatam-deenaah syaam sharadah shatam bhuyash-cha sharadah shataat.*

[Circum-ambulation of 'acharya']

The 'acharya' enters the 'yajna' pavilion and sits towards the north side and chants the following mantra :

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* See page 75. Meaning given in the chapter of auspicious hymns of peace.---Shantikaran

ओं युवा॑ सु॒वासा॒ः परि॑वीत॒ आगा॒त्स उ॒ श्रेया॑न्भवति॒ जाय॑मानः ॥

Om yuvaa suvaasaah pariveet aagaat sau shreyaan bhavati jaayamaanah.

Meaning : (yuvaa) young man; (suvaasaah) wearing splendid clothes; (pariveet) and wearing yajjopaveet; (aagaat) has come; (sa-u) and he; (jaaya-maanah) having attained a new birth—'upanayan' sanskar clarifies new birth of the child, therefore, the child is re-born-dwija-after the sanskar; (shreyaan bhavati) has taken birth better than earlier one.

Substance : The aim of the sanskar system is to create an excellent human, to develop a new human. These expressions "dwij—dwi-janmaa" and "jaaya-maanah" are reflections of the same. The mantra hints towards that direction.

ओं सूर्यस्यावृतमन्वावर्त्तस्व, असौ ॥

Om suryasyaa-vritamanvaa-vattasva asau*.

Meaning : O brahmchaari! (suryasya) of the Sun; (aavritam) the journey around the path of the Sun; (anu-aa-vartasva) follow it—keep the Sun as your ideal and imbibe its virtues of its brilliance etc. in your life. The Sun is full of energy and brilliance, its time is fixed, it does not take, but gives light—cultivate these virtues.

Thereafter, the child circum-ambulates the 'acharya' and sits before him.

[Acharya touches the child-anga sparsh]

The 'acharya' places his right hand on the right shoulder of the child and covers him with a piece of cloth chanting the following mantra :

ओं प्राणानां ग्रन्थिरसिं मा विस्त्रसोऽन्तक इदं ते परिददामि, अमुम् ॥ १ ॥

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* Address the child by name in place of 'asau'

Om praanaanaam granthi-rasi maa visraso-antaka idante paridadaami, amum.

He pronounces the name of the child.

Meaning : According to 'gobhiliya grihyasutra', "praanaanaam granthirasi"—this sentence is spoken while touching the navel. Therefore, it means: O'navel! (praanaanaam granthih asi) you are the joint for 'praan'—life, the umbilical cord provides life to the child from the mother; therefore, life is inherent in the navel. (maa visrasah) life may not flow away from this child, it may remain firm; (hey antaka) O'God, who conquers death!; (amum) to this child; (idam te paridadaami) I dedicate to you under your care.

After chanting the above, the following be recited :

ओं अहुर इदं ते परिददामि, अमुम्॥ २॥

Om ahur idam te paridadaami, amum.

Touch the abdomen and pronounce the child's name.

ओं कृशन इदं ते परिददामि, अमुम्॥ ३॥

Om krishan idam te paridadaami, amum.

Touch the heart and pronounce the child's name.

ओं प्रजापतये त्वा परिददामि, असौ॥ ४॥

Om prajaapataye twaa paridadaami, asau.

Touch the right shoulder and pronounce the child's name.

ओं देवाय त्वा सवित्रे परिददामि, असौ॥ ५॥

Om devaaya twaa savitre paridadaami, asau.

Touch the child's left shoulder with the left hand and pronounce the child's name.

Meaning : It is said in these mantras that I entrust this child under the care of God—and pray to all powers to protect him under their care.

Thereafter with his left hand the 'acharya' touches the left shoulder of the child and places his hand above his heart and chants the following :

ओं तं धीरासः कवय उन्नयन्ति स्वाध्यो३ मनसा देवयन्तः ॥ ६ ॥

Om tam dheeraasah kavaya unnayanti swaadhyo manasaa devayantah.

Meaning : (tam) to this child; (dheeraasah) courageous people; (kavayah) poets; (swaadhyah) studious people; (manasaa devyantah) and to develop divine qualities in him with all their hearts; (unnayanti) may take him to greater height—i.e. this child whose 'upanayan' has been performed should take society towards progress and all select class are eager to contribute.

After chanting the above mantra, the 'acharya' places his hand on the right side of the heart of child and recites :

[Mutual assertion—'acharya' and child]

ओं मम व्रते ते हृदयं दधामि मम चित्तमनुचित्तं ते अस्तु।
मम वाचमेकमना जुषस्व बृहस्पतिष्ट्वा नियुनक्तु मह्यम्॥

Om mam vrate te hridayam dadhaami mam chittam—anuchittam te astu. Mam vaachame—kamanaa jushasva brihaspatishtwaa niyunaktu mahyam.

In this mantra, there is a mutual assurance of the 'acharya' and his pupil for each other. This mantra emphasises that the responsibility of discipline is not one-sided, it applies to both—the responsibility is of both the 'acharya' and the pupil and this is a promise for mutual cooperation.

The 'acharya' chants the above mantra by way of an assurance. After this he permits the child to speak. That is, O pupil-child! I place your heart under my care, your mind may always be well disposed towards me, you should listen to me with concentration and take the advantage of listening to what I say, and according to your assertion God may bless you to be under my care.

Similarly, the pupil also may promise the 'acharya' O'acharya! I place you in my heart for the best education and knowledge for my progress. Your mind may be sympathetically disposed towards me. Please listen to me with attention and God may bless me to be under your care.

In this manner both mutually assert.

[Mutual acquaintance—'acharya' and child]

आचार्योक्तिः–को नामाऽसि ?

Acharya—ko naamaasi—what is your name?

बालकोक्तिः–अहम्भोः।

Balak—(asau) ahambhoh—he informs his name.

आचार्यः–कस्य ब्रह्मचार्यसि?

Acharya—kasya brahmchaarya-asi—whose brahmchaari are you?

बालकः–भवतः।

Balak—bhavatah—I am your brahmchari.

The 'acharya' then recites the following mantra for the childs protection :

इन्द्रस्य ब्रह्मचार्यस्यग्निराचार्यस्तवाहमाचार्यस्तव असौ ॥

Indrasya brahmchaaryasya-agni-raachaarya-stavaaham-acharyastav-asau.

[In place of 'asau' the name of the child should be taken]

Meaning : (indrasya) you are indra's; (brahmchari asi) brahmchari; (agnih) fire; (tav) is your; (acharyah) acharya; (aham) I; (tav) am your; (acharyah) acharya.

Substance : The 'acharya' enquires, whose brahmchari are you from the child? The child replies—I am your brahmchari. The 'acharya' says—you are not only my brahmchari but understand that you are Almighty God, Indra's brahmchari, you are the brahmchari of fire—which is the energy to inspire to move forward. You have to inculcate these sentiments under my care and develop your life.

After this, the 'acharya' chants the following mantra for the care of the child :

**ओं कस्य ब्रह्मचार्यसि प्राणस्य ब्रह्मचार्यसि कस्त्वा कमुपनयते
काय त्वा परिददामि ॥ १ ॥**

Om kasya brahmchaaryasi praanasya brahmchaaryasi kastwaa kam-upanayate kaayatwaa paridadaami.

Meaning : (kasya) you are whose; (brahmchari asi) brahmchari? you; (praanasya) of 'praan'; (brahmchari asi) are brahmchari; (kah twaa upanayate)who is conducting your 'upanayan' (kam twaa upanayete) for whom your upanayan is conducted (kaay) to whom; (twaa) you be, (paridadaami) entrusted? The answer is in the next mantra.

**ओं प्रजापतये त्वा परिददामि। देवाय त्वा सवित्रे परिददामि।
अद्भ्यस्त्वौषधीभ्यः परिददामि। द्यावापृथिवीभ्यां त्वा परिददामि।
विश्वेभ्यस्त्वा देवेभ्यः परिददामि। सर्वेभ्यस्त्वा भूतेभ्यः
परिददाम्यरिष्ट्यै ॥ २ ॥**

Om prajaapataye twaa paridadaami. Devaaya twaa savitre paridadaami. Adbhyastwaa—aushadheebhyah paridadaami. Dyaavaa-prithiveebhyaam twaa paridadaami. Vishwebhyastwaa devebhyah paridadaami. Sarvebhyastwaa bhutebhyah paridadaami-arishtyai.

Meaning : (prajaapataye twaa paridadaami) I place you under the care of the Lord of all people—God; (savitre devaaya) to the divine Sun; (twaa paridadaami) I assign you to him; (adbhyah) to the waters; (oshadheebhyah) to the medicinal herbs; (twaa paridadaami) I place you under their care; (dyaavaa prithivibhyaam) to the heaven and earth; (twaa paridadaami) I place you under their care; (vishvebhyah devebhyah) to all the divine Gods, (twaa paridadaami) I place you under their care; (sarvebhyah bhutebhyah) towards all beings (twaa) to you; (arishtyai) for your own benefit; (paridadaami) I entrust you to them.

Substance : Though your parents having faith in me have placed you under my care, for your protection, for your mental and physical and intellectual development, they have assigned this work to me, still having faith on all the forces of creation and hoping that they will treat you as their own; they will protect you. Just as your parents have left you under my care, similarly I leave you under the care of God and the divine sun. The life-giving forces of nature—water, vegetation, medicinal herbs, the heavens, the earth and all these divine forces may protect you treating you as their own.

After these mantras, the 'acharya' advises the child—you may be successful in achieving the knowledge of life.

[Blessings and total oblation]

Thereafter all present may chant "सर्वं वै पूर्णꣳ स्वाहा" **"Om sarvam vai poornam swaahaa"**—total oblation-and bless the male or female child as the case may be, whose 'upanayan' has been performed. After the completion of this sanskar if the parents and 'acharya' desire to perform the ritual of 'ved-aarambh' on the same day or the next day then end the function with "maha-vaam-devya-gaan" (page 110) and leave be taken respectfully from guests. The parents, 'acharya', relatives and friends should recite and bless with the following mantra :

'ओं त्वं जीव शरदः शतं वर्द्धमानः, आयुष्मान् तेजस्वी वर्चस्वी भूयाः ॥' Om twam jeeva sharadah shatam vardhamaanah, aayushmaan tejaswi varchaswi bhuyaah.

(This is the blessing—for the boy)

'ओं त्वं जीव शरदः शतम् वर्द्धमाना, आयुष्माती, तेजस्विनी वर्चस्विनी भूयाः ॥' Om twam jeeva sharadah shatam vardhmaanaa, aayushmati, tejashwini, varchashwini bhuyaah.

(This is the blessing—for the girl)

End of analytical chapter on 'upanayan'

VED-AARAMBH SANSKAR

[Initiation to the study of Vedas]

[Analytical Chapter]

We have mentioned earlier while writing on Upanayan Sanskar that Upanayan and Ved-aarambh are so closely knit that it is difficult to differentiate between them. Rishi Dayanand writes in his Sanskar Vidhi that the day set for Upanayan should also be for Ved-aarambh. If this is not possible then it could be performed the next day. If that is also not possible then it should be performed within 1 year on any day. If Ved-aarambh is performed the same day as Upanayan Sanskar then it is not necessary to repeat the yajna related rites of "Ishwar stuti praarthanopaasana, swaastivaachan, from auspicious hymns of peace till the end of elementary directions. Whatever is mentioned in the ritual chapter regarding Ved-aarambh Sanskar should be followed in the yajna."

The ceremony of Upanayan is very common and is held in practically all households; but Ved-aarambh usually is performed in gurkulas. However, this ritual is very important to understand the vedic tradition of education. Ved-aarambh is a sanskar for the commencement of education. In this sanskar it is important to understand the meaning of the words like "guru, kula, acharya, shishya, brahmchari" etc. The aim of sanskars is to develop the child culturally from all points of view, and education plays an important role to achieve this objective. What is the attitude of vedic culture towards "education"—It is important to understand this since it is only "education" which makes a man that he is, or else he would remain an animal. To understand the depth of Ved-aarambh Sanskar it is important to understand as to what was the vedic tradition of education, what was its scientific foundation. We shall deal with various subjects concerning "education" which will bring to light sufficient facts on the vedic tradition of education.

1. 'Child' was the focus of education

Educationists during vedic times had considered "child" as a focal point for education. Today this sounds very normal, but those who are aware of the history of education in Europe will bear out that after passing through a long period it was accepted that "child" should be the centre of education; and not the teacher, school building, hours of study, curriculum as was considered earlier. At that time there was no thinking about the "child" for whose benefit all this was being talked about. Child has been given so much importance in vedic ideology that his education was planned in 16 sanskars right from birth. According to ancient rishis, a child is influenced by 3 kinds of sanskars and it is the function of education to exercise control on them—

(i) His sanskars before birth

(ii) Sanskars of the parents

(iii) Influence of environment on sanskars in his present birth.

What is a child's education—it is a game of sanskars, the question of education is the question of sanskars. Vedic scholars accept the principle of "karma" and "re-birth", therefore they considered sanskars as a serious question mark, since in human development they did not consider environment alone as an accomplishing factor, alongwith environment they also considered the influence of the sanskars of parents, sanskars from previous birth—all these factors play their part. Hence in the best of environment an individual can fall and in the worst of environment he can possibly rise. Therefore throughout his life the child is in the midst of such sanskars that its impact influences his personality. How can the sanskars develop a human personality—a living example of this is the education system introduced by the British in India. When the British, during their rule thought about education in India, their first priority was the kind of youth they wanted to create through the medium of education. To study this problem a committee was formed headed by Lord Macauley (1800-1859) who submitted his report in 1835. He wrote in his report that we have to create such people who are Indians in physique but are British in their general living, clothes, behaviour and thinking. This foundation in 1835 aimed in developing sanskars; not of a foundation of brick and mortar; but on a solid foundation of steel and cement. It stayed as it was, even after the exit of the British. The British left-but the British remain in each home; because after 125 years with the impact of those sanskars in the mind of youth naturally became a British mind from an Indian mind. The impact of sanskars-left by the English system of education remained even after the British left.

2. Pre-natal and post-natal rituals

Vedic scholars understood the importance of sanskars in a child's education, therefore, they divided the sanskars into 2 parts. Some sanskars are pre-natal, and some are post-natal. The pre-natal sanskars are—"garbhaadhaan", "punsavan" and "seemantonnayan". Since the sanskars of parents deeply influence the child, therefore "garbhaadhaan"—conception-is considered an important sanskar to which modern society has not paid attention. Conception should be considered by parents as if they are invoking a great "atma", the birth of the child should not be considered as a result of sexual enjoyment. Thoughtful reflections have great strength. United Nations proclaim that wars are invented on soil of the mind. If such great wars are invented in the mind, then can't sanskars influence a child when its seed is being sown. "Punsavan" sanskar is held when life enters the embryo in its mother's womb and starts developing. The purpose is that the mother should eat such food and lead such a daily life that the development of the in-born is in the right direction. "Seemantonnayan" sanskar is held after the 7th or 8th month from "punsavan". During "seemanth" the mother oils her head, takes special care of her brain and keeps herself well-groomed. This is the time of the development of the brain of the in-born. Its purpose is that the mother may take special care of development of the child's brain.

The post-natal sanskars-after the child is born are "annapraashan", "nishkraman" and "karna-vedh" etc. These sanskars are significant from the view of a child's health. Great importance is given in vedic sanskar system because, from the vedic point of view, development of the child does not begin when he is 6 or 7 years of age and goes to school; but it begins right from the stage of its foundation. So long as it remains in the mother's womb, its development for future life continues and it carries on after birth. The leading psycho analyst Freud says that when the child is sucking its thumb on the lap of its mother; he is being influenced by sanskars which shape his future life and when the vedic scholars say the when a child is in its mother's womb; sanskars influence his future life at that stage—it is not an astonishing matter.

Vedic philosophers have pondered over six facets for development of a child's future; viz.—

1. Environment
2. Pupil or 'brahmchari'
3. Teacher or 'acharya'
4. Subjects for teaching
5. Procedure for reading and teaching
6. Achieving the aim in life.

3. Environment for education of the child

(1) The real environment (contact with nature)—There is a mantra in 'Rigveda'—"उपह्वरे गिरीणां संगमे च नदीनां धियो विप्रा अजायत" **"upah-vare gireenaam sangame cha nadeenaam dhiyo vipraa ajaayata"** i.e. land is formed between the foothold of a mountain and a river. Centres of learning of the vedic rishis used to be in the surroundings of such grand places of nature with high peaks of a mountain on one side and a perpetual stream of river on the other making constant murmuring sound. The pupil came in direct contact with nature. These days educational institutions are situated in cities full of pollution, where high expensive buildings stand. No doubt, it is difficult to find places with mountains and rivers for educational institutions today. However, institutions established in the bye-lanes of towns cannot imbibe virtuous sanskars for development of a childs delicate mind. Vedas viewed educational institutions be established in a pure and pollution-free environment where a child can be developed under virtuous sanskars.

(2) Spiritual environment (family feeling)—At home parents cannot pay enough attention for a child's education; therefore, the child is sent outside the home to such a person whose job is to develop the child's character and his education. Since the child will not be exposed to homely and parental affection, therefore, his all-round development will not be possible; hence it is important for him to be at home also—-to meet this argument vedic scholars planned the 'Gurukula' system. The meaning of 'gurukula' is—guru's "kula"—family. Present day educationists are critical of the 'gurukula' system of education where they feel that here the child is separated from his family, hence he looses his roots. Plato (427-437), for the first time had raised this matter of a child being broken away from his family. He said, that to bring a feeling of harmony in society it would be better that children be exchanged, but this was not a practical suggestion. This charge is made on the 'gurukula' system as well, but those who do not understand the fundamentals of the system usually make this accusation. The word "kula" is used in 'gurukula' since the child enters a larger family from a smaller one. The boast these days that education should not be isolated from society, but will further give a boost to education if the child is not isolated from society. This is understood as a new discovery in the field of education, a new perception, a new contribution towards education. It may be a new contribution since there was no plan to progressively broaden the sphere of the child in current system from his limited sphere. In the Vedas, the main plank in the established 'gurukula' system was entry of the child from a small family to a large one, from a small society to a broader society. From the small parental home and society; the child was now amongst many students of the 'guru' in a large family and a large society. In the 'gurukula' education system, the child is not kept away from the family but he is brought up within the family; instead of being cared for in a personalized family he is brought up in a social family. Present day educationists have researched and say that the child should not be isolated from society; the 'gurukula' system has a clue that the children should neither be kept away from the family nor from the society but his development should be in a "kula"—a family; first in the family of his parents, then in the family of his 'guru' and then in the family of society. The basic principle is "kula"—a family. The idea of "kula" is such a revolutionary one that if it succeeds in the field of education-it can then completely change the concept of education; if it is proven correct in social areas—it can give a completely new direction to society. Those who had sung the song of "sahnaa-vavatu sah nou bhunaktu" had effectively tried to introduce the thought of "kula" in education and society.

(3) Social environment (feeling of equality)—those vedic scholars who had called a college as "kula" or family; had introduced such a revolutionary idea in the field of education that on the basis of this revolutionary idea the structure of socialism could build itself without blood-shed. In "Atharv-veda" it is said :

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः
तं रात्रीस्तिस्त्र उदरे विभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ।

"Acharya upanay-maano brahmchaarinam krinute garbhamantah tam raatri-stisra udare vibharti-tam jaata drashtum-abhisanyanti devaah.

That is, while accepting to provide education to his pupil, the 'acharya' keeps him with such care and protection; as a mother keeps her child in her womb with care and comfort. Can there be a better picture to describe the teacher-taught relation ship? The embryo is in its mother's womb. The mother breaths but the embryo doesn't; the mother eats but the embryo doesn't; the mother drinks water but the embryo doesn't. But the embryo's breathing is inherent in the mother's breathing, its taking food is inherent with the mother's taking food, its drinking water is inherent in the mother's drinking water. What can be a better and beautiful illustration of the relations between the teacher and the taught than the example of the mother and her in-born? I narrated this mantra to a Western friend and he was greatly surprised. He could not understand how an educationist could think of such a great idea. I explained to him—it was not a thought, it existed. The Indian 'acharya' was not only a 'guru' but also the father of his pupil. The child used to leave his natural parents who had given him birth and that position was occupied by the 'acharya'; the 'acharya' was not only his teacher but also his father. Education was his mother, other pupils of the 'guru' were his brethren. Where does his family end? He is involved in such a family process that ultimately, he becomes a part of the family of society, where there is no discrimination due to birth, where, like in parents home all live as brother and sister. Similarly, in the ashram of the 'acharya' even if they were not born as brothers—they lived like one. Similarly, while entering society, with the same awakening as in the ashram of the 'guru', he will spread and convert every person as his brother or sister. There will be no slogans of socialism, processions will be unnecessary, since every child will enter life with the sentiment of "kula" or family. When an unfinished product passes through the gurukula education system, the finished product will bear the stamp of socialism—feeling of equality, he can never think otherwise.

Has anyone thought about the use of the word "kula", that "kula" which was connected only with the family of parents; is now used in the form of 'guurkula'—a centre of education? It is possible that the word “school” may be derived from the word “kula”. The word “kula” signifies the closest kinship between the teacher and the taught. Today this feeling of “kula” is not able to revive, because schools, colleges and universities have become factories where some are owners, some are workers. Are we in a “kula” or in a factory—this is the biggest worry of educationists which neither the Government is able to solve nor the Vice-Chancellors of Universities.

4. Pupil or Brahmchari

Those children who were admitted in the Gurukula for education had a undergo 3 ceremonies. These were—stay in ashram, Upanayan Sanskar, and vow to remain celibate. What is the significance of these three?

(1) Stay in ashram—the purpose of entering the gurukula is to admit in ashram of the ‘guru’. The meaning of ‘ashram’ is—effort and hard work where there is no place for laziness, where one has to remain always on the alert and awake, where there is attachment and affection and where there is diligence alone. In vedic terms it is known as ‘tapasya’—ascetic fervor. The stay in gurukula is called brahmcharya-ashram. The basic idea of ashram is ‘shram’ or ‘ascetic fervour’—religious austerity. The counsel given to the brahmchari before parents and those present in the ashram is the underlying basic principle of ‘tapasya’. The child is advised—“**कर्म कुरु, दिवा मा स्वाप्सीः, क्रोधानृते वर्जय, उपरि शय्यां वर्जय**” **‘karma kuru’**, **‘divaa ma swaapseeh’**, **‘krodhaanrite varjaya’** and **‘upari shayyaam varjaya’**—always involve in work, lead a life of diligence, never remain idle, sleep at night, never let anger get the better of you, do not speak a lie, do not use a matress but lead a life of tapasya—ascetic fervour and do not sleep in the day. The underlying idea of tapasya is pre-dominant in the vedic gurukula system for education. In the brahmcharya sukta of the 11th chapter in Atharv-veda the word ‘tapa’ has been used 15 times in 26 mantras. “**स आचार्य तपसा पिपर्ति, ब्रह्मचर्येण तपसा**

देवामृत्युमुपाघ्नत'' "Sa acharya tapasaa piparti brhamcharyena tapasaa devaam-mritum-upaaghnata"—the brahmchari practices religious austerity in his devotion-Saadhana-towards life, it is the heat treatment which converts crude iron to steel; heat in the furnace converts gold in its purer form, passing through the fire of ascetic fervour turns a man to a true human. Society of every country and period needs such young men whose initial years have passed through fire of religious austerity-tapasya. They should not be as soft as a wax but be as hard as a rock which can bear the vagaries of weather and all kinds of discomforts. Vedic education system takes pride in such an educational system which proclaims that its aim is to develop young men who are self-mortified. The children of today lead a life of comfort, their bodies are delicate and weak; they suffer from cough and cold and cannot bear extreme weather. How can such young men face the challenges of life? He who can sleep on a hard bed can also conveniently sleep on a soft matress; but those who are used to sleeping on soft matresses since their childhood cannot sleep on a hard bed.

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Apart from 'tapasya' another advantage of living in ashram is no awareness of being rich or poor, high caste or low etc. All are of same level in the ashram, no one is rich or poor, high or low; all are equals, there is a brotherhood. If an awareness of rich, poor or casteism prevails in an educational institution; then these very people will bring distinctions of caste or prosperity in society. In an institute of learning there should be no distinction as such, the word 'gurukula' signifies this basic element. If an educational institution makes such distinction then it is worth throwing it in a dustbin. We talk of socialism, but we must remember that watering the leaves does not provide nourishment to a tree; it is the root of the tree which has to be watered to bring nourishment and greenery to the leaves; only then it bears flowers and fruit. To create awareness of socialism from childhood is like watering the roots of a tree.

(2) Upanayan Sanskar—we have already discussed this, that, at the time of admission in the gurukula; Upanayan Sanskar is performed. Upanayan means—'upa' i.e. near, 'nayan' i.e. to bring. To bring the child near the guru is Upanayan. At the time of Upanayan the acharya speaks of the pupil—

मम व्रते ते हृदयं दधामि मम चित्तं अनुचित्तं ते अस्तु।

'Mam vrate tey hridayam dadayam dadhaami mum chittam ahuchittam astu'

The acharya takes a vow and assures the child that I place your heart in my heart, that I place your mind in my mind. The teacher and the taught make an effort to come close to each other so that they become one—"**मम वाचं एकमना जुषस्व**" **'Mam vaacham ekmanaa jushasva'.** What a great of responsibility has been placed on the teacher. The most precious elements in man are 'heart' and 'head'. The guru promises the pupil that I take your head and heart in my care and I undertake to guide your head and heart in the right direction in life. Can there be a higher feeling than this aim of education where the teacher vows to his pupil that he will place his head and heart on such a path of life where he can face the challenges of life with confidence? He whose Upanayan has been performed is known as 'dwij'—twice born. The first time a child is born of his parents, this is birth in its physical form. Second time, at the gurukula, while treating his teacher as his mother—"**आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः**" **'Acharya upanaymaano brahmchaarinam krinute garbhamantah'**—he is born of him—this is his intellectual birth. On reading vedic literature it clears that the ancient sages never had a flip-flop thinking on education but a definite notion about it. The teacher maintains his pupil in such a manner as a mother maintains her child in her womb. Such is the closeness between the teacher and the taught. This is why their relationship is of 'Upanayan', coming closest to each other and that is why the pupil is called 'anteywaasi' as if he settles inside this teacher. He is not only his pupil but his son—"**अंगादंगात्संभवसि हृदयादधि जायसे आत्मा वै**

पुत्र नामासि'' 'Angaad-angaad-sambhavasi hridayaadadhi jaayasey aatmaavai putra naamaasi'—Bone of my bones and flesh of my flesh—with such sentiments the acharya admits his pupil in his ashram. Such disposition is the very soul of the gurukula education system.

(3) Vow for 'brahmcharya'—the 3rd stage a student has to pass in vedic education is to take a vow for 'brahmcharya'. The word 'brahmcharya' has 2 meanings—derivative and conventional. Derivative means extensive where as the term conventional means pervasive. The derivative meaning is much ahead of conventional, it has a deeper meaning then the term 'conventional'. The derivative meaning of brahmchari is—**''ब्रह्मणि चरतीति ब्रह्मचारी'' "Brahmani charatee-iti brahmchari"**—he who wanders in 'brahm'—the all pervading spirit of universe. He is called a brahmchari. The meaning of brahm itself is two-fold—derivative and conventional. The word brahm is derived from the verb 'brihi-bridhou'. He who is mighty is called 'brahm'. From this angle the derivative meaning of the word 'brahmchari' is; that child who desires in his head and heart to become mighty entering the abode of a guru—he is a brahmchari. All children who are admitted in the 'gurukula' are called 'brahmchari' according to the gurukula education system. He is not only a student but each and everyone has a desire to become great and mighty and this determination is right from the day he begins his education The conventional meaning of this word is better known. In the conventional sense it means that the physical strength of the body, its vital elements be preserved and not destroyed. Living a clean life of virtuous conduct is called brahmcharya. Thus there are 2 meanings of the word brahmchari—spiritual and material. According to vedic ideology the aim of a gurukula was to present these 2 objectives before a child right from the beginning. The first aim of vedic education was to influence the child with intellectual culture which was the first aim of vedic education which underlies in the 'derivative' meaning of 'brahmchari'. The child has to preserve his physical strength, preserving his vital elements (sperm) and lead a life of good conduct—this was the second aim of vedic education which is vested in the 'conventional' meaning of the word brahmchari. Is there any such country which proclaims right from the start of a students education to provide such a an education system to the child which guides his life towards spirituality and develop a child with good conduct apart from imparting book knowledge. That the aim is to build his character and develop him into a brahmchari. In the system of vedic education, lot of stress is given on the preservation of semen, this used to be considered as one of the major aims of gurukula education—these days this is being only discussed whether the children should be made aware on this subject or not; if so how it should be conducted. In vedic viewpoint, it was important for every acharya to provide this knowledge to every child.

5. Guru or Acharya

He who imparts knowledge is called 'acharya' in vedic ideology. Whereas a pupil is called a brahmchari; the teacher is called guru or acharya. The word acharya means—**"आचारं ग्राह्यतीति आचार्यः" "Aachaaryam graah-yatee-iti acharya"**—it is not enough that he verbally talks of good conduct to the brahmchari but 'graahyati'—he should mould good conduct in the life of his pupil, he may create such a situation where a student exhibits good conduct on his own. The 2 focal points of education in the vedas are 'brahmchari' and 'acharya'; connecting them together is the line of good conduct. If 'conduct' is missing then the acharya is not an acharya, the brahmchari is not a brahmchari and education is not education. Though the system of gurukula education is old for modern times, yet it is a revolutionary idea in this direction, which, if honestly implemented will sweep away the trash which has accumulated from our educational environment. The greatest weakness of any society is the absence of character. What is the worth of such education which only collects fees and only takes responsibility of passing children in exams; why does it not proclaim with confidence to build the character of children. Such institutes are not institutes of learning but are only shops for business. Character is not considered as a part of education. A new philosophy has taken birth—private life is separate from public life. The teacher also proclaims that no one has the authority to peep into his private life. He may gamble at home or drink liquor; whatever he does is his private life and no one can interfere in that. When the teacher has such a standard for character, then will not the student have the same standard for life?

Not only a lot is expected from a student in vedic ideology but lot more is also expected from the teacher , guru, acharya. In the Upanishads where the guru, the acharya was sought after, the student reached him becoming a "**समित्पाणि**" **'samitpaani'.** 'Samitpaani' means—to carry and proceed with fire wood in hand. This means that as a firewood is only a piece of wood, but coming in contact with fire it lights; similarly a student is like a firewood and he is determined to light like a fire coming in touch with the acharya. If the acharya himself is an extinguished dampened wood, if he has no fire in him, if he is isolated from people, if he is different in private; then what kind of fire will he ignite in the student. An ignited lamp can light an extinguished one. He who is himself extinguished cannot light another one. It is said about such teachers—"**अन्धेनैव नीयमानाः यथान्धाः**" **'andhenaiv neeyamaanaah yathaa-andhaah'**—a blind cannot show the way to a blind. A writer has rightly said: 'Character is not so much taught as caught'. The present problems in the world of education are vast; not because of the students but because of the teachers.

6. Subjects for teaching

The aim of vedic education is not only to study books but to present a spiritual and intellectual viewpoint of life before man. Life is not only physiological and material world but there is atma within the body, there is a spiritual world within the material world. Yajur veda speaks of this in the 40th chapter : **''हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं तत्त्वं पूषन् अपावृणु सत्यधर्माय दृष्टये'' 'Hiranmayena paatrena satyasaa-pihitam mukham tattvam pooshan apavrinu satya-dharmaay drishtaye'**—with the glitter of this world, the spiritual power is disappearing. Lift this curtain, the world is then visible about which we are unaware. Real knowledge is a mix of material and spiritual learning. Vedic ideology is an assimilation of material and spiritual sciences which present life in its entirety. Only material knowledge is incomplete knowledge, and only spiritual knowledge is incomplete knowledge; both have their own place in life. It is worth studying the Upanishad explaining this point—

(1) Instance of Shaunak in Mundak Upanishad—There is a reference to Shaunak in Mundak Upanishad where he goes to Angiras acharya and says he had read all four vedas, chhand, kalpa, nirukta, education and after reading all these he has complete knowledge of 'aparaa-vidya' i.e. scientific knowledge but has no knowledge of 'paraa-vidya' i.e. spiritual knowledge. During the period of Upanishads, physical science was known as 'aparaa vidya' or scientific knowledge and knowledge of self was known as 'paraa vidya'. Aparaa i.e. such knowledge which does not belong to the world beyond. Paraa i.e. such knowledge which is the knowledge of the world beyond. Shaunak was like the professors of science of present times and Angiras was like the spiritual yogis. Shaunak had attained scientific knowledge but had come to Angiras to attain spiritual knowledge since it was the belief of vedic education that scientific knowledge is incomplete without spiritual knowledge.

(2) Instance of Narad in chhaandogya-upanishad—There is a reference to Narad in chhaandogya upanishad where he goes to acharya Sanadkumar and says that he has studied all the books on rig-veda, yajur veda, saam veda, atharv veda, 5th veda, itihas puraan, veda of vedas, pitrya, raashi, devavidya, nidhi-shaastra, vaakyo-vaakya, ekaayan, deva-vidya, brahm-vidya, bhoot-vidya, kshatra-vidya, nakshatra-vidya, sarpa-vidya, devajana-vidya but—"**सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्**" **'Soham bhagavo mantra-videvaasmi naatmavit'**—O'Lord! after studying all these I have become 'mantravit'—bestowed with knowledge of sciences but not 'aatmavit'—knowledge of self. Narad also acquired all scientific knowledge but went to acharya Sanadkumar for spiritual knowledge since it was the conviction of vedic education that scientific knowledge is incomplete without spiritual knowledge.

(3) Aparaa-vidya, mantra-vidya, kaam-rati, avidya are similar; and paraa-vidya, aatma vidya, aatma-tripti-vidya are similar.—It is clear after the study of the Upanishads that aparaa-vidya and mantra-vidya meant scientific knowledge and paraa-vidya and aatma-vidya meant spiritual knowledge. This is the reason why Shaunak says that he has studied aparaa-vidya and wants to study paraa-vidya; and so did Narad say that he has studied mantra-vidya but desired to study aatma-vidya. According to the Upanishad 'aparaa' and 'mantra' are called 'avidya'-ignorance. 'Paraa' and 'aatma jyaan' are called 'vidya'-knowledge. This is why Ishopanishad speaks in its 11th mantra:

विद्यां चाविद्यां च यस्तद्वेदोभयं सह अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृत मश्नुते।

Vidyaam-cha avidyaam cha yastat-dwedo-bhayam sah avidyayaa mrityum teertwaa vidyayaamrit mashnute.

He who understands ignorance crosses over death and he who recognises knowledge becomes immortal. Can anyone fight death? Only with the aid of knowledge of medicines. One fights death with scientific knowledge but cannot achieve immortality-amrit. Amrit is achieved through spiritual knowledge. Therefore the Upanishads have called aparaa, mantra—that which cannot bring immortality as 'avidyaa'. 'Paraa' and 'atma-jyaan' which have a perception of immortality is called 'vidya'—knowledge. These definitions in our ancient books seem to be reverse but have been presented to make one aware of the real situation.

Keeping this aim in mind of the upanishads, Gita has used words like 'aatma-rat, aatma-tripta and aapta-kaam'. Gita says—

यस्त्वात्मरतिरेव स्यात् आत्मतृप्तश्च मानवः आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते।

Yastwaatma-rati-reva syaat aatma-triptascha maanavah atmanyeva cha santushta-tasya kaaryam na vidyate.

i.e. that individual who is 'aatma-rat'—immersed in the knowledge of self; who is 'aatma-tripta'—content in the knowledge of self; he is a human of the highest order. The Gita has used the opposite words of 'aatma-rat' and 'aatma-tripta' and used the word 'kaam-kaamee' of which the opposite is 'aapta-kaam'.

Our aim in writing all this is only to impress that vedic ideology did not limit itself to the study of scientific knowledge alone. It is of course important to study this, since without it, customary practices cannot be fulfilled. However the philosophers have called this knowledge as 'aparaa, mantra-jyaan, kaam-kaami jyaan and avidya'. Since vedic ideology presents a balanced viewpoint, therefore it is important to learn 'paraa' alongwith with 'aparaa', 'atma-jyaan' alongwith 'mantra-jyaan', 'vidya' alongwith 'avidya'. The amalgamation of these 2 can make life complete. Otherwise man would remain only materialistic or only spiritualistic. Thus, this 'only' alone would make him incomplete.

7. Procedure of reading and teaching

The 'Sanskar Vidhi' has identified outline of the procedure about reading and teaching the following—ashtaadhyayi, dhaatupaath, mahabhashya, vighantu, nirukta, kosha, pingalsutra, chhandogranth, manusmriti, vidur-niti, surya-siddhanth, purva-mimaansaa, vaisheshik, nyaay, yoga, saankhya, boudhaayan-munikrit, vedaant-sutra bhashya, eesha, kena, kathaa etc. 10 upanishads, vedaant-shaastra, brahman granth, grihya sutra, veda, upa-veda, sushrut, nighantu, charak etc.

The procedure of teaching has mainly been divided into 2 parts. One is the inductive method and the other is deductive method. Narrating a number of instances to establish reality is the Inductive method. Establishing a certain fact right from the start and then giving examples is the Deductive method. Indian scriptures have taken help of both these methods to understand the depths of spiritual knowledge. To make education useful applying it to a suitable craft has its own significance in education. To assimilate spiritual knowledge the 'Gurukula' system took the help of both Inductive and Deductive methods; it also added craft in education like rearing of cows.

(a) Illustrations of the inductive method—Ancient educationists spelt out five steps for gaining knowledge—(pratijyaa) vow, (hetu) purpose, (udaaharan) example, 'upanaya' and conclusion. This was known as "panchaavayava". This system is known after the famous educationist, Herbart (1776-1841) as "Five steps of Herbart" to provide education. "Chhandogya" Upanishad mentions that this system was the basis on which Udaalak, the father of Shwetketu said **''सदेवेदमग्र आसीत्'' "sadevadamagra aaseet".** The world existed from the beginning—**''तत्त्वमसि'' "tattvamasi"** you are the same—expressing this reality he spoke according to the inductive method—look, there is a banyan tree in front, bring its fruit. He brought the fruit. Break it, he said. He broke. He was asked what do you see in it? Reply—Lord, I see small seeds. Stated—break one seed—the seed was broken. What do you see in it? Nothing—came the reply. The 'guru' said—what you call "nothing" exists in the form of atoms which you are not able to see; it is that which grows into a large banyan tree. The 'guru' then handed over a rock of salt to Shwetketu and said—put it in a vessel full of water. Next day he asked—can you see the rock? No sir. The 'guru' said, drink the water. The pupil drank the water. The 'guru' said, drink it from right side, left side and from the middle. He tasted salt and salt everywhere but could not see salt. With these instances Uddaalak explained to Shwetketu that 'brahm' which cannot be seen is present in each and every particle of the universe.

(b) Example of the Deductive method—Deductive method means, to inform facts before hand. When Uddaalak referred to the shastraas and told Shwetketu—**''सदेव सोम्य अग्र आसीत्''** **"Sadeva somya agra aaseet"**—then he took support of the deductive method.

(c) Adding skill or craft to education—the name of John Dewey (1859-1952), the American Educationist is mentioned as one of the progressive thinkers in education. His system of education was known as the Project method. In this method, children were given a project which they have to complete. We do not want to go into details but there is no doubt that adding any useful plan in pursuit of knowledge was also prevailing during the time of the 'Upanishads'. One of the leading jobs in pursuit of learning was to take care of the cow by the pupil. There is a story of Satyakam Jaabaal in 'Chhandogya' Upanishad. The 'guru' gave him some cows to be under his care. By the time their numbers doubled, he had achieved total knowledge. Mahatma Gandhi (1869-1948) emphasised on the project method and made agriculture as a base for basic education. Brahmchaaris in the 'ashram' used to plan a project for looking after cows as a main project. Looking after cows has such great significance that even today if it is added to education, it can only benefit the students.

8. Achieving aim of life through education

Till now we have emphasised the resources of education system—what education should be imparted, what kind of student should be. What kind of a 'guru' should be. With a combination of all these resources what is our expectation from the youth who has studied under the Vedic system of education? Just as the acharya presents a programme to the brahmchari on his admission in the gurukula—**''कर्म कुरु, दिवा मा स्वाप्सीः, क्रोधानृते वर्जय, उपरि शय्यां वर्जय''** **"karma-kuru, divaa maa swaapseeh,**

krodhaanrite varjaya, upari shayyaam varjaya" etc., similarly when the youth completes his education there are some expectations from him. This is illustrated in the Taittireeyopanishad :

सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। ....सत्यान्न प्रमदितव्यम्। धर्मान्न प्रमदितव्यम्। कुशलान्न प्रमदितव्यम्। स्वाध्यायप्रवचनाभ्याम् न प्रमदितव्यम्।....मातृदेवो भव। पितृदेवो भव। आचार्य देवो भव। अतिथि देवो भव। ....एष आदेशः, एष उपदेशः, एषा वेदोपनिषद्, एतदनुशासनम्।

Satyam vada. dharmam chara. swaadhyaanmaa pramadah. ....Satyaanna pramaditavyam. Dharmaanna pramaditavyam. Kushalaanna pramaditavyam. Swaadhyaay-pravachanaabhyaam na pramaditavyam. ....Maatridevo bhava. Pitridevo bhava. Acharya devo bhava. Atithi devo bhava. ....Esha aadeshah, esha upadesha, eshaa vedopanishad, etat-anushaasanam.

When the 'brahmchari' completes his education and is ready to come home, the 'acharya' counsels him; what is known as a convocation address, and says that whatever you have learnt here—it is expected of you that you will conduct yourself by speaking the truth in life, lead a spiritual life, look after your parents and respect elders. These days even in convocation addresses, the 'guru' quotes these words from the "Taittireeyopanishad". Is our education really preparing such youth? It is repeatedly said that the aim of education is to prepare youth to earn their living. It is true that they should earn their living, but the first aim of education is to develop them as human beings. For 14 or 16 years when a student is in a college we do not tell him what is life, what is truth, what is religion, what is the aim in life, but only repeat the sentence of Taittireeyopanishad in a convocation after his passing of the exam. This is distressing and is not education. While admitting a 'brahmchari' in a gurukula, the acharya presents before him a definite programme and cautions him after he completes his education while going back from the gurukula. He has to be ready to face all challenges which may come in life. The acharya says that you will of course earn your bread but remember whatever you do, always remain human. Never forget the virtues of humanity which you have learnt in this institution.

9. Advice from the father

In the Samaavarttan Sanskar (ceremony on completion of education) we will discuss what counsel the 'acharya' gives to the pupil after completing education which will stand him in good stead while entering the field of life. In the Vedaarambh Sanskar the father counsels his son which will be useful to him during his stay in the 'gurukula' or an educational institution. This advice is in 22 parts, the meaning of which has been given in the 'Sanskar Vidhi' of the Rishi. It is important to briefly mention the same.

(1) You are a brahmchari—the first sentence from the father is—O'son! you are a brahmchari. Is there any such institution where the father advises his son while being admitted that—you are a brahmchari, you should lead a life where you preserve your vital elements and you should take care of your character. This is the age where children go astray, if they are not alerted in time, they fall into bad habits. When the condition of keeping the child in the institution is that he will observe 'brahmcharya', he will not fall into bad habits or else there will be no place for him in the institution; and above all the father will not take him back if this happens; then it is but natural the child will be cautious. This caution is not given by the acharya but by his own father. The father leaves his son under the care of the acharya and addresses him—son, the acharya will keep you here on this condition, and if you do not fulfil this condition I will not take you back.

(2) Use of water in abundance—wherever one resides it is important to keep the outer and inner side of the body clean. The use of water is the best for this purpose. Wherever you live, wash the place and keep it clean, wash the clothes, do not remain dirty, bathe regularly, keep the body clean, drink lot of water since it washes the intestines, cleans the stomach and maintains the kidneys; the skin also remains clean with perspiration. These are common things but for the child these are extra-ordinary. Till now he has stayed with his father, but now the father leaves him under the care of the acharya and offers him sound advice which is important.

(3) Involve in work; do not remain idle—the most helpful factor in brahmcharya is to remain involved in work. Those who remain idle fall prey to bad habits. a brahmchari is like a soldier—he should always be involved in work, be active and alert. There are two alternatives for his future—either he waits for his luck or with initiative and vigour he transforms his fate. The father says that at home you are only involved in amusement and play, but now you will have to work. In student-life you will learn how to work which will enable you to transform your fate entering the arena of life.

(4) Work in the day, sleep at night, do not sleep in the day—The father offers counsel to his son—O'son! as long as you are at home there was no work except play and fun, now you will be living in the ashram of the acharya in pursuit of knowledge. Those who are idle in the day, normally sleep in day time. You have to be ready to face the complexities of life, therefore, immerse yourself in studies at day time and sleep in comfort at night. If you are busy in the day you will sleep well at night; if you remain idle and sleep in day time then you will not enjoy your sleep at night.

(5) Obey the acharya—Till now you were obeying your parents, at times you were upset as well also, but, now living in the ashram of the acharya, never be awkward. Whatever he instructs, you should obey him and continue your studies. We have sent you to study here and become a good human-being. without knowledge one would be like an animal.

(6) Practice each Veda for 12 years Veda is not an ordinary treatise. It has unlimited knowledge. A thorough study of one veda alone takes 12 years, thus for the study of 4 'vedas' would take 48 years. Resolve that, as far as possible, you will complete the study of the 'vedas'. This cannot be achieved without observing 'brahmcharya'. Therefore, 'brahmcharya' should be the prime aim of your life.

(7) Do not obey wrong instructions of the 'acharya'—lead a virtuous life under the care of the 'acharya' but do not obey him on evil matters. The father advises the son, always be respectful to the acharya but do not have blind respect—refuse to obey any wrong counsel of the acharya. This advice is given by the father in the presence of the acharya while the acharya is listening—this is possible only if the acharya places himself at a higher plane where this can be heard and said.

(8) Do not let anger have the better of you—do not speak a lie, do not ever be angry or speak a lie. Why does one get angry? Each one of us has some desire or the other. If this desire is fulfilled then the feeling of anger does not arise: but if the desire remains unfulfilled or there is any obstruction, it gives rise to anger. There is one principle for desire. If it is fulfilled the other arises and if that is fulfilled the 3rd appears—this circle goes on. Desires never get fulfilled and it is but natural that a feeling of resentment may crop up if it remains unfulfilled. 'Gita' says—**''कामात् क्रोधोऽभिजायते'' "kaamaat krodhobhijaayate"**—the end result of desire is anger. The question is, if anger arises then let it come but do not let anger have the better of you—why has this been said? The outcome of anger is due to attachment—**''क्रोधात् भवति संमोहः'' "krodhaat bhavati sammoha"**—"sammoha" means growth of attachment. When attachment reaches its climax then—**''संमोहात् स्मृति विभ्रमः'' "sammohaat smriti vibhramah"**—man becomes insane. This is the reason why the father speaks—son, do not let anger overtake you since it is a kind of insanity.

Just as it is said not to let anger overcome you, similarly it is stated not to speak a lie. Truth always prevails in the world, lie has no base. A lie stays only when falsehood leans on the cover of truth. In fact, a lie lasts so long as people consider it as truth. No sooner it is known that what was considered truth is in fact lies, it is thrown out instantly. The character of truth is that it reveals itself cutting a thousand lies. Therefore, it is said—**"सत्यमेव जयते नानृतम" "satyameva jayate naanritam"**—truth is always victorious, never a lie.

(9) Keep away from intercourse—intercourse means—thinking about women, talking about them, touching them, playful behaviour with women, looking at them, embracing them, staying alone with them and intercourse. Philosophers have given a very wide meaning to intercourse. Whatever actions destroy brahmcharya, is intercourse. O'son! you have come to the acharya to study, brahmcharya is an essential condition in the pursuit of knowledge, therefore, do not commit any such action which creates an obstacle in your pracitising brahmcharya. Since it can create an obstacle to achieve your main aim of pursuit of knowledge.

(10) Sleep on the ground instead of soft mattresses—while leaving the child in an educational institution, the parents worry that their child should learn something in the institution. To achieve success in any work one has to strive for it, "tapasya" or "penance" is a means for achieving it. He who forgets all physical comfort and concentrates in achieving his goal, achieves success. Therefore, the father addresses his child and says—forget the life of comfort, lead a life of penance, then only you will be successful in your aim for achieving knowledge. In this chain of counsels the father says that you sleep on the ground instead of soft mattresses or sleep on a hard bed so that you do not become lazy sleeping on soft bed.

(11) Do away with singing and playing of instruments, application of scent or scented oils, antimony powder (surmaa)—people leading a life of sensual pleasure who sing and play instruments, apply scent or 'surmaa'; all this is forbidden for a 'brahmchari'. Reciting mantra or shlokas or singing virtuous or spiritual songs or applying ointment in the eye to remove any defect is not forbidden. Whatever counsel is offered to the child is for inspiring him to observe brahmcharya. He has to become a superior citizen living in the ashram—to achieve this whatever is helpful should be done, obstacles should be done away with.

(12) Excess of all kinds be abandoned—children have a habit of indulging in exccesses. While bathing they will keep on bathing, while eating they will keep on eating, while sleeping they will keep on sleeping and while keeping awake they will try to keep awake. Any kind of excess is harmful for health. Therefore, the father advises his son to remain within limits—not to be enchanted with emotions like greed, attachment, fear, sorrow etc. Every being has to face such situations sometime or the other in his life where a person could be caught by greed or involved in love or fearful in disasters or sink in sorrow of a departed relative. These emotions make life miserable. This is the opportunity of gathering strength to face such situations; therefore, the father advises that while staying in the 'gurukula' make your mind tough to face any situation.

(13) Wake up before dawn and fulfil daily obligations—at home, the child sleeps as long as he wants, but now that he has embarked on new life, the father advises that you should get up before dawn in the 'ashram', after answering the call of nature clean your teeth, have a bath, sit in prayer and worship God and practise meditaiton. In these daily actions priority is given to waking up before dawn. This time is the 4th period of night. At this time there is peace in nature, the environment makes you think of God. Answering the call of nature is known in Hindi as 'jangal-jaanaa', in Persian it is known as 'jaay-zaroor' or 'paaya-khaanaa'. These words signify the cultural status of those times. 'jangal-jaanaa' means—in those days there were no lavatories in the homes, people used to go to the woods since the number of people were less and it was convenient to go to the woods, there was no sweeper. After relieving, there is no harm in covering mud in the woods. If this is done in the fields by digging trenches and covering it with mud, it will be useful as a fertilizer. Muslim women could not go to the woods because of the customary veil tradition. The practice of 'jaay-zaroor' (important place) and 'paaya-khaanaa' (lower protion of the house) came in practice in home and the class of sweepers was formed. In vedic culture, there were no sweepers. After relieving, the brahmchari used to clean his teeth. Everyone knows how important it is to keep the teeth clean. These days because dental care is ignored, therefore, cities are full of dentists. These days everyone brushes teeth but it is also said that a tooth-brush can cause infection. 'Daatun' (twig of neem or a babool tree—the frayed end of which is used to clean the teeth). 'Daatun' is such a brush which can be thrown after its use and there is no possibility of it be infectious. After having a bath, prayer and meditation was practised. There was a time when immediately after being admitted the 'brahmchari' was trained in "praanaayaam" (breath-control exercise) and knowledge of meditation. These days there is a craze for learning yoga. It is because the postures in yoga are a great factor to achieve physical, mental and spiritual progress. In this practice, the brahmchari was intitiated at the time of "vedaarambh" sanskar from the very first day.

(14) Use of razor is forbidden—Presenting an ideal to lead a simple, tough life of penance, the father instructs the child not to pay any special attention to his appearance. Real grace lies in purity, peace and contentment of the mind and not the splendour of the body—this has to be kept in mind.

(15) Addiction to meat, alcohol and dry foodgrains is forbidden—addiction to meat, alcohol is harmful to maintain 'brahmcharya' never get used to it and always have milk, curd, ghee and butter so that the body is strong and dryness of intestines is removed.

(16) Do not ride on a bullock, horse or a camel—'brahmchari' has come to lead a life of an ascetic-tapasya-and not of luxury. The more he walks, the more his feet will gain strength; therefore, he is counselled not to ride but walk instead. It has already been mentioned not to do indulge in excesses. There is no such assertion that riding is evil. But where one cannot do without riding; there is no harm in doing so. Where one can walk—desiring to ride is against the spirit of-tapasya-ascetic practice.

(17) Stay in village, wearing shoes; holding of umbrella is forbidden—a 'brahmchari' had to go about asking for alms in the village, but that does not mean that he should settle down in a village. The life in the village and town do not agree with the life in the 'ashram'. As long as the 'brahmchari' does not become a graduate, he should stay away from the city environment and live in the 'ashram'. As an ascetic, he should not use shoes and umbrella. Heavens will not fall if you get drenched. Getting drenched can also be an enjoyable experience, the pleasure of walking bare-foot on uneven rough ground, gives a pleasure that can only be experienced. This does not mean that a brahmchari should set his feet on thorns, the only aim is that, as far as possible, he should lead a life of tapasya and not of luxury and comfort. One should understand the basic idea underlying the 'vedarambh' sanskar.

(18) Touching of reproductive organs without reason is forbidden—the father advises the child that he should touch his reproductive organ only if he has to urinate, never to discharge the semen. In vedic culture, semen has a great significance. The father himself counsels his son that semen is the best element of life, if it is assimilated in the body, it strengthens it, its decay perishes the life force. The main duty of the acharya is to teach him the lesson of preserving vitality since its preservation stablises health, though the doctors of today profess the reverse. Since the beginning of vedic culture; experience of the sages and the greatest of the great has been that preservation of semen builds life, its decline pushes towards death. This counsel is given by the father to his son while leaving him under the care of the acharya.

(19) Applying oil—eating spicy foods is forbidden—adorning of hair, beautifying the body to attract is forbidden. This does not mean the child remains dirty. On the contrary, the brahmchari is encouraged to remain clean but adorning oneself is harmful in brahmcharya. Adornment is done to attract others, what has this got to do with the aim of a brahmchari? Besides this, eating too much sour—tamarind etc., too sharp spicy foods is harmful for health, this is also forbidden. The father knowing fully well that consumption of these items is forbidden in the 'gurukula'—himself advises his son to leave these items himself.

(20) Be immersed in quest for knowledge restricting yourself only to essential utilities—essential requirements means eating and playing. The brahmchari has only 3 things to do while remaining in the gurukula: eating and drinking, playing and studying. There is no restriction on eating, the only restriction is to be reuglar in eating and remain within limits and not be irregular. In this manner, play aplenty but do not play all the time, a schedule should be fixed for this activity. The third point is studying and writing. This is the aim of the brahmchari. The father says—son **''विद्योपार्जने यत्नवान् भव''** **"vidyopaarjane yatnavaan bhava"**—do not leave any stone unturned in pursuit of knowledge.

(21) Acquire plaeasant disposition, speak less, learn to be civilised—this does not require any special explanation. The characteristics of culture are—good disposition, all praise his behaviour, appreciate him, he should not indulge in loose talk, speak only when required and be polite in his behaviour.

(22) Consider the following as his religious duty—sacred thread, bearing the staff, working for alms, prayer and 'yajna', bath, respect for the acharya, pursuit of knowledge control of all senses etc.—in this one sentence the father has repeated all the main points as a conclusion; which is the gist of this advice.

It cannot be clained that this lengthy counsel will be understood verbatim by the son, however, as time passes in the gurukula; the acharya will keep reminding him time and again about the discipline to be followed by the child which was counselled by his father on the very first day of admission in the gurukula.

11. Intermediate rites in vedaarambh sanskar

We have already pondered over the main functions of vedaarambh sanskar. We will now dwell on some intermediate rites in this sanskar. These are—to bear a shaft (dand), to conduct alms (bhiksha), to maintain sacred thread and loin cloth (mekhalaa-koupeen).

(1) To bear a shaft—An acharya provides a shaft to the brahmchari in vedaarambh sanskar. There are 2 clear aims. One is to protect. In ancient times ashrams used to be in the woods. The gurukulas also used to be in wilderness. Veda says: **''पर्वतानाम् उपस्थे नदीनाम् संगमे धियो विप्राः अजायत'' "parvataanaam upasthe nadeenaam sangame dhiyo vipraah ajaayata"**—ashrams are located in the valleys, in the confluence of rivers where people used to reside. In those times centres of learning were not situated in towns or the bye-lanes and markets as of today; in such educational institutions the attention of students was diverted. In those times population was scarce, there were plenty of forests and usually those who embraced "vaanprastha" (those who had left their homes to live in a forest) were running centres of learning. It was necessary ot acquire a shaft for protection from ferocious animals. Apart from self protection it was useful in protecting others as well, if a wild animal attacked. Thus apart from self protection, protecting others was the second aim of keeping a shaft. There should be some weapon available for self protection and for protecting others—this fact is true today as it was in those times when this was made a part of vedaarambh sanskar while framing its system.

(2) To work for alms—to work for alms is another important part for a brahmchari in vedaarambh sanskar. Alms collected by the brahmchari were kept before the feet of the acharya. It was essential for a brahmchari to work for alms whether he be rich or poor, he may belong to a royal family or a poor family. This process of asking for alms unburdens a feeling of pride in a child. Srikrishna was from a royal dynasty, Sudama came from a ordinary brahmin's family, both abandoned their pride and sat by the feet of the guru. That child who works for alms howsoever porsperous background he may come from, conducts himself to the level of any child in society. A society which teaches from childhood that all are equal, no one is born rich or poor, where everyone is given a bag for alms; will there not be advent of socialism in that society? "Bhiksha" does not mean begging for alms. What alms will the son of a king beg for. Bhiksha means—abandonment of status consciousness created by society. There is no doubt that whatever effort is made to bring in socialism, there will always remain a distinction between men; still in vedic culture, this feeling of equality was impressed right from the beginning of education.

Apart from this, there are 2 other advantages in education in asking for alms. He who studies with this attitude will not waste his time. He is aware, right from the beginning, that he has begun his life from zero as far as material values are concerned. Those who begin their life with a zero; progress ahead in life, since there is nothing lower than a zero. Another advantage was that in ancient times education was free in the gurukulas. The guru and the pupil could subsist conducting for alms, they did not require beyond what they received.

To believe that this tradition is fictitious and in reality there was no such practice in our society—this notion is wrong. In south India thre are many such students even today who go in for higher studies by taking alms, it is known as ''मधुकरी-वृत्ति'' **"madhukari-vritti"**. The students calls aloud—''भवती भिक्षां देहि'' **"bhavati bhikshaam dehi"** outside the householders home and the housewife places suitable edibles in his bag. In Burma students complete their studies by conducting alms. In Burma this practice is essential even in children coming from rich homes since each family has to send his child for some time to "Bhiksha-kendra"—Centre of living on alms in the pursuit of knowledge.

(3) Sacred thread and loin cloth—We shall be dwelling in the procedural chapter on the subject of the sacred thread and will be explaining about **''इयं दुरुक्तं परिवाधमाना''** **'iyam duruktam parivaadhmaanaa'.** The following saying is famous on loin cloth : **''कौपीनवन्तः खलु भाग्यवन्तः''** **"koupeenvantah khalu bhaagyavantah".** 'Koupeen' means loin cloth. The idea of wearing a loin cloth by the brahmchari is to help him in preserving his sperm-vital element. He who maintains his conduct, is rich with his loin cloth-so the saying goes. He who has to work hard on any matter it is said for him: he descended with grid on his loins. All these usages signify the underlying experience of society for good conduct and preservation of semen. Wearing loin cloth keeps a man alert and his attention is not diverted towards sensuality and passion. Normally wearing loin cloth should be an ordinary matter but vedaarambh sanskar made it a part of its function and it is added with the veda mantra **''युवा सुवासाः परिवीत आगात्''** **"yuvaa suvaasaah pariveet aagaat".** It means that wearing loin cloth is not like wearing any other clothes, it helps in maintaining brahmcharya and preserving semen and therefore it is an inseperable part of this sanskar.

VED-AARAMBH SANSKAR

[Initiation to the study of vedas]

[meaning of mantras in a systematic manner]

Ved-aarambh sanskar is a study of discipline from the gayatri mantra to the entire 4 vedas. Except the gurukulas no one performs ved-aarambh sanskar today. These days learning of gayatri mantra after upanayan sanskar is understood as vedaarambh sanskar. Since we are writing about all the 16 sanskars, therefore it is necessary to write about these rituals in a systematic manner.

(1) Items to be collected and kept : (see page 85).

(2) Special items for this Sanskar—Cooked rice for main oblation, six sandalwood sticks, shawl made of khadi (hand woven cloth), one shaft 4 to 5 feet in length, sacred thread to be tied on the waist, 2 clean loin clothes for the brahmchari, 2 towels and one outer garment for cover, one cloth for waist (dhoti etc.)

The father or the acharya bathe the child in the morning in clean water, make him wear clean clothes and seat him on the west side of the altar i.e. facing east and start the yajna as follows :

[Beginning the Yajna and ritwigvaran]*

Ritwigvaran (Omaavasoh sadane seed etc, page 87); sipping of water-aachaman (Om amrito-pastaran-masi etc, page 88); anga-sparsh-touching of limbs (Om vaang-me aasye-astu etc, page 88); ishwarstuti praarthanopaasana (Om vishwaani deva savitar-duritaani etc, page 38); swastivaachan (Agnimeede purohitam etc, page 43); shantikaran—hyms of peace (Shanna indraagni etc, page 64); aganyaadhaan (Om bhur bhuvah swah. Om bhurbhuvah swardyou-riva-bhumnaa etc, page 90); agni-pradipam (Om udbuddhya-swaagne etc. page 91); offering of wood fuel chanting 4 mantras-samidaadhaan—(Om ayant idhma atma+Om samidhaagnim duvasyata+susamiddhaaya shochishe+tantwaa samibhi-rangiro etc, page 92); jalprasechan with 3 mantras around the altar (Om adite-anumanya-swa etc, page 96); jalprasechan around the altar (Om deva savitah prasav etc, page 97); 4 aaghaaraa-vaajya-bhaagaahuti (Om agnaye swahaa etc, page 98); 4 vyhaariti aahuti (Om bhuragnaye swaahaa etc, page 99); 8 ashtaajyaahuti (from Om twanno agne varunasya to Om bhavtannah samanasou etc, page 104);—after these 16 oblations make the child offer 4 oblations in the main-homa* as follows:

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* If upanayan and vedaarambh are performed together then it is not necessary ot repeat the rituals.

['Pradhan-homa' 4 pavmaanee oblations]

ओं भूर्भुवः स्वः । अग्न आयूंषि पवस आ सुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनां स्वाहा ॥ इदमग्नये पवमानाय—इदं न मम ॥ १ ॥

Om bhur-bhuvah swah. Agna aayunshi pavasa-aa suvorjamisham cha nah. Aarey vaadhasva duchchhunaam swaahaa. Idmagnaye pavamaanaay-idam na mum.

ओं भूर्भुवः स्वः । अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयं स्वाहा ॥ इदमग्नये पवमानाय—इदं न मम ॥ २ ॥

Om bhurbhuvah swah. Agnir-rishih pavmaanah paanchjanyah purohitah. Tameemahe mahaagayam swaahaa. Idmagnaye pavamaanaaya—Idam na mum.

ओं भूर्भुवः स्वः । अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषं स्वाहा ॥ इदमग्नये पवमानाय—इदं न मम ॥ ३ ॥

Om bhurbhuvah swah. Agne pavasva swapaa asme

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* 'Main-homa' We have given a foot note in elementary directions page 99, regarding main oblation. Pradhan-homa is that which is mainly performed in the sanskar.

varchah suviryam. Dadhadrayim mayi posham swaahaa. Idmagnaye pavamaanaaya—Idam na mum.

ओं भूर्भुवः स्वः। प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव। यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणां स्वाहा॥ इदं प्रजापतये—इदं न मम॥ ४॥

Om bhur bhuvah swah. Prajaapate natva-detaa-nyanyo vishwaa jaataani paritaa babhuva. Yatkaamaaste juhumastanno astu vayam syaama patayo rayeenaam swaahaa. Idam prajaapataye—Idam na mum.

[Thereafter child offers 6 oblations]

4 **Vyhaariti aahuti** (Om bhuragnaye swaahaa, om bhurvaayaave swaahaa etc., page 99).

1 **Swishtakrit aahuti** (Om yadasya karmano etc., page 100)

1 **Praajaapatya maun aahuti** (Om prajaapataye swaahaa, page 101)

[The child collects the fire in the altar chanting the following mantra]

ओम् अग्ने सुश्रवः सुश्रवसं मा कुरु। यथा त्वमग्ने सुश्रवः सुश्रवा असि। एवं माꣳ सुश्रवः सौश्रवसं कुरु। यथा त्वमग्ने देवानां यज्ञस्य निधिपा असि। एवमहं मनुष्याणां वेदस्य निधिपो भूयासम्॥

Om agne sushravah sushravasam maa kuru. Yathaa twaamagne sushravah sushravaa asi. Evam maam sushravah soushravasam kuru. Yathaa twamagne devaanaam yajyasya nidhipaa asi. Evam-aham manushyaanaam vedasya nidhipo bhuyaasam.*

Meaning : (agne) O omniscient God! your (sushruvah) glory is heard of (maa) to me (sushravasam kuru) also you, glorify (shushravah agne) O'glorious omniscient God (twam) you (yathaa) just as (sushravaa asi) you are glorious (evam) similarly (maam) to me (sushravah) famous (soushravasam) and father of a glorious child (kuru) conduct (agne) O omniscient God (yathaa twam) as you (devaanaam yajyasa) the yajna of people with divine qualities i.e. from business derived from (nidhipaa) is the keeper of wealth and treasures (asi) is (evam) similarly (aham) I (manushyaanaam) of people (vedasya) with ocean of knowledge (nidhipah) guradian of their wealth (bhuyaasam) may be.

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* From 'Om agne sushravah' to nidhipo bhuyaasam'a number of acharyas accept 3 and many accept 5 mantras. Rishi Dayanand has considered this as one mantra.

Substance : The child prays to God that as the glory of omniscient God is famous, similarly I who observes the vow of brahmcharya after learning the vedas may be glorious and spread this knowledge everywhere while protecting it.

[Circum-ambulation of the 'kunda' by the child chanting 4 mantras and sprinkling water in all directions]

ओम् अदितेऽनुमन्यस्व ॥ १ ॥ ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

Om adite numanya-swa. Om anumate numanya-swa.

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

Om saraswatya-numanya swa.

ओं देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय। दिव्यो गन्धर्वः केतपुः केतन्नः पुनातु वाचस्पतिर्वाचं न स्वदतु ॥ ४ ॥

Om deva savitah prasuva-yajjyam prasuva-yajjapatim bhagaaya. Divyo gandharvah ketapooh ketannah vaachaspatir-vaacham nah swadatu.

[Chant following mantra 3 times— offer 1 wood fuel each time]

Threafter, stand facing north, chant the following mantra, the child offers oblations of ghee dipped in wood fuel—

ओम् अग्नये समिधमाहार्षं बृहते जातवेदसे। यथा त्वमग्ने समिधा समिध्यसऽएवमहमायुषा मेधया वर्चसा प्रजया पशुभिर्ब्रह्मवर्चसेन समिन्धे जीवपुत्रो ममाचार्यो मेधाव्यहमसान्यनिराकरिष्णुर्यशस्वी तेजस्वी ब्रह्मवर्चस्यन्नादो भूयासꣳ स्वाहा॥

Om agnaye samidam-aahaarsham brihate jaatavedase. Yathaa twamagne samidhaa samidhyasa evam-mahmaa-yushaa medhayaa varchasaa prajayaa pashu-bhir brahma varchase-na samindhe jeevaputro mamaa-chaaryo medhaa-vyahah-masaanya-niraa-karishnu yashasvee tejaswee brahm-varchasyannaado bhuyaasam swaahaa.

Meaning : I brahmchari (brihate) that greatness (jaatavedase) which is present in every matter, to that (agnaye) for agni (samidham) to wood fuel (aahaarsham) have brought (agne) O'agni (yathaa) as (twam) you (samidhaa) from wood fuel (samidhyase) are lit (evam) similarly (aham) I (aayushaa, medhayaa, varchasaa, prajayaa, pashubhih, brahmvarchasena) from age, wisdom, energy, people, animals and with knowledge (samindhe) may be kindled (mam acharyah) my acharya (jeevaputrah) may be a living example of the tradition between guru and pupil (aham medhaavi asaani) I may be wise (aniraakarishnuh) and never disobey the acharya and never will (yashaswee, tejaswee, brahm-varchaswee) honourable, strong physique and spiritual (bhuyaasam) may be (annaadah) and be the one eating foodgrains (bhuyaasam) may be.

Substance : The brahmchari observes that by placing the wood fuel in the fire that wood which did not have any glow, shines and catching fire it glows, and shines. He prays to the acharya while placing the woodstick in the fire that he is like this wood which does not have any glow, while coming in contact with you I may become as brilliant as you. You are shining with the fire of knowledge, in your company I may shine like you just as the wood shines being in the fire. You are blessed with long life, wisdom, energy and supreme knowledge; I may acquire the same virtues being in your attendance. I dedicate myself and entrust you with the feeling "**अनिराकरिष्णु**" **"aniraakarishnu"**—I will never disobey you without any reason and will implicitly carryout your commands.

In this mantra where it is said that I may become "**तेजस्वी**" **'tejaswee'**—brilliant "**ब्रह्मवर्चस्वी**" **'brahm-varchaswee'**—of supreme wisdom it has also been said that I may become "**अन्नाद**" **'annaada'**—one who consumes foodgrains. Brilliance and wisdom does not mean that the child may forget himself and get immersed in deep meditation of 'brahma' and forget the world. 'Annaada' means he who eats food. I am attracted towards the spiritual but not forgetting the material—only if I eat well can I sing praises of God—This is the idea of adding 'annaada' with supreme wisdom.

[Child chants 7 mantras-warms hands-touches mouth]

According to the mantra—"**ओम् अग्ने सुश्रवः सुश्रवसं०**" **"Om agne sushravah sushravasam"** collect the agni where the veda mantra has been chanted and with "**ओम् अदितेऽनुमन्यस्व०**" **"Om adite-numanya-swa"** pg. 97 etc reciting the 4 mantras pour water all around the kund. The child sits on the east side of the altar facing west and then warms his hands in front of the fire of the altar and takes a little water and touches his mouth with it chanting the following 7 mantras :

ओं तनूपा अग्नेऽसि तन्वं मे पाहि॥ १॥
Om tanoopa agne-asi-tanvam mey paahi.
ओम् आयुर्दा अग्नेऽस्यायुर्मे देहि॥ २॥
Om aayurdaa agne -asyaa-yurme dehi.
ओं वर्चोदा अग्नेऽसि वर्चो मे देहि॥ ३॥
Om varchodaa agne-asi varcho meydehi.
ओं अग्ने यन्मे तन्वाऽऊनं तन्म आपृण॥ ४॥
Om agne yanme tanwaa-oonam tanma aarina.

ओं मेधां मे देवः सविता आदधातु ॥ ५ ॥

Om medhaam meydevah savitaa aa-dadhaatu.

ओं मेधां मे देवी सरस्वती आदधातु ॥ ६ ॥

Om medhaam meydevi saraswati aa-dadhaatu.

ओं मेधामश्विनौ देवावाधत्तां पुष्करस्त्रजौ ॥ ७ ॥

Om medhaam meyashvinou devaa-vaa-dhattaam pushkara-srajou.

Meaning : (agne) O'agni! (tanoopa asi) you are a gaurdian of the body (mey tanwam) to my body (paahi) please protect—(1) (agne) O'agni! (aayurdaa asi) you are the provider of the span of life (mey) to me (aayuh) long life (dehi) provide to me—(2) (agne) O'agni! (varchodaa asi) you are the provider of vitality (mey varchah dehi) provide to me that vitality—(3) (agne) O'agni! (mey tanwaa) in my body (yat oonam) whatever is lacking (tat mey) to that deficiency (aaprinah) please fulfill—(4) (savitaa devah) that divine virtuous God who is the creator of all (mey)in me (medhaam) of wisdom (aadadhaatu) may conceive in me—(5) (Sarswati devi) that divine power of God which provides knowledge (mey medhaam) in me of wisdom (aa-dadhaatu) may conceive—(6) (pushkar-srajou) wearing a beautiful string (ashvinou devo) the acharya and guide of the gurukula (mey medhaam) in me of wisdom (aa-dhattaam) may conceive—(7).

[Chant 5 mantras—touching of limbs by the child]

After the process of touching of mouth with warm hands, the child chants the following 5 mantras taking luke warm water in his palm and touch the following limbs :

ओं वाक् च म आप्यायताम् ॥ १ ॥

Om vaak-cha ma aapyaayataam. —Touch the mouth

ओं प्राणश्च म आप्यायताम् ॥ २ ॥

Om praanascha ma aapyaayataam. —Touch the nostrils

ओं चक्षुश्च म आप्यायताम् ॥ ३ ॥

Om chakshushcha ma aapyaayataam. — Touch both eyes

ओं श्रोत्रञ्च म आप्यायताम्॥ ४॥

Om shrotranch ma aapyaayataam. —Touch both ears

ओम् यशो बलञ्च म आप्यायताम्॥ ५॥

Om yasho-a-balam-cha ma aapyaayataam. —Touch both shoulders.

Meaning : (mey) my (vaak) power of speech (aapyaayataam) may be substantial—(1) (mey) my (praanah) life force (aapyaayataam) may be quite enough—(2) (mey) my (chakshuh) power of sight (aapyaayataam) may be substantial—(3) (mey) my (shrotram) power of hearing (apyaayataam) may be enough—(4) (mey) my (yashah balam) honour, spiritual and physical force (aapyaayataam) may be enough—(5).

[Chant 6 mantras—child's presentation to God]

ओं मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु॥ १॥

Om mayi medhaam mayi prajaam mayi-agnistejo dadhaatu.

मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु॥ २॥

Mayi medhaam mayi prajaam mayeendra indriyam dadhaatu.

मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु॥ ३॥

Mayi medhaam mayi prajaam mayi-suryo bhraajo dadhaatu.

यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम्॥ ४॥

Yatte agne tejastenaaham tejaswee bhooyaasam.

यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम्॥ ५॥

Yatte agne varchastey-nahaam varchasvee bhooyaasam.

यत्ते अग्ने हरस्तेनाहं हरस्वी भूयासम्॥ ६॥

Yatte agne harastenaaham harasvee bhooyaasam.

Meaning : (agnih) O' omnipotent God! (mayi medhaam) to my power of wisdom (mayi prajaam) to my power of procreation (tejah dadhaatu) create such that it is full of lustre—observing brahmcharya creates lustre when, instead of destruction of vigour, it is assimilated in the body—(1) (indrah) O'supreme lord (mayi medhaam) to my supreme force (mayi prajaam) in my power of procreation (indriyam dadhaatu) make them strong so that my senses of knowledge and action—may strengthen by observing bramcharya and may not weaken my senses—(2) (suryah) O'God radiant like the Sun (mayi medhaam) to my power of wisdom (mayi prajaam) to my power of procreation (bhraajah dadhaatu) may create so that these are mature—the function of the Sun is to mature through its mature action—(3) (angne) O'agni (yat tey) that which is your (varchah) glorious knowledge (tena) with that (aham) I (varachasvee) of glory (bhuyaam) may achieve—(5) (agne) O'agni (yat tey) with your (harah) character of overcoming evil (tena) with that (aham) I (haraswee) may conquer all evil (bhuyaam) may achieve—(6).

Substance : 'Wisdom' and 'procreation'—these are 2 powers which are inherent in every child. Wisdom is spiritual and a psychic force; procreation is vigour and a physical force. These two forces bring about ardour in the child, provide strength to the senses of body and mind and matures wisdom and overcomes vices—this is the prayer by the child. The child speaks—

[Acharya instructs the child on gayatri mantra]

After presenting these sentiments to God the child walks towards the north side of the kund, and supported with his hands and knees he sits facing east and the acharya sits in front of the child facing west. The child speaks—

बालकोक्तिः—अधीहि भूः सावित्रीं भो अनुब्रूहि॥

Balkoktih—Adheehi bhuh saavitreem bho anuvroohi.

i.e., the child speaks to the acharya—O'acharya! please advise me on 'trik' i.e. the combination of 3 significant mantras for God namely; omkar i.e. the sacred syllable, the 3 mahaavyaarhiti and savitri.

Thereafter, the acharya places one piece of cloth over his and the child's shoulder and takes the child's finger and thumb in both his hands and chants the gayatri mantra 3 times giving his wise counsel on the mantras—

प्रथम वार–ओं भूर्भुवः स्वः। तत्सवितुर्वरेण्यम्।

First time—**Om bhur-bhuvah swah-Tatsavitur-varenyam.**

He makes the child pronounce this part clearly uttering each word.

दूसरी वार–ओं भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।

Second time—**Om bhur-bhuvah swah-tatsavitur-varenyam. Bhargo devasya dheemahi.**

He makes the child speak properly and slowly to pronounce each word.

तीसरी वार–ओं भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥

Third time—**Om bhur-bhuvah swah-tatsavitur-varenyam. Bhargo devasya dheemahi. Dhiyo yo nah prachodayaat.**

He makes the child pronounce the mantra slowly. The acharya briefly explains the meaning as under :

Meaning : (Om) God is mainly called by this name, other names are just added to this name (bhuh) who is the life of life (bhuvah) the liberator from all sorrows (swah) who is happiness incarnate and causes happiness to his followers, that (savituh) the creator of all universe, illuminator of the illuminated sun, the provider of all comfort (devasya) worthy of all desire, source of all triumph—that God who (varenyam) best of all eminence, worthy of grasping and meditation (bhargah) destroyer of all suffering, virtuous and purest of all form (tat) to Him we all (dheemahi) may acquire (yah) that God (nah) our (dhiyah) in our wisdom and in best virtuous actions and conduct (pra-chodyaat) may inspire. To this aim we pray and worship God and any other cherished divine worthy of reverence, equal or more than Him should not be acknowledged.

[Touching the heart, acharya takes a vow]

After wisely advising him the meaning, the child and the acharya take a firm vow with the following mantra :

ओं मम व्रते हृदयं ते दधामि मम चित्तमनुचित्तं ते अस्तु।
मम वाचमेकव्रतो जुषस्व बृहस्पतिष्ट्वा नियुनक्तु मह्यम्॥*

Om mam vrate hridayam tey dadhaami mam chittam-anuchittam tey astu. Mam vacham-ekavrato jushasva briha-spatishtwaa niyunaktu mahyam.

[Effecting the wearing of sacred thread 'mekhalaa' by acharya]

With the following mantra the acharya ties a beautiful, smooth and kept ready before hand, a sacred thread on the waist of the child:

ओम् इयं दुरुक्तं परिबाधमाना वर्णं पवित्रं पुनती म आगात्।
प्राणापानाभ्यां बलमादधाना स्वसा देवी सुभगा मेखलेयम्॥

Om iyam duruktam parivaadhamaanaa varnam pavitram punati-ma aagaat. Praanaa-paanaabhyaam balam-aadadhaanaa swasaa devi subhagaa mekhaleyam.

Meaning : (iyam) This sacred thread (durruktam) to speak with difficulty (parivaadhamaanaa) while removing (varna) the words of speech (pavitram punatee) filtering through with clarity of speech (ma) to me (aagaat) I have acquired (iyam mekhalaa) this sacred thread (swasaa, subhagaa, devi) brings good fortune like the blessings of a sister, and is divine. It (praanaapaanaa-bhyaam) provides with 'praan and apaan'. (balam) of strength (aadadhaanaa) it provides.

Substance : 'Mekhalaa' is the name for sacred thread tied on the waist of the child. In Punjabi language it is known as

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* See the meaning of this mantra in Upanayan. There it is 'ekmanaa' in place of 'ekvrato'.

'tagri'. By wearing the sacred thread, the speech of the child is not unclear, he starts speaking clearly, as if his speech for words pronounced with difficulty have been filtered through—this is the meaning of this statement. This matter should be tested whether 'tagri' has this influence or not. Those who had written this sentence must have had such an experience—one has to believe this. If through experience one finds this statement as correct, then it is a matter of great knowledge for the parents whose children speak later than normal. The mantra **"पवित्रं वर्णं पुनती आगात्" 'pavitram varna punatee aagaat'** exactly means this that wearing the sacred thread clears speech, gives impetus to it, filters it. Wearing this, the child can pronounce difficult words easily. Apart form this, the wearing of sacred thread invigourates 'praan and apaan'—this is the second fact in the sentence. The meaning of invigourating 'praan and apaan' means that wearing the sacred thread reinforces the 'life force', it strengthens the 'apaan' force. The meaning of strengthening of 'praan' is that one does not puff and pant—he breathes normally. The meaning of strengthening 'apaan' is that the stomach does not suffer from complaints of wind. Just as wearing the sacred thread is helpful for speech similarly it is also helpful in breathing and stomach troubles—these 2 statements are a matter of investigation.

There is no doubt that wearing the sacred thread exists in other countries as well. Some tie a belt, some tie a string tape and some tighten the grip of the dhoti by giving it turns around the waist to tighten it. If any hard work has to be done then the waist is tied tightly—all this is a matter of experience. The sacred thread is a kind of a process tightening the waist since it is not only a thread. It is written in the Sanskar Vidhi that the sacred thread for a brahmin should be made from a chord made of grass 'munj or darbh' the one for the kshatriya should be made from the special grass 'balkal' provided for his bow and for the vaishya from a fibre of a plant 'cannadis sative'or wool.

Wearing the sacred thread would also mean the child's hand may reach till the sacred thread and not lower. Usually a child plays around with his limbs, if he is wearing the sacred thread then he might play around with it.

[To effect wearing of loin cloth to the child by 'acharya']

ओं युवा॑ सु॒वासा॒ः परि॑वीत॒ आगा॒त् स उ॒ श्रेया॑न् भवति॒ जाय॑मानः ।
तं धीरा॑सः क॒वय॒ उन्न॑यन्ति स्वा॒ध्यो॒३ मन॑सा दे॒वयन्त॑ः ॥

Om yuvaa suvaasaah pariveeta aagaat sa-u shreyaan bhavati jaayamaanah. Tam dheeraasah kavaya unnayanti swaadhyo manasaa devayantah.

The meaning of the first half of the mantra is given in the 'upanayan' sanskar. The young man wearing splendid clothes and 'yajjopavit'. Acquiring new birth after the 'upanayan' sanskar; is called "dwijanmaa-dwij"—twice born, therefore, he is known as "jaayamaanah". (shreyan bhavati) superior birth than before—is being born to recieve education; (tam) to him; (dheeraasah) patient; (kavayah) learned people; (devayantah) to develop him with virtues; (unnayatti) assist him to proceed in his upcoming life. What kind of people? (swadhyah) who are intellectuals.

After chanting the above mantra, the 'acharya' hands over 2 clean loin cloth, 2 dusters and 1 shawl and 2 girdles to the brahmchari. Out of these, the 'acharya' makes him wear one loin cloth, one cloth for the waist.

[Holding of staff]*

Thereafter the 'acharya' holds his staff in his hand and stands. The child also stands before the 'acharya' with folded hands and chants the following mantra while taking the staff from the 'acharya'—

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* The evidence of staff belonging to a brahmin's child is from ground till forehead, made from a tree of foilage or 'vilva' tree; a kshatriya child may possess staff made from a banyan tree upto eyebrows; a vaishya child may possess a staff made upto the height of his front portion of the nose from a tree of wild figs. The staff should be straight and smooth, not affected by fire or eaten by worms. Each 'brahmchari' should be given a deer skin to sit, one water pot, one small pot and one for "aachaman".

ओं यो मे दण्डः परापतद्वैहायसोऽधिभूम्याम्।
तमहं पुनरादद आयुषे ब्रह्मणे ब्रह्मवर्चसाय॥

Om yo-mey dandah paraapata-dwai-haayaso-adhi-bhumyaam. Tamaham punaraadada aayushe brahmane brahm-varchasaaya.

Meaning and Substance : (yah) this; (mey) my; (dandah) staff; (vaihaayasah) is tall, looking towards the sky; (adhi-bhumyaam) and is on the ground; (paraapatat) is resting straight; (tam aham) to it I; (punah aadade) acquire once again. First, when I brought it cutting and acquiring it from the woods, but now I accept it once again—for what purpose? (aayushe) for protection of life; (brahmane) for protection of veda; and (brahm-varchasaaya) to seek vitality for myself. Whereas keeping a staff is a means of self-defence. It is also a reason for others to fear.

[Counsel of father to son]

Thereafter, the father counsels the 'brahmchari' about the stage of 'brahmacharya':

‘‘ब्रह्मचार्यसि असौ’’ **“Brahmchaarya-asi asau”***—1; ‘‘अपो अशान’’ **“apo ashaan”**—2; ‘‘कर्म कुरु’’ **“karma kuru”**—3; ‘‘दिवा मा स्वाप्सीः’’ **“divaa maa swaapseeh”**—4; ‘‘आचार्याधीनो वेदमधीष्व’’ **“acharyaadhino vedam-adheeshva”**—5 (aashvalaayan 1,22,2); ‘‘द्वादश .वर्षाणि प्रतिवेदं ब्रह्मचर्यं गृहाण वा ब्रह्मचर्यं चर’’ **“dwaadash varshaani prati-vedam brahmcharyam grihaana vaa brahmcharyam chara”**—6 (aashvalaayan 1,22,3-4); ‘‘आचार्यधीनो भवान्यत्राधर्माचरणात्’’ **“acharyaadhino bhavaan-nyatra-aadharma-aacharanaat”**—7; ‘‘क्रोधानृते वर्जय’’ **“krodhaanrite varjaya”**—8; ‘‘मैथुनं वर्जय’’ **“maithunam varjaya**—9; ‘‘उपरि शय्यां वर्जय’’ **“upari shayyaam varjaya**—10; ‘‘कौशीलवगन्धाञ्जनानि वर्जय’’ **“koushilav-gandhaanjanaani varjaya”**—11 (gobhil 3,11,13-

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* In place of 'asau', the name of 'brahmchari ' should be called everywhere.

17); ''अत्यन्तं स्नानं भोजनं निद्रां जागरणं निन्दां लोभमोहभयशोकान् वर्जय'' **"atyantam snaanam bhojanam nidraam jaagaranam nindaam lobha-moh-bhaya-shokaan varjaya"**—12 (gobhil 3,1,14); ''प्रतिदिनं रात्रेः पश्चिमे यामे चोत्त्थायावश्यकं कृत्त्वा दन्तधावनस्नानसन्ध्योपासनेश्वरस्तुति प्रार्थनोपासनायोगाभ्यासान्नित्यमाचर'' **"pratidinam raatreh pashchime yaame chotthaayaa-vashyakam kritwaa danta dhaavana-snaana-sandhyo-paasneshwara-stuti praarthano-paasanaa-yogaabhyaasaa-nityam-aachara"**—13; ''क्षुरकृत्यं वर्जय'' **"kshur-krityam varjaya"**—14 (gobhil 3,1,20); ''मांसरुक्षाहारं मद्यादिपानं च वर्जय'' **"maansa-ruksh-aahaaram madyaadi-paanam cha varjaya"**—15; ''गवाश्वहस्त्युष्ट्रादियानं वर्जय'' **"gavaashva-hastyushtraa-diyaanam varjaya"**—16; ''अन्तर्ग्रामनिवासोपानच्छत्रधारणं वर्जय'' **"antar-graam-niwaasopaana-chhattra-dhaaranam varjaya"**—17 (gobhil 3,1,21-24); ''अकामतः स्वयमिन्द्रियस्पर्शेन वीर्यस्खलनं विहाय वीर्यं शरीरे संरक्ष्योद्ध्वरेताः सततं भव'' **"akaamatah swayam-indriya-sparshena veerya-skhalanam vihaaya veeryam shareere sanraksha-yor-dhwaretaa satatam bhava"**—18; ''तैलाभ्यङ्गमर्दनात्यम्लातितिक्तकषायक्षाररेचनद्रव्याणि मा सेवस्व'' **"tailaabhyanga-mardanaatya-amalaati-tikta-kashaaya-kshaar-rechana-dravyaani maa sevasva"**—19; ''नित्यं युक्ताहारविहारवान् विद्योपार्जने च यत्नवान् भव'' **"nityam yuktaa-haar-vihaar-vaan vidyopaarjane cha yatnavaan bhava"**—20; ''सुशीलो मितभाषी सम्यो भव'' **"sushilo mitbhaashi samyo bhava**—21; ''मेखलादण्डधारणभैक्ष्यचर्यसमिदाधानोदकस्पर्शप्रियाचरणप्रातः-सायमभिवादनविद्यासंचयजितेन्द्रियत्वादीन्येते ते नित्यधर्माः'' **"mekhalaa-dand-dhaaran-bhaiksha-charyam-samidaadhaan-dak-sparsh-priyaacharanam praatah saayam-abhivaadan-vidya-sanchay-jitendriya-twaadeenyete tey nitya-dharmaah"**—22* (gobhil 3,1,25).

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* According to Yudhistir Mimansak No.13, 19, 20 & 21 are the sayings of the author of the treatise.

Meaning : You are a 'brahmchari'—1; perform daily evening prayers and before taking food perform "aachaman" with clean water—2; shun evil actions and perform virtuous actions—3; never sleep in the day—4; exert in the study of each 'veda' fully under the supervision of the 'acharya'—5; to study each veda fully, it takes 12 years, observe 'brahmcharya' throughout. So long as you do not complete a full study of all 4 vedas i.e. for 48 years remain a firm 'brahmchari'—6; lead a righteous life under the care of the 'acharya' but if he counsels you for any immoral behaviour, refuse to accept—7; do away with anger and falsehood—8; shun all 8 kinds of inter-course—9;* sleep on the ground, shun soft mattresses—10; singing, playing instruments, dance etc., scornful actions, use of scent and eye cosmetic is forbidden—11; excess of bath, eating, sleeping, keeping awake, scorn, greed, attachment, fear, sorrow is forbidden—12; wake up at dawn, go to the latrine, clean you teeth, have a bath, pray and worship to God, meditate and practise 'yoga' daily—13; do not get you hair-cut—14; eating meat, dry edibles, taking liquor is forbidden—15; riding on bullock, horse, elephant, camel etc. is forbidden—16; residing in a village or wearing shoes and holding umbrella is forbidden—17; touching of organ except urinating is forbidden. Do not let your sperm be destroyed, preserve it in your body, deal with this with effort—18; application of oil on the body, taking very sour or very sharp items, consuming laxatives or very salty items is forbidden—19; make an effort to restrict your behaviour and persue your studies—20; be in good behaviour, speak less and build your ability to sit in a public meeting—21; wear the sacred thread and hold the staff, work for alms, perform 'agnihotra', bathe regularly, say your evening prayers, conduct yourself in a pleasant manner with the 'acharya', pay your respect to 'acharya'every morning and evening. These are your do's and dont's for daily function—22.

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* He who shuns the following about women is a 'brahmchari'—thinking, talking, touching, playing, looking, embracing, seeking company in a lonely place and intercourse.

After the father completes his counsels, the child pays his respect to the father with folded hands and speaks that as you have counselled I will obey.

[The system of asking for alms]

Thereafter, the 'brahmchari' circum-ambulates the 'yajna' pit and stands on the west side of the pit. He then approaches his father, mother, sister, brother, uncle, aunt etc. who would not refuse alms,* whatever alms he receives he places before the 'acharya'.

After this the 'acharya' keeps some of the edibles and gives the rest to the child which he keeps for himself.

The child sits on a clean seat and sings 'vaam-devyagaan' (page 110). He then eats from the alms collected earlier. Thereafter, he rests till the evening and together with the 'acharya' he conducts his evening prayer.

[Lighting fire, samidaadhaan—offering wood fuel, 8-aajyaahuti]

After this, the 'brahmchari' alongwith 'acharya' take their seats on the west side of the pit facing east and then light the fire chanting the following mantra preparing and keeping cooked rice, khichree, mix of milk rice, sweet balls, mohanbhog etc. besides them.

[Offering 3 wood-sticks in yajna-fire—samidaadhaan]

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा। इदमग्नये जातवेदसे—इदं न मम ॥ १ ॥

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* If a 'brahmin's son asks for alms from a male then he should speak 'bhawaan bhikshaam dadaatu', if from a female then 'bhavatee bhikshaam dadaatu'. A kshatriya's son may speak 'bhikshaam bhavaam dadaatu' and from a female 'bhikshaam bhavatee dadaatu'. If a vaishya's son asks then 'bhikshaam dadaatubhavaam' and 'bhikshaamdadaatu bhavatee'. They should speak in this manner.

Om ayanta idhma aatmaa jaatave-daste-ney-dyasva vardhasva chey-dhavardhaya chaasmaan prajaayaa pashu-bhir-brahma-varchase-naannaa-dyena-samedhaya swaahaa. Idmagnaye jaatave-dasey—idam na mum. —Place the 1st wood fuel.

ओं समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्। आस्मिन् हव्या जुहोतन स्वाहा। इदमग्नये—इदं न मम॥ सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन। अग्नये जातवेदसे स्वाहा। इदमग्नये जातवेदसे—इदं न मम॥ २॥

Om samidhaagnim duvasya-taghritair-bodhayataa-tithim. Aasmin havyaa juhotana swaahaa. Idmagnaye—idam na mum. Susamiddhaaya shochishe ghritam teevram juhotana. Aagnaye jaatavedase swaahaa. idmagnaye jaatave-dase-idam na mum. —Place the 2nd wood fuel.

ओं तन्त्वा समिद्भिरङ्गिरो घृतेन वर्द्धयामसि। बृहच्छोचा यविष्ठ्य स्वाहा। इदमग्नयेऽङ्गिरसे—इदं न मम॥ ३॥

Om tantvaa samid-bhirangiro ghritena-varddhayaa-masi. Brihachchho-chaayavishthya swaahaa. idmagnaye-angirase-idam na mum. —Place the 3rd wood fuel.

[4 aaghaaraa-vaajya-bhaagaahuti with cooked rice and ghee]

ओम् अग्नये स्वाहा। इदमग्नये—इदं न मम॥ १॥

Om agnaye swaahaa. Idmagnaye—idam-na-mum. Offer oblation on the north side of the kund in the lit fire.

ओं सोमाय स्वाहा। इदं सोमाय—इदं न मम॥ २॥

Om somaaya swaahaa. Idam-somaaya—idam na mum. Offer oblation on the south side.

ओं प्रजापतये स्वाहा। इदं प्रजापतये—इदं न मम॥ ३॥

Om prajaapatye swaahaa. Idam-prajaapataye—idam na mum. —Offer oblation in the centre.

ओं इन्द्राय स्वाहा। इदमिन्द्राय—इदं न मम॥ ४॥

Om indraaya swaahaa. Idmindraaya—idam na mum. Offer oblation in the centre.

[Offer 4 vyaarhiti aahuti with cooked rice and ghee]

ओं भूरग्नये स्वाहा। इदमग्नये—इदं न मम॥ १॥

Om bhur-agnaye swaahaa. Idmagnaye—idam na mum.

ओं भुवर्वायवे स्वाहा। इदं वायवे—इदं न मम॥ २॥

Om bhur-vaayave swaahaa. Idam vaayave—idam na mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय—इदं न मम॥ ३॥

Om swaraadityaaya swaahaa. Idmaadityaaya—idam na mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा।
इदमग्निवाय्वादित्येभ्यः—इदं न मम॥ ४॥

Om bhur-bhuvah swar-agni-vaayavaa-dityebhyah swaahaa. Idmagni-vaayvaa-dittebhyah—idam na mum.

[Brahmchari stands—offers oblations with3 wood-sticks chanting foloowing mantra]

ओम् अग्ने सुश्रवः सुश्रवसं मा कुरु। यथा त्वमग्ने सुश्रवः सुश्रवा असि। एवं माꣳसुश्रवः सौश्रवसं कुरु। यथा त्वमग्ने देवानां यज्ञस्य निधिपा असि। एवमहं मनुष्याणां वेदस्य निधिपो भूयासम्॥

Om agne sushravah sushravasam maa kuru. Yathaa twam-agne sushravah sushravaa asi. Evam maam sushravah shoushravasam kuru. Yathaa twam-agne devaanaam yajjasya nidhipaa asi. Evaham manushyaanaam vedasya nidhipo bhuyaasam.*

[Child sits—warms hands with yajna-agni-touching of mouth]

ओं तनूपा अग्नेऽसि तन्वं मे पाहि॥ १॥

Om tanoopaa agne-asi tanvam mey paahi.

ओम् आयुर्दा अग्नेऽस्यायुर्मे देहि॥ २॥

Om aayurdaa agne-asi—aayurme dehi.

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* See the meaning on page 403.

ओं वर्चोदा अग्नेऽसि वर्चो मे देहि ॥ ३ ॥

Om varchodaa agne-asi varcho-me dehi.

ओम् अग्ने यन्मे तन्वाऽऊनं तन्म आपृण ॥ ४ ॥

Om agne yanme-tanvaa oonam tanma aaprina.

ओं मेधां मे देवः सविता आदधातु ॥ ५ ॥

Om medhaam mey devah savitaa aadadhaatu.

ओं मेधां मे देवी सरस्वती आदधातु ॥ ६ ॥

Om medhaam mey devi saraswati aadhaatu.

ओं मेधां मे अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ ७ ॥

Om medhaam mey ashvinou devaa-vaadhataam pushkar-srajou.

Meaning & Substance : (agne) O'omniforious God! you; (tanoopaa) protect all living beings; (aayurdaa) and provide life to all beings; (varchodaa) and provide vigour, you; (mey tanvam) to our body; (paahi) please protect; (aayuh varchah) give us life-span and vigour; (paahi) provide. In our; (mey tanwaa oonam) body, if there is any deficiency; (aaprina) fulfil it; (savitaa devah) the sun which illuminates the world; (mey medhaam aadadhaatu) may brighten my wisdom; (devi saraswati) the divine mother of knowledge; (mey medhaam aadadhaatu) may provide me with wisdom; (pushkar-srajou ashvinou devou) my 'acharya' and counsellor who is endowed with a garland of wisdom; (mey medhaam aadhattaam) may ignite wisdom in me.

[4 sthaaleepaak oblations with cooked rice]

After this, the child offers cooked rice or khichree to the 'acharya'. The 'acharya' once again takes an estimated quantity of cooked rice for oblation in a tray and mixes ghee and chants the following 3 mantras and the 4th "om yadasya karmano" (page 100) and offers oblations.

ओं सद॑स॒स्पति॒मद्भु॑तं प्रि॒यमिन्द्र॑स्य॒ काम्य॑म्।
स॒निं मे॒धाम॑यासिष॒ꣳ स्वाहा॑ ॥ इदं सदसस्पतये इदन्न मम ॥ १ ॥

Om sadaspati-madbhutam priyam-indrasya kaamyam. Sanim medhaa-mayaa-sisham swaahaa. Idam sadasaspataye—idanna mum.*

ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।

धियो यो नः प्रचोदयात् स्वाहा ॥ इदं सवित्रे—इदन्न मम ॥ २ ॥

Om tatsa-vitur-varenyam bhargo devasya dhee-mahi. Dhiyo yo nah pracho-dayaat (swaahaa). idam savitre—idanna mum.

ओम् ऋषिभ्यः स्वाहा ॥ इदम् ऋषिभ्यः—इदन्न मम ॥ ३ ॥

Om rishbhyah swaahaa. Idam rishbhyah—idanna mum.

ओम् यदस्य कर्मणोऽत्यरीरिचं० आदि ॥ ४ ॥

Om yadasya karmano-atya-reericham. etc. (page 100).

[4 Vyaarhiti and 8 ashtaajyaa-huti]

Thereafter, offer 4 vyarhiti oblations (from om bhuragnaye swaahaa to om bhur-buvah swar-agni. page 99) and 8 ashtaajyaahuti (from of tawnnoo varunasya to om bhavtannah samasou page 104), making it 12 oblations.

[Total oblation and vaamdevya-gaan]

After this, the 'acharya' and 'brahmchari' alongwith those present chant "sarvam-vai pooram swaahaa" 3 times and offer total oblation and then sing vaam-devya-gaan (page 110).

[Child greets acharya with reverence—'acharya' blesses]

The 'brahmchari' or 'brahmcharini' sit facing east and greet the 'acharya' as follows informing their lineage (gotra):

'अमुकगोत्रोत्पन्नोऽहं भो भवन्तमभिवादये ॥'

Amuk gotrotpanno-aham bho bhavantam-abhivaadaye.—The boy speaks.

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* See the meaning in 'jaatkarma'.

'अमुकगोत्रोत्पन्नोऽहं भो भवन्तमभिवादये ॥'

Amuk gotrotpannaa-aham bho bhavantam-abhivaadaye—The girl speaks.

The 'acharya' answers :

'आयुष्मान् विद्यावान् भव सौम्य ॥'

Aayushmaan vidyaavaam bhava soumya!—(for the boy)

'आयुष्मान् विद्यावती भव सौम्ये ॥'

Aayushmati vidyaavati bhava soumye!—(for the girl)

People present bless the 'brahmchari' as follows :

'हे बालक! त्वमीश्वरकृपया विद्वान् शरीरात्मबलयुक्तः कुशली वीर्यवान् अरोगः सर्वाविद्या अधीत्याऽस्मान् दिदृक्षुः सन्नागम्याः ॥'

Hey balak! twam ishwar-kripayaa vidwaan sharir-aatma-bala-yukta-kushali veerya-vaan arogah sarvaa vidya adhitya-asmaan didrikshu sannaa-gamyaah. (for the boy)*

'हे बालिके! त्वमीश्वरकृपया विदुषी शरीरात्मबलयुक्ता कुशलिनी वीर्यवती अरोगा सर्वाविद्या अधीत्याऽस्मान् दिदृक्षुः सन्नागम्याः ॥'

Hey balike! twam ishwar-kripayaa vidushee shreer-aatma-bala-yuktaa kushalinee veerya-vati arogaa sarvaa vidya-adheetya-asmaan didrikshuh sannaa-gamyaah.—(for the girl)

Thereafter, the yajamaan respectfully takes leave of invited men—women.

Here ends the procedure of 'Vedaarambh Sanskar'

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* O'child! by the grace of God you come back to us equipped with knowledge, elevated in body and soul, competent, equipped with vigour, healthy after completion of your studies (suitably change for the girl).

SAMAAVARTTAN SANSKAR

[Ceremony on completion of education]

[Analytical chapter]

If the ritual of 'vedaarambh' is performed at the age of 8 years, 'samaavarttan' sanskar is done 14 years after 'vedaarambh'. 'Vedaarambh' signifies the beginning of a child's education, 'samaavarttan' is the completion of education. By the time a child is 8 years of age, 11 sanskars are performed; after this, there is a gap of 14 years when the time for 'samaavarttan' comes. After 'samaavarttan', is marriage resulting in a householder's life, and then a life of a hermit and finally renunciation—the time gap always increases for each. The real time of impression of sanskars in a child, that time when the child's mental framework is ready to accept sanskars; is the time before he achieves 8 years of age. Therefore, taking advantage of time, sanskars after sanskars are performed. After this period, the child's brain matures and there is no time to influence him with sanskars. Whatever sanskars can be consigned to the child after the age of 8 years, are left to the 'acharya' since grasping sanskars in youth depends on child's circumstances. At this stage, the kind of company he keeps, the kind of teacher and society he comes in contact with—they will all influence his acceptance of those sanskars. During his stay in the 'gurukula' he keeps company of such students, is a disciple of such 'acharya' and is in such an environment which help development of his character to make him a distinguished citizen of society.

The kind of character which should be of a youth in an educational institution, the kind of conduct he should display living in society;—that image has been vividly explained in the 'Taittireeyopanishad' (Shiksha-dhyaay Valli). Just as the child's father, at the time of his being admitted in the 'gurukula' advises him to be one with the institution, similarly, after completing his education, the 'acharya' counsels him of the manner in which he should conduct himself in society and how he should turn his conduct into action. Just as it is important to understand the depth of 'Vedaarambh' where the father counsels his child, similarly it is important to understand the advice of the 'acharya' to the graduate about the depth of 'Samaavarttan' ceremony while leaving the 'gurukula'. The meaning of 'Samaavarttan' Sanskar is—the child leaving after completing his education and returning home—sam+aavarttan. Leading a life of 'brahmcharya', when he completed his education in the gurukula and was returning home;-at that time the 'acharya' bids farewell to him counselling him—''**वेदमनूच्य आचार्यः अन्तेवासिनं अनुशास्ति**'' **"vedam-anuchya acharyah ante-vaasinam anushaasti"**—after pursuing veda the 'acharya' addresses the ''**अन्तेवासी**'' **"antevaasi"**—twice born—who was close to his heart all these years and who lead the life of discipline and obeyed his instructions. The advice was as follows :

1. Acharya's counsel to the graduate—'snaatak'

(1) ''**सत्यं वद**'' **Satyam-vad**—speak the truth—now you are leaving this small world of the 'ashram' and are about to enter the large world of society; people will tell you that the world does not conduct itself on the rules of your 'gurukula'. They will tell you that you have taken a vow to speak the truth, here speaking a lie is also in vogue. If you are bent on speaking the truth all the time you may run into trouble. Remember, a lie stays till people think it is the truth. A counterfeit coin is in use till it is considered genuine. Superficially you will find that untruth is working, but if you go in depth you will find that it has a limited life; truth is perpetual. As was in the 'ashram', the same you will find in the wordly environment that there is a constant search for truth. Various public offices, courts etc. are set towards this goal, their aim is to find the truth within a heap of untruth. Therefore, never forget what you have learnt in this 'ashram'—that truth is the ultimate reality. **''सत्यमेव जयते''** **"Satyameva jayate"**—this is a proven and experienced principle, always hold it.

(2) ''धर्मंचर'' Dharamam-char—Righteous conduct—the 2nd advice of the 'acharya' is to observe righteous conduct. Vedic philosophy does not take a narrow view of religion. It is written in the "Manusmriti", **''वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः एतत् चतुर्विधं प्राहुः साक्षात् धर्मस्य लक्षणम्''** **"vedah smritih sadaachaarah swasya-cha priya-maatmanah etat chaturvidham praahuh saakshaat dharmasya lakshanam"**—religion is not a particular doctrine—**''धारणात् धर्ममित्याहुः''** **"dhaarnaat dharma-mityaahuh"**—the rules which put pressure on society, on the basis of those rules on which society leans—i.e. dharma, i.e. religion. "Veda" is a description of those rules, those conducts which if observed make society stable, if violated—split society. In **''स्मृति''** **"smriti"** keeping in mind the changing circumstances of society; a social system has been developed. The good people of society establish certain norms and systems from time to time—the conduct of these good people is called **''सदाचार''** **"sadaachaar"**—virtuous conduct. What is right in a man and what is not, what is proper and what is improper—the call of the inner soul—**''स्वस्य च प्रियमात्मनः''** **"swasya cha priyamaatmanah"** what is known as conscience, that is the power to take decision. All this in vedic terminology is called "dharma"—religion. Manu has said—**''आचारः परमो धर्मः''** **"aachaarah parmo dharmah"**—virtuous conduct—how to conduct in society, what kind of conduct is finally of benefit to an individual, the society and the country—this is called "dharma". Therefore, always observe 'dharma' in your life.

(3) ''स्वाध्यायान्मा प्रमदः'' Swaadhyaayaanmaa pramadah—There are 2 meaning of 'swaadhyah'—one is, study of excellent literary works which promote material, psychological and spiritual progress, the second is 'swa'—i.e. study of self. Usually it is observed that people who are well read of the best literary works—when they enter life—they give up reading and writing. Some people even forget their earlier education. The aim of human life is not only to earn your bread but to live a meaningful life. Many people, reaching old age search for works like veda, upanishad and the gita. If these works are studied daily in peacemeal, then there would be no difficulty in looking for this literature. Apart from this, spiritual knowledge is not such which has to be researched in old age. Knowledge of self is the ultimate aim of man. Why did we come in this world, what have we to do here and how to make life meaningful—all this cannot be understood without reading excellent treatise. Therefore, never make the mistake of avoiding 'swaadhyaay'. This is about scholars and literary works,-alongwith this never forget the intention of educating oneself. The problem with man is that he goes around trying to find out what is happening in the world, forgetting about his own self; he peeps into others affairs but does not peep into his own 'self'. Who am I, how my conduct should be, what have I achieved and what I have not, what work I did not perform which I should have done—to find answer to all these questions would be only if one sits in solitude and talks to himself. The acharya counsels and speaks; you must study the best literature and also peep into your own self—so that you never go astray.

(4) "आचार्याय प्रियं धनं आहृत्य प्रजा तंतु मा व्यवच्छेत्सीः" **Acharyaay priyam dhanam aahratya prajaa tantu maa vyavachchhetseeh**—Acharya addresses the 'snaatak' that the wealth which is dear to the acharya should be brought to him. In this manner do not break the chord and the link between the acharya and a number of his pupils. The wealth which is dear to the acharya is not money, his wealth are is pupils, they are his people, they are his children. Just as you have come in the pursuit of learning, similarly your family members, your children and grandchildren may come to the acharya; this is what is meant—the chain for the acharya-of people—and O'snaatak!

your chain also may not break; the tradition of the guru and his pupil may go on increasing like a creeper. That acharya who was living his life on the alms received by his pupil—how can he ask for wealth from his pupil? The dear wealth for the acharya are is pupils, they are his treasure; that is why the acharya says, O'pupils! never let this chord and chain of my people be destroyed.

(5) **''सत्यान्न प्रमदितव्यम्, धर्मान्न प्रमदितव्यम्'' Satyaanna pramadi-tavyam dharmaanna pramadi-tavyam**—The acharya repeats about remaining firm on truth and righteousness, he repeats this because this is what he has given and taught the pupil in his ashram. To stress the importance of truth and righteousness, this is required to be repeated so that the pupil understands the dignity of both.

(6) **''कुशलान्न प्रमदितव्यम्, भूत्यै न प्रमदितव्यम्'' Kushalaanna pramadi-tavyam, bhutyai na pramaditavyam**—Do not neglect truth and dharma—righteousness. This can also be interpreted that do away with wisdom, do not pay attention to material and wordly progress but quietly keep praying. Disputing this, the acharya says that paying attention to truth and morality does not mean you keep yourself engaged in spiritual life and forget material life. The development and growth of man should be homogeneous; spiritual (truth and morality) and material (proficient and prosperous) should be equally developed. Just as spiritual world is a reality, similarly the material world is also as much real. Conduct yourself in the belief that both are true and real.

(7) **''स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्'' Swaadhyaay pravachanaabhyaam na pramadi-tavyam**—Earlier he was told not to neglect 'swaadhyaay', now he is told that whatever you gain from 'swaadhyaay', you must give a skilful exposition of it to others, impart that knowledge to others. Bestowing knowledge increases your own. Therefore whatever you study, whatever knowledge you acquire; give it to others through discourses—thus your own knowledge will enchance. To impart knowledge

increases your own because when you are explaining to others, it is important to understand the same yourself thread-bare. Before imparting knowledge to others you have to be clear yourself, what is not clear to you cannot be clearly explained to others.

(8) ''देव पितृकार्याभ्याम् न प्रमदितव्यम्'' Deva pitri-kaaryaabhyaam na pramadi tavyam—Those who possess more knowledge than you, are called 'deva', those who are elder to you are called 'pitar'. Never disobey those who are more knowledgeable even though they have not been your acharya. Similarly those who are elder to you, even though they are not your parents—never ignore them. Never think that because they have not been your acharya or have not been your parents; why should I listen to them. Listen with rapt attention to all who are superior to you in knowledge and age, do not ignore this since you will always gain from the benefit of their experience.

(9) ''मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव, अतिथिदेवो भव'' Maatri-devo bhava, pitri-devo bhava, acharya-devo bhava, atithi-devo bhava—Those who are superior in knowledge and age even if not related are called 'deva' and 'pitar' in the first utterance. If they are related then they are in the category of mother, father, acharya and guest. Mother and father are related because of birth, acharya comes in this category because he has given second birth of knowledge. When a guest arrives home he should be treated as a member of the family, sometimes he has to be given respect more than family members. The acharya speaks about them and addresses the snaatak that all these should be given the respect what you give to the deities. Your mother has nursed you for nine months, your father has brought you up, the acharya has imparted education to you to become a human, even your parents give a status of honour to the guest—therefore treat all of them as you would to divinity. You will also become a father, you will have children, your wife will be their mother, you will also go as a guest in someone elses home—if you treat them with great respect then your children will also treat you respectfully. This order of domestic life was inherent part of vedic culture, you have to maintain this so that it may carry on from child to child.

(10) ''यानि अनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि'' **Yaani ana-vadyaani karmaani taani sevi-tavyaani no itaraani**—The acharya says that there are all kinds of people in society. It is true that I am counselling you to listen to your elders with care and follow their path—the deities, grandfather, mother, father, acharya and guest—you are advised to treat all of them as your elders; but obey only such matters which are worth obeying. Follow their conduct which is worth following. However, such actions which are not liked by you, which are incorrect—refuse obeying. Not only the acharya is counselling about others, he is saying the same for himself. The second sentence of the Upanishad is :

(11) ''यानि अस्माकं सुचरितानि तानि त्वया उपास्यानि नो इतराणि'' **Yaani asmaakam sucharitaani taani twayaa upaasyaani no itaraani**—Follow only such conduct of the acharya if his conduct is virtuous. Even if the acharya has a wicked conduct then always raise your finger, and if he asks you to do something wrong always refuse. Such counsel can come out only from such a person who is confident of his own conduct.

(12) ''ये के चास्मत् श्रेयांसः ब्राह्मणाः तेषां त्वयासनेन प्रश्वसितव्यम्'' **Ye ke chaasmat shreyaansah braahmanaa teshaam twayaa-aasanena prashva-sitavyam**—You must sit and seek the company of all those who have been mentioned above and those who are even more eminent—breathe in such an environment. Man is influenced by the environment he is surrounded with and the company he keeps, it leaves a deep impression on him. On no account mix in bad company, because that environment is polluted by evil. Where noble men reside, that environment is pure and clean; where drunkards and wicked reside, that environment generates evil. Therefore be on the lookout to be in the company of eminent poeple and try to get their blessings.

(13) ''श्रद्धया देयम् अश्रद्धया देयम्'' Shraddhayaa deyam a-shraddhayaa deyam—When you start earning wealth then donate in charity according to capacity in any acitvity which is close to your heart. Even if you do not hold anything in reverence, still give in charity because it is possible that what you do not hold dear may still be something great. Apart from this what is wealth and for whom? Wealth is wealth only when it can be put to some use, otherwise what is the difference between a treasure and stock of stone and bricks. So long wealth does not serve a purpose and put in use, it cannot be called as such. Whatever is left after the use of wealth in your work—with or without reverence whatever the case may be—give; giving enhances the element of richness.

(14) ''श्रिया देयम्, ह्रिया देयम्, भिया देयम्, संविदा देयम्'' Shriyaa deyam, hriyaa deyam, bhiyaa deyam, samvidaa deyam—If a person possesses wealth more than his requirement which he is not using in his work—that should come in use and benefit of society; it should not remain idle. If you are prosperous, have unlimited wealth; then also understand that this has come from society. Even though it has come from your own hard work and effort; you are like a trustee of this wealth—therefore if your wealth increases there are 2 reasons for it—**''श्रिया देयम्'' 'shriyaa deyam'** even after having more wealth you do not feel like donating; still modesty demands that you do—**''ह्रिया देयम्'' 'hriyaa deyam'** what will people say of your earning such a lot of wealth and sitting like a snake on it; if you do no feel modest enough to give, then give out of fear—**''भिया देयम्'' 'bhiyaa deyam'**, give out of fear because there are such people in society who cannot tolerate seeing wealth sitting tight in one place. They will snatch your wealth but will not tolerate your keeping idle money. If the robbers do not rob then the State will not tolerate, that on one side people are dying of hunger and you are sitting collecting all the wealth. Therefore being forced, because of all these reasons, the best option is that whatever one earns, he on his own will gives a part of it for public welfare—"**संविदा देयम्**" **'samvidaa deyam'.**

(15) "**अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ताः अलूक्षा धर्मकामाः स्युः यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः**" **Atha yadi tey karma-vichikitasaa vaa vritti-vichikitsaa vaa syaat ye tattra braahmanaah sam-marshinah yuktaa aayuktaah alukshaa dharma-kaamaah-syuh yathaa tey tattra varten tathaa tattra vartethaa**—If one is in doubt, and one cannot understand what is moral from the point of view of "**धर्माचार**" **"dharmaachaar"**—virtuous conduct, or how to react in different situations i.e. "**लोकाचार**" **"lokaachaar"**-ways of the world; an uncertainty develops then those involved in righteous action around you (yuktaah), out of inspiration (aayuktaah), who are of gentle disposition, (alookshaah), those who are balanced (sam-marshinah) as such a capable brahmin advises you, so you may deal accordingly. Those involved in controvertial matters but are proper, appointed. religious and imperial brahmins, should also be looked up to.

(16) "**एव आदेशः, एष उपदेशः, एषा वेदोपनिषत्, एतदनुशासनम्, एवमुपसितव्यम्**" **Eva aadeshah, esha updeshah, eshaa vedopanishat, etad-anushaasanam, evam-upasitavyam**—Concluding his counsel, acharya says—this is the instruction, this is the counsel, this is veda and upanishad, this is our discipline. Conduct yourself accordingly and carry out in this manner.

This counsel is given at the time when the snaatak used to leave the gurukula. These days after completing education there is a tradition of delivering a convocation address. Some universities since some years have made this advice of Taittireeya Upanishad as a part of the convocation speech. This practise has been there since the times of the upanishad in the gurukulas, and the acharya delivers the same speech in his convocation in those gurukulas which are established in India. If this speech he not only talks of education but also covers the essence of conducting oneself in life in future. If both the counsels, that of the father at the time he counsels the child in the vedaarambh ceremony and that of the acharya when he counsels the snaatak in his speech after his completion of education—be read together; then the principles of education in vedic culture become very conspicuous. These principles were far higher than the principles of modern education or its traditions.

2. Vidya-snaatak—vidya-knowlege, Vrat-snaatak—vrat-solemn vow, Vidyavrat-snaatak—vidyavrat-vowed devotion to learning

It is written in the Paarasakar grihyasutra: "**त्रयः स्नातका: भवन्ति। विद्यास्नातको व्रतस्नातको विद्याव्रतस्नातकश्चेति**" **'Trayah snaatakaah bhavanti. Vidya-snaatako, vrat snaatako, vidyavrat-snaatak-kashcheti'**—he who only completes his education and becomes a snaatak is called vidya snaatak; he who has not completed his education totally but has observed 'brahmcharya vrat'—a vow to observe brahmcharya for fixed time is called vrat snaatak; and he who completes his education and his vow is called vidyavrat snaatak. The position of "vidyavrat snaatak" from the point of view of education is on the top. The meaning of "vidyavrat snaatak" will be clear from an illustration.

There is an incident in Mahabharat when the Pandavas were with their guru in pursuit of education. One day the guru said—do not let anger overcome you—this is the lesson for today learn it and let me hear tomorrow. Next day when the guru asked them to speak out the lesson, everyone spoke aloud the lesson learnt by heart. Yudhishthir said that he could not learn this lesson. Hearing this all the children started laughing but the guru in a serious tone asked why he could not learn such a small lesson. Yudhishthir replied that the sentence is no doubt small, but putting into practice is not easy because I get angry on small matters. As long as the feeling of anger does not stop in me, how can I say that I have learnt this lesson?

This incident clearly illustrates the distinction between a vidya snaatak, vrat snaatak and vidyavrat snaatak. Vidya snaatak is the one who studies literary works, vrat snaatak is one who is not an expert on the study of literature but in his practical life follows the principles of his stay at the ashram, vidyavrat snaatak is one whose depth of study and conduct are both of the same level, whose speech and action are in harmony.

The aim of education is not to make bookworms, its aim is to give a practical shape by implementing the principles studied in life—with this aim in view vedic system develops people to vidyavrat snaatak.

3. Time span for brahmcharya—vasu, rudra, aaditya

Those who have some knowledge of vedic culture are aware that brahmcharya is the life of this culture. Today whatever people may say, they may make fun of brahmcharya, they may speak of loss of semen as an essential event in youth, they may keep on claiming that there is no damage because of loss of semen, but preserving semen is an inseperable part of vedic culture. People of today speak of their own experience, but the propounders of vedic culture also stood firmly on the rock of experience. Even today we cannot understand who is benefitted with the loss of semen. We have only seen that those children who get into bad habit of destroying their semen, cry for those days of their youth when they were a victim of these bad habits. Brahmcharya was always an important part of education in vedic culture, alongwith it, he who observed brahmcharya for 24 years was called an outstanding brahmchari while entering domestic life. He who remained a brahmchari for 24 years was called vasu. It is written in the Chhaandogya Upanishad—

"पुरुषो वाव यज्ञः तस्य यानि चतुर्विंशति वर्षाणि-तत्प्रातःसवनं, चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं, तदस्य वसवोऽन्वायत्ताः प्राणा वावं वसव एते हीदं सर्वं वासयन्ति।"

Purusho vaav yajjah tasya yaani chaturvinshati varshaani tat-praatah-savanam, chatur-vinshati-aksharaa

gaayatri gaayatram praatah-savanam, tadasya vasavo-anvaayattaa praanaa vaava vasava etey hidam sarvam vaasayanti.

Vasu brahmchari lead a life of penance for 24 years, rudra brahmchari for 36 years and aaditya brahmchari observed brahmcharya for 48 years. He who desired to remain a brahmchari for lifetime could remain as such but for this it was important that he is a complete scholar, ascetic, and a yogi because in the words of Rishi Dayanand 'This is a hard task to keep the flow of passion at bay and control ones senses'—(Satyaarth Prakash—3rd samullaas)

Philosophy of today is quite different, people do not give any significance to brahmcharya. They call it as unnatural supression of desires. In vedic philosophy the ability of the body, for the splendour of the soul and preservation of sperm is an essential precondition. Because the aim of sanskars is to develop a new human, therefore in vedic philosophy, as long as brahmcharya can be observed, it is important for the body mind and soul to provide physical capacity, mental strength and spiritual lustre. It is not a matter which has to be proved with reasoning, it is a fact which is realised by each person through experience, in his life. With loss of sperm a person becomes lazy, does not feel like working, wants to rest, wants to sleep—this is the personal experience of everyone. How then is it necessary to plead for brahmcharya?

One who is well versed in one veda was known as vasu brahmchari. The definition of vasu is—''सर्वं वासयंति'' **"sarvam vaasayanti"**—he who is settled himself and helps in settling others, he is vasu. He who entered the life of domesticity after the study of one veda was called vasu. He enters householders abode after observing brahmcharya for 24 years. After this he who continuously pursues the study for 12 years of 2 vedas is called rudra brahmchari. The meaning of rudra is—''इदं सर्वं रोदयति'' **"idam sarvam rodayati"**—who to the life force—to the senses—makes it weep. He controls them to such an extent that they come to tears—he is called rudra. He enters the life of a householder after 36 years. After this he who consantly pursues the study of 4 vedas for 12 years is called aaditya brahmchari. He is called 'aaditya' because his brahmcharya shines with the light and brightness like the lustre of the sun. He enters a householders abode after 48 years. He is called 'aaditya' because he—"इदं सर्वं आददते" **"idam sarvam aadadate"**—he achieves total knowledge and acquires it. Manu has expressed this as under :

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम्।
अविप्लुत ब्रह्मचर्यो गृहस्थाश्रममाविशेत्॥

Vedaan-adheetya vedou vaa vedam vaapi yathaakramam. Avipluta brahmcharyo grihasthe-aashramam-aavishet.

The exposition which was true at the time of Manu is true today as well. He who chooses to remain one of the many in education, completes it soon, he who desires to study various branches of knowledge has to spend more time in learning; he who wants to excel in various branches of knowledge, his main part of life is spent in the pursuit of knowledge. These days after completing B.A., you get your M.A. degree after 2 years and after 1 or 2 years you get a Ph.D. But during vedic times, to proceed from one standard of education it took 12 years; those who wanted to proceed further took another 12 years. It is therefore clear from this that an ordinary graduate i.e. from a vasu brahmchari; the knowledge of a rudra brahmchari was much more and the knowledge of an aaditya brahmchari from a rudra brahmchari would have been greater. There is no doubt that there were very few aaditya brahmchari, the number of rudra brahmchari was more than them and every educated person used to be a vasu brahmchari. The point worth noting is that all of them were brahmchari, their main mantra in life was 'restraint', pious conduct was their aim in life. There has been no culture in this world till today which has declared its aim as conduct, character and self-control. If there is a culture, which has arisen with this aim, it is only vedic culture.

4. Minor tasks in the house of acharya

Just as upanayan and vedaarambh are a pair, upanayan and vedaarambh sanskar are performed together. Samaavarttan and marriage ceremony are termed as a pair. The meaning of smaavarttan is—returning home—but this returning is from the home of the acharya to father's home. After returning to father's home is the preparation for the marriage of the snaatak. Therefore the functions of samaavarttan and marriage are somewhat together. Therefore it is written in the Sanskar Vidhi : "There are 2 places for marriage—one at the home of the acharya and the other at one's own home. Perform the marriage in any one of the places according to prescribed rites." From this the procedure of samaavarttan can be peformed either at the home of the acharya or at the home of the father. But because it is more graceful to have this at the home of the acharya, since the snaatak had his education at the place of the acharya, therefore total procedure is at the acharya's home. After this the snaatak ruturns home where his parents, brothers and sisters, uncles and aunts welcome him at home. After the counsel of the acharya, whatever minor actions are performed in the acharya-home bring to light the rules and restrictions followed till now. Till now there were various restrictions on the student—do not wear shoes, do not have an umbrella, do not use a razor, do not see in the mirror—such various restrictions were imposed on the brahmchari. Now he ends his life of penance and is about to enter the householders abode from brahmcharya. Therefore, with the permission of the acharya, all restrictions are relaxed which are mentioned in the samaavarttan ceremony. For example :

(1) Giving up of sacred thread and staff—till now the brahmchari was wearing a sacred thread on his waist and was holding a staff. Now he wears the clothes of a housholder, live in a town where a staff will not be required nor the sacred thread. Staff was required only when one had to face wild animals in the woods. Now the snaatak, before leaving for home chants ‘‘ओं उद्त्तमं वरुणपाशम्’’ **“om uduttamam varuna-paasham”** and relieves himself of the sacred thread and staff.

(2) Wearing of garland of flowers and head-gear—uptil now a brahmchari was forbidden to wear a garland of flowers or adorn himself. He had to lead a hard life of an ascetic. He had to keep his head uncovered without wearing a cap or a turban. Now the life of penance is over and the time is to enter the householders abode—therefore ‘‘परिधास्यै यशोधास्यै’’ **“paridhaasyai yashodhaasyai”** with this mantra he wears attractive clothes, ‘‘या आहरत् जमदग्निः’’ **“yaa-aaharat janmadannih”** chanting this mantra he wears a garland of scented flowers, ‘‘यद्यशोऽप्सरसमिन्द्रश्चकार’’ **“yadyasho-apsarasam-indrashcha-kaara”** with this mantra he wears a turban or cap. The meaning is that from now on he attends to the adornment of his body.

(3) Adornment—Till now he was not wearing any ring or jewellery but now this restriction has been removed. With the permission of the acharya ‘‘अलंकरणमसि भूयोऽलंकरणं भूयात्’’ **“alankaranam-asi bhuyo-alankaranam bhuyaat”** chanting this mantra he wears jewellery.

(4) Use of eyeliner, mirror, umbrella, shoes and a stick—Whatever restrictions of penance and of ascetic life were there on the snaatak are now being relaxed. It was first said ‘‘गंधांजनानि वर्जय’’ **“gandhaanjanaani varjaya”**—do not use scent or scented product, do not use eye liner, now ‘‘वृत्रस्यासि कनीनकः’’ **“vitrasyaasi kaneenakah”** the instruction is to use eye liner, now ‘‘रोचिष्णुरसि’’ **“rochishnu-rasi”** speaking this the instruction is to see your face in the mirror, in place of ‘‘उपानत् छत्रधारणं वर्जय’’ **“upaanat chhatra-dhaaranam varjaya”** you can hold the umbrella ‘‘बृहस्पतेश्छदिरसि’’ **“brihaspate-chhadirasi”**; and you can wear shoes ‘‘प्रतिष्ठे स्थो विश्वतो मा पातम्’’ **“pratishthe stho vishwato maa paatam”**; and the instruction is to drop the staff and hold a stick **''विश्वाभ्यो मा नाष्ट्राभ्यस्परिपाहि सर्वतः''** **"vishwaabhyo maa naashtraabhyas-paripaahi sarvatah".**

The intention is to make it convenient for the brahmchari to pursue knowledge, therefore these restrictions were put forth in the vedaarambh sanskar. All these are relaxed in the samaavarttan sanskar. Therefore no one can accuse vedic culture that this is a culture of repression, or it is only an one-sided culture.

5. Snaatak's (graduate) welcome in father's house

After samaavarttan sanskar is held in the home of the acharya or if it is held in the father's home—after all the rituals are over, the snaatak makes a speech acknowledging his gratefulness to his teacher. If the samaavarttan is held in the home of the acharya which usually happens and should happen, then the acharya in any case would be present there; but if it is held in the father's home then the acharya should be invited.

SAMAAVARTTAN SANSKAR

[Ceremony on completion of education]

[Meanings of mantra in a proper manner]

After the completion of education at the home of acharya and after becoming ''विद्यास्नातक'' **"Vidya-snaatak"**, ''व्रतस्नातक'' **"Vrat-snaatak"** or ''विद्याव्रतस्नातक'' **"Vidyavrat-snaatak"**—the sanskar which is performed either at the home of the acharya or at the father's home, is called Samaavarttan i.e. returning home to the father's house. This period can be the age of 24,36 or 48 years for a man.

(1) Items to be collected and kept : see page 85.

(2) Special items for this sanskar : Cooked sweet rice, kheer, sweet round balls, laddoo or khichree—sthaalipaak; 8 earthen pots with water to be kept on the north side of the altar; ubatan—a paste made of tumeric, oil and perfume; sandalwood paste to be used for anointing; curd and til; garland of flowers; dhoti and yellow garment turban; surmaa—cosmsetic of lead for application to the eyes; shoes; a beautiful stick; madhupark-amix of water, curd, milk and honey for honouring the acharya; garland; distinguished clothes; cow etc. The above items should be collected a day before the ceremony and kept at the home of the acharya. Acharya should sit facing east at the time of the yajna.

[Start of yajna and ritwigvaran]

Ritwigvaran (omaavasoh sadane seed etc, page 87); three **'aachaman'**—sipping of water (om amrito-pastaran-masi etc page 88); **'anga-sparsh'**—touching of limbs with water (om vaang-ma aasyeastu etc page 88); **ishwar-stuti-praarrthano-paasanaa**—worship and praise of God (om vishvaani deva savitur-duritaani etc page 38); **swastivaachan** (om agnimeede purohitam etc page 43); **shaantikaran**—hymns of peace (shanna indraagni etc page 64); **aganyaadhaan** and **agni-pradeepan** (om bhur bhuvah swah. om bhur bhuvah swardyou riva-bhumnaa+ om udbudhyasya-swaagne etc. page 90-91); offering **samidaadhaan** with 3 wood fuel chanting 4 mantras (om ayanta idhma aatmaa+om samidhaagnim+susamiddhaaya shochishe+ tantwaa samidhbhi rangiro etc page 92); **jal-prasechan** around the altar (om adite numanya-swa etc page 96); **aaghaara-vaajya bhaagaahuti** (om agnaye swaahaa etc page 98); 4 **vyaahriti aahuti** (om bhur-agnaye swaahaa etc page 99); 8 **ashtaajyaahuti** (from om twanno agne varunasya-to-om bhavtannah samanasou page 104); **swishtakrit-aahuti** (om yadasya karmano etc page 100); 1 **maun praajaapatya-aahuti** (om prajaapataye swaahaa page 101); offer a total of 18 oblations.*

[After 18 oblations—collect 'agni' in pit chanting the following]

ओम् अग्ने सुश्रवः सुश्रवसं मा कुरु। यथा त्वमग्ने सुश्रवः सुश्रवा असि। एवं माꣳसुश्रवः सौश्रवसं कुरु। यथा त्वमग्ने देवानां यज्ञस्य निधिपा असि। एवमहं मनुष्याणां वेदस्य निधिपो भूयासम्॥

Om agne sushravah sushravasam maa kuru. Yathaa twam-agne sushravah sushravaa asi. Evam maam sushravah sourshravasam kuru. Yathaa twam-agne devaanaam yajjyasya nidhipaa asi. Evam-aham manushyaanaam vedasya nidhipo bhuyaasam.**

[Reciting 3 times-oblation with 3 .wood sticks]

ओं अग्नये समिधमाहार्षं बृहते जातवेदसे। यथा त्वमग्ने समिधा समिध्यसऽएवमहमायुषा मेधया वर्चसा प्रजया पशुभिर्ब्रह्मवर्चसेन समिन्धे जीवपुत्रो ममाचार्यो मेधाव्यहमसान्यनिराकरिष्णुर्यशस्वी तेजस्वी ब्रह्मवर्चस्यन्नादो भूयासꣳस्वाहा॥

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* There is no mention in this part of 5 oblations of 'om ayanta idhma aatmaa' after 'samidaadhaan'.

** See meaning in 'vedaarambh'.

Om agnaye samidham-aahaarsh brihate jaatave-dase. Yathaa twam-agne samidhaa samidhyasa-eva-aham-aayushaa medhayaa varchasaa prajayaa pashubhi brahm-varchase-na samindhe jeeva-putro mamaa-charyo medhaa-vyaham-saanya-niraakarishnu-yashasvee tejasvee brahmcharya-sannaado bhuyaasam swaahaa.*

[Touching of mouth—chanting 7 mantras—with warm·anjali]

ओं तनूपा अग्नेऽसि तन्वं मे पाहि ॥ १ ॥ ओं आयुर्दा अग्नेऽस्यायुर्मे देहि ॥ २ ॥ ओं वर्चोदा अग्नेऽसि वर्चो मे देहि ॥ ३ ॥ ओं अग्ने यन्मे तन्वा ऊन तन्म आपृण ॥ ४ ॥ ओं मेधां मे देवः सविता आदधातु ॥ ५ ॥ ओं मेधां मे देवी सरस्वती आदधातु ॥ ६ ॥ ओं मेधां मे अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ ७ ॥

—पार०गृ० 247

Om tanupaa agne-asi tanwam-mey paahi—(1). Om aayurdaa agne-asi aayurmeydehi—(2). Om varchodaa agne-asi varchomey dehi—(3). Om agne yanme tanvaa oon tanim aaprina—(4). Om medhaam mey devah savitaa aadadhaatu—(5). Om medhaam mey devi saraswati aadadhaatu—(6). Om medhaam mey ashwinou devaa-vaadhattaam pushkara srajon—(7).

[Touching of limbs with water, after touching of mouth]

ओं वाक् च म आप्यायताम्। (इससे मुख का)
'Om vaak cha-ma aapyaaytaam'—touch the mouth
ओं प्राणश्च म आप्यायताम्। (इससे नासिकाओं का)
'Om praanashcha-ma aapyaaytaam'—touch the nostrils
ओं चक्षुश्च म आप्यायताम्। (इससे नेत्रों का)
'Om chakshushch-ma aapyaaytaam'—touch the eyes.
ओं श्रोत्रञ्च म आप्यायताम्। (इससे कानों का)
'Om shrotram-cha-ma aapyaaytaam'—touch the ears

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* See meaning in 'vedaarambh'.

ओं यशोबलञ्च म आप्यायताम्। (इससे बाहुओं का स्पर्श करें)

'Om yasho-balam-cha-ma aapyaaytaam'.

—touch the shoulders*

[From 8 earthen pots kept in north-part take bath from 1 pot]

After touching mouth and limbs take water from one of the 8 earthen pots kept on the north part of the altar chanting the following :

ओं ये अप्स्वन्तरग्नय: प्रविष्टा गोह्य उपगोह्यो मयूषो मनोहास्खलो विरुजस्तनूदुषुरिन्द्रियहा तान् विजहामि यो रोचनस्तमिह गृह्णामि ॥ —पार०कां० 2, क० 6, सू० 10

Om ye apswanta-ragnayah pravishtaa gohya upa-gohya mayusho mano-haaskhalo varujah-stanoo-dusho-rindrayahaa taan vijahaami yo rochanastamih grinhaami.

Meaning & Substance : There is a mention of **"कामाग्नि"** **'kaamaagni'** in this mantra. 'Kaamaagni' (apsu) i.e. it is present in the waters—in the blood of the body. [Blood is also called 'apah' in veda—**"को अस्मिन्नापो व्यदधात् विषूवृत: पुरूवृत: सिन्धुसृत्याय जाता:। तीव्रा अरुणा: लोहिनी स्ताम्रधूम्रा: ऊर्ध्वा अवाची: पुरुषे तिरश्ची:" "ko asminnaapo vyadadhaat vishrivritah puruvritah sindhu-srityaaya jaataah. Teevraa arunaah lohinee staamra-dhoomraa oordhwaa avaacheech purushe tirashcheeh"** (Athar-veda 10.2.11)—sindhu—i.e. who causes red and blue water in the heart?] There are individual fires and emotions in a human being. In some there is a fire of virtue, in some regal and in some ignorance. In this manner (agnayah) the term agni has various meanings in the mantra. These fires (gohya) cannot be observed, they are obscure in the blood, (upagohya) because though being close they are still hidden. These are biological fires. Natural fires can be seen, but these fires cannot be seen, therefore they are known as gohya and upagohya (mayooshah-mayookha) means—the rays of the sun. It seems that the writer has written 'sha' in place of 'kha' because there was a practice of calling 'sha' as 'kha'. Mayookha—the rays of the sun have 2 functions—to radiate heat and to give bright light. Kaamaagni is also of two types—one which burns and the other which gives light. Therefore kaamaagni has been compared with mayooshah (mayookha)—that which gives light is virtuous fire, the regal and ignorant kaamaagni destroys man, therefore these have been called (manohaa) that which destroys the mind, they damage of the spiritual force. These (skhalaah) which create loss of (virility) sperm, which destroys it (virujahruj bhange) which burns the body, (tanoodushah) which corrupts the body (indriyahaa) which destroys the strength of the limbs. The snaatak while entering the householders abode (taan vijahaami) determines and takes a vow to avoid these hostile, regal and inert and emotional fires. He takes a vow that these emotional fires (rochanah) which have the form of brightness, splendour and virtue he (iha grinhaami) will accept them in his domestic abode.

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* Meaning of mantra for touching of mouth and touching of limbs see vedaarambh.

He should take one earthen pot chanting the above mantra and with that water he should take a bath chanting the following:

ओं तेन मामभिसिञ्चामि श्रियै यशसे ब्रह्मणे ब्रह्मवर्चसाय॥

—पार० कां० 2, कं० 6, सू० 11

Om tena maam-abhi-shinchami shriyai yashase brahmane brahmvarcha-saaya.

[Bath from the water taken from 2nd earthen pot]

Thereafter, chanting the above mantra (Om ye apswantara) he should take he 2nd earthen pot and take a bath taking out water in a jug and chanting the following mantra :

ओं येन श्रियमकृणुतां येनावमृशताꣳ सुराम्। येनाक्ष्यावभ्यसिञ्चितां यद्वां तदश्विना यशः॥ —पार० कां० 2, कं० 6, सू० 12

Om yena shriyam-akrinutaa yenaava-mri shataam saraam. Yenaa-kshaabhya-sinchataam yadwaam tadashwinaa yashah.

[Bath from 3 out of the 6 remaining earthen pots]

After reciting the above mantra (om ye apswantara) he should take water from the 3 earthen pots out of the 6 remaining and take a bath. The 3 mantras are as under :

ओम् आपो हिष्ठा मयोभुवस्ता न ऊर्जे दधातन। महे रणाय चक्षसे ॥ १ ॥ यो वः शिवतमो रसस्तस्य भाजयतेह नः। उशतीरिव मातरः ॥ २ ॥ तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ। आपो जनयथा च नः ॥ ३ ॥ —ऋ० मं० 10.9.1–3; पार० 2.2.14

Om aapo hishthaa mayo-bhuvastaa na oorje dadhaatana. Mahe ranaaya chakshase—(1). Yo vah shivatamo rasastasya bhaa-jayate-hanah. Ushatee-riva maatarah—(2). Tasmaa arangamaa-mavo yasyaksha-yaaya jinvatha. Aapo janayathaa cha na—(3).

[Bath from the balance 3 earthen pots]

From the balance 3 earthen pots he should take water (Om aapo hishthaa, etc) and take a bath chanting the above 3 mantras in mind. Thus all the 8 earthen pots have come in use.

[Giving up of sacred thread and staff]

ओम् उदु॑त्त॒मं व॑रुण॒ पाश॑म॒स्मदवा॑धमं वि म॑ध्य॒मः श्र॑थाय। अथा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ऽ अदि॑तये स्याम॒॥ —यजुः० 12.12

Om uduttamam varuna paasha-masma-davaa-dhamam vi-madhyamam shrathaaya. Athaa vaymaaditya vrate tavaa-naa-gaso aditaye syaama.

With the above mantra the brahmchari gives up his sacred thread and staff.

[Snaatak-graduate-stands facing the Sun—chants praise of God]

ओम् उद्यन् भ्राजभृष्णुरिन्द्रो मरुद्भिरस्थात् प्रातर्यावभिरस्थाद् दशंसनिरसि दशसनिं मा कुर्वाविदन् मा गमय। उद्यन् भ्राजभृष्णुरिन्द्रो मरुद्भिरस्थाद् दिवा यावभिरस्थाच्छतसनिरसि शतसनिं मा कुर्वाविदन्

मा गमय। उद्यन् भ्राजभृष्णुरिन्द्रो मरुद्भिरस्थात् सायं यावभिरस्थात् सहस्त्रसनिरसि सहस्त्रसनिं मा कुर्वाविदन् मा गमय॥

—पार० कां० 2, कं० 6, सू० 16

Om udyan bhraaja-bhrishnu-rindro marud-bhirastaat praatar-yavabhir-asthaad dasha-sani-rasi dasha-sanim maa-kurvaa-vidam maa gamaya. Udyan bhraaj-bhrishnu-rindro marudbhi-rasthaat divaa yaavabhir-sthaa-chchhata-shanirasi shatasanim maa kurva-vidan maa gamaya. Udyan bhraaj-bhrishnu-rindro marudbhi-rasthaat saayam yaavabhi-rasthaat sahasra-sani-rasi sahasra-sanim maa kurvaa-vidam maa gamaya.

Meaning & Substance : (bhraajbhrishnuh) that with its radiance and brightness supresses the brightness of the stars (indrah) sun (udyan) while rising (praatah yaavabhih) those moving at day-break (marudbhih) with its rays (asthaat) is in front (dashsamih asi) O'sun! you fulfil service in all 10 directions (maa) to me (dashamin) observing service of all 10 directions (kuru) fulfil (aavidan) being aware of all this (maa gamaya) take me to that goal for which I am praying.

In the earlier part of the mantra **"शतसनिं" 'shatsanim', "सहस्त्रसनिं" 'sahasra sanim'** has been mentioned in place of **"दशसनिं" 'dashsanim'** which means the sun while rising deserves to be served in million directions; what to talk of a hundred. Just as the sun deserves to be served in all directions similarly it may provide us strength that we also serve in tens and thousands of directions every morning, afternoon and evening.

Substance : Treating the sun as a base, this mantra sings praises of the Lord. As the Sun transmits its rays in the morning, afternoon and evening and brings brightness in all directions; similarly that alimghtly God brings radiance in all times. We may also brighten up and illuminate with the sun in material form, identify with God in spiritual form and illuminate the world with enlightenment every morning, afternoon and evening.

[After hymns of glory of God, cut-matted hair above navel, nails, clean teeth—chant mantra]

Chant the above mantra in the praise of glory of God. After that eat curd and til and have the matted hair, hair above navel and nails cut and clean your teeth with the stick of a fig tree (ficus flomerata) and chant :

ओम् अन्नाद्याय व्यूहध्वꣳ सोमो राजायमागमत्।
स मे मुखं प्रमाक्ष्यते यशसा च भगेन च॥

Om annaadyaay vyu-hadwam somo raajaaya-maagamat. Sa-mey mukham pramaakshyate yashasaa cha bhagena cha.

Meaning : (annadyaay) for eating foodgrain; (vyuhadhwam) clean your teeth and take care of them; (ayam) this; (somah) water; (raja) regal; (aagamat) has been brought for purification of mouth; (sah) this; (mey mukham) to my mouth; (yashasaa) with glory; (bhagena cha) and with majesty; (pramaakshyate) as if it polishes.

[Wear new dress—apply sandalwood]

Thereafter anoint the body with scented items and take a bath in clean water and dry the body. Wear a 'dhoti' and a yellow gem and apply scented sandalwood paste.

[Hold water in hand—touch nose, eyes, ears—chant mantra]

ओं प्राणापानौ मे तर्पय चक्षुर्मे तर्पय श्रोत्रं मे तर्पय॥

Om praanaa-paanou mey tarpaya chakshurme tarpaya shrotram mey tarpaya.

Meaning : O'water (mey) my (praanaapaano) to praana—vital air and apaana—foul air (tarpaya) do satisfy—water benefits each limb of the body.

[Hold water in hand, auspiciously facing South-release water on ground with mantra]

ओं पितरः शुन्धध्वम्॥ —पार० कां० 2, कं० 6, सू० 19

Om pitarah shundha-dhwam.

Meaning : (pitarah) O'my venerable ancestors! (shundhadhwam) bless me to the virtuous path—till now I was living with my teacher, and was following his guidance now I am entering the home of my father—please guide me to righteous path of the universe.

[Thereafter, meditate with mantra]

ओम् सुचक्षा अहमक्षीभ्यां भूयासः सुवर्चा मुखेन।
सुश्रुत् कर्णाभ्यां भूयासम्॥ —पार० कां० 2, कं० 6, सू० 19

Om suchakshaa aham-aksheebhyaam bhuyaasam suvarchaa mukhena. Sushrut karnaabhyaam bhuyaasam.

Meaning : (aham) I; (aksheebhyaam) with eyes; (suchakshaa) who has good eyes (mukhena) with mouth (suvarchaa) who has splendid energy; (karnaabhyaam) with ears; (sushrut) who hears correctly; (bhuyaasam) I may become. My eyes, mouth and ears should function normally. As I hear and see, so should I speak the truth; it should never happen that I speak the opposite of what I hear and see.

[Wear best clothes, chanting]

ओं परिधास्यै यशोधास्यै दीर्घायुत्वाय जरदष्टिरस्मि।
शतं च जीवामि शरदः पुरूची रायस्पोषमभिसंव्ययिष्ये॥
—पार० कां० 2, कं० 6, सू० 20

Om paridhaasyai yashodhaasyai deerghaayu-twaaya jaradasti-rasmi. Shatam cha jeevaami sharadah puroochee raayaspo-shamabhisam-vyayishye.

Meaning : (paridhaasyai) for putting on dress etc.; (yashodhaasyai) for achieving fame in life; (deerghaayutwaaya) for long life; (jardashtih asmi) I have resolved till old age; (puroochi) while moving forward; (shatam sharadah jeewaami) I, who will live till 100 years; (raayah posham) I to wealth and prosperity; (abhi samvya-yishye) I may collect from all directions.

[Wear 'upavastra', chant]

ओम् यशसा मा द्यावापृथिवी यशसेन्द्राबृहस्पती। यशो भगश्च मा विदद् यशो मा प्रतिपद्यताम्॥ —पार० कां० 2, कं० 6, सू० 21

Om yashasaa maa dyaavaa-prithivee yashasendraa-brihaspatee. Yasho bhagashcha maa vidad yashou maa prati-padya-taam.

Meaning : (dyaavaaprithivee) the heaven and earth; (maa) to me; (yashasaa) with fame; (pratipadyataam) may come me—i.e. I may become famous all over in all directions; (indraa-brihaspatee) "indra" i.e. from prosperous people—rich, famous and politicians—from all of them and "brihaspatee" i.e. from scholars; (yashasaa) with glory; (pratipadyataam) may benefit—i.e. from rich, famous and the learned—I may receive recognition from all of them; (yashah) fame; (bhagah cha) and comfort—fame, wealth and prosperity; (maa avindan) I may benefit; (yashah) fame and fame alone; (maa pratipadyataam) I may obtain.

[Wear garland of flowers, chant 2 mantras]

ओं या आहरज्जमदग्निः श्रद्धायै [मेधायै] कामायेन्द्रियाय। ता अहं प्रतिगृह्णामि यशसा च भगेन च॥

Om yaa aaha-rajja-madagnih shraddhaa-yai (medhaa-yai) kaamaaya-indraaya. Taa aham prati-grinhaami yashasaa cha bhagena cha.

Meaning : (jamadagnih) jamadagnih has; (yaah) to those garlands; (shraddhaayai) with reverence; (medhaayai) with wisdom; (kaamaaya) for fulfilling ambitions; (indriyaaya) for the contentment of senses; (aahrat) has taken under its care; (taah) to those garlands; (aham) I; (yashasaa) with honour; (bhagena) and with divine majesty; (pratigrihnaami) I accept. This is not an affirmation from the 'Veda', this is 'grihyasutra'. Therefore, we have thought it proper to write the word "jamadagnih" as it is. In the original 'Sanskar Vidhi' the recitation of 'medhaayai' is not there.

ओं यद्यशोप्सरसामिन्द्रश्चकार विपुलं पृथु। तेन सङ्ग्रथिताः सुमनस आबध्नामि यशो मयि॥ —पार० कां० 2, कं० 6, सू० 23, 24

Om yadyashop-sarasaa-mindrashcha-kaar vipulam prithu. Tena sang-grathitaah sumanasa aa-badhnaami yasho mayi.

Meaning : (indra) Indra has; (yat vipulam prithu yashah) that large and extensive glory; (apsarasaam) in the midst of able people—apsu karmasu saranti vyaapunvanti iti apsarasah—(chakaar) has acquired; (tena) that; (sumanasah sangrathitaah) garland of flowers of fame in the form of good disposition; (aa-vadhnaami) I wear around my neck. With this garland; (mayi) on me; (yashah) there may be glory for me. Reputed people are made to wear garlands to glorify, therefore mention of garland in this mantra.

[Wear a turban or cap—mantra]

ओं युवा सुवासा परिवीत आगात् स उ श्रेयान् भवति जायमानः।

—ऋ० 3.8.4

Om yuvaa suvaasaa pariveet aa-gaat sa u* shreyaan bhavati jaaymaanah.**

[Adorn with ornament]

ओम् अलङ्करणमसि भूयोऽलङ्करणं भूयात्॥ —पार० 2,6,26

Om alankaranam-asi bhuyo-alankaranam bhuyaat.

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* 'u' pronounced 'u' as in (u) panishad.

** See the meaning of this mantra in 'upanayan'.

Meaning : (alankar) O'jewel! you (alankaranamasi) are the one which beautifies; (bhuyah) repeatedly; (alankaranam) be splendid; (bhuyaat) you may be.

[Apply lamp-black—mantra]

ओं वृत्रस्यासि कनीनकश्चक्षुर्दा असि चक्षुर्मे देहि॥

—यजुः० 4.3; पार० 2.6.27

Om vitrat-yaasi kanee-nakash-chakshurdaa asi chakshurme dehi.

Meaning : O'lamp-black! you (vritrasya) vrittra—of record; (kaneenakah) an image; (asi) are; (chakshurdaa asi) provides the power to see through the eyes; (mey chakshuh dehi) provide me the power to see. This is the affirmation of "Paraskar Grihyasutra", therefore, the meaning of 'vritra' has been left as such. Therefore, it is not required to derive any other meaning.

[See the mirror—mantra]

ओं रोचिष्णुरसि॥ —पार० कां० 2, कं० 6, सू० 28

Om rochishnuh asi.

Meaning : O'mirror! you (rochishnuh) are interesting; (asi) looking at you brings a feeling of interest in self.

[Hold umbrella—mantra]

ओं बृहस्पतेश्छदिरसि पाप्मनो मामन्तर्धेहि तेजसो यशसो माऽन्तर्धेहि॥

—पार० कां० 2, कं० 6, सू० 29

Om brihaspate-chhadi-rasi paapmano maam-antardhehi tejaso yashaso maa-antardhehi.

Meaning : O'umbrella! you (brihaspateh) of 'brihaspatih'; (chadih) protections; (asi) are; (maam) to me; (paapmanah) from the blow of evil; (antardhehi) keep within you, save me from evil; (tejasah yashasah) from majesty and glory; (maa antardhehi—maa—that is do not) Do not hold back, just as an umbrella protects from the sun and rain, similarly, with the blessings of God we are saved from evil; but nothing should hold back majesty and glory from us—there may be no cover to that, we may receive these in plenty.

[Wear shoes, mantra]

ओं प्रतिष्ठे स्थो विश्वतो मा पातम्॥ —पार० कां० 2, कं० 6,30

Om pratishthe stho vishwato maa paatam.

Meaning : O'shoes! (pratishthe sthah) you signify prestige—keeping you as a base, man stands up; (vishwatah) from all over and anywhere; (maa paatam) I may not fall and be degraded. What is the significance of wearing shoes, it is like a prayer to God that there may never be my decline in any manner.

[Hold beautiful stick—mantra]

ओं विश्वाभ्यो मा नाष्ट्राभ्यस्परिपाहि सर्वतः॥ —पार० 2,6,31

Om vishwaabhyo maa naashtraabhya—sparipaahi sarvatah.

Meaning : O'staff! (vishvaabhyah naashtraabhayah) from anything which destroys; (sarvatah maa paahi) protect me from all directions. The function of a staff is to protect, using the staff as a synonym for God, it is prayed that though I am leaving the staff, and replacing it with a stick, but O'God! protect me from all destructive forces.

[End of yajna]

Thereafter, the 'snaatak' alongwith the 'acharya' take their seat in the west direction besides altar facing east* and light the fire chanting and offering oblations: 4 **"aaghaara-aavaajya-bhaagaahuti"** (om agnaye swaahaa etc., page 98); 4 **vyaahriti aahuti** (om bhuragnaye swaahaa etc. page 99); **swishtakrit aahuti** (om yadasya karmano-atyareericham etc. page 100); 1

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* The 'Sanskar Vidhi' has written about the seating arrangement from the altar for 'acharya', 'brahmachaari', snaatak etc.

silent praajaapatya-aahuti (om prajaapate swaahaa, page 101); 4 **pavmaani aahuti** (from om bhur bhuvah swah agna aayunshi, to—om bhurbhuvah swah. prajaapate natva-detaa, page 102) and 8 **ashtaajyaahuti** (from om twam no agne—to—om bhavtannah samanasou, page 104)—a total of 22 oblations.

ओं सर्वं वै पूर्णंꣳस्वाहा ॥

"Om sarvam vai poornam swaahaa".*

Chant the 'mahaa-devya-gaan after the above 3 total oblations. After this, the 'acharya' gives a spiritual discourse to the 'snaatak' and 'snaatikaas'.

At the time of 'upanayan' it is written: 'acharya' makes the child sit on the west part of the altar facing east, when the child speaks to the acharya: brahmcharya-maagaam upamaanayasva—it is written: the 'acharya' sits towards the north side of the 'yajna-kunda' facing east and the child sits facing west from the 'acharya'. After gazing the sun, it is written: 'acharya' alongwith the child while entering the pavillion should sit on the north side of the 'yajna pit'.

After chanting "om agne sushravah" from 'vedaarambh' and performing 'jal sinchan' the child stands on the south side of the 'kunda' facing north. After that "om tanoopa agne-asi" chanting this mantra at the time of touching water, the child should sit facing east on the west side of the altar. After performing 'upasthaan' of God the child kneeling on ground should sit facing east and the 'acharya' should sit in front of the child facing west. After the father counsels at the time of starting the 'yajna', the 'brahmchari' alongwith 'acharya' should sit facing east on the west part of the pit. Before "amuk gotrotpanno-aham bho bhavantam-abhivaadaye" the 'brahmchari' should take his seat facing east.

At the time of starting 'yajna' of 'samaavarttan', the 'acharya' should take his seat facing east.

In the 'yajna' the seat of the 'yajmaan' is towards the west facing east or towards the south facing north.

Looking at the assembly we have written that the 'snaatak' alongwith the 'acharya' should sit in the direction of west facing east. The 'Sanskar Vidhi' does not mention anything on this matter. In our opinion what is practically convenient should be the seating arrangement—this seems to be the intention of Rishi Dayanand.

* There is no mention of this procedure in the 'Sanskar Vidhi' of ending the 'yajna'. However, we have mentioned this procedure for ending the ceremony.

[Counsel of the 'acharya']

This discourse has been written in detail in the analytical chapter of the 'Samavarttan' sanskar. This has not been given in the Sanskar Vidhi, but at the time of the convocation address in the 'gurukulas' and other educational institutions this discourse is a base from "Taittireeyopanishad". Therefore, every 'snaatak' and educated person should be aware of this. This is the reason why we have given a detailed explanation of this advice in the analytical part of the 'Samavarttan' ceremony.

[Expression of gratitude by 'snaatak' to 'acharya']

After the counsel of the 'acharya', the parents etc. of the brahmchari should bring their son home with lot of respect, celebration and enthusiasm. After reaching home, the parents, relatives etc. should greet and welcome him showering hospitality like washing of feet with water and offering honey etc.

At home, the 'brahmchari' and his parents should make the 'acharya' sit on an exalted seat and offer him, honey, beautiful garlands, dresses, offer cows, money etc. according to their resources. They should praise the 'acharya' for his virtues and express gratitude for educating their son.

Thereafter honour the 'ritwij' and make offerings and take leave of family members and friends, men and women with respect and happiness.

Here ends the procedure of 'Samaavarttan' ceremony

VIVAAH SANSKAR—MARRIAGE CEREMONY

[Analytical Chapter—Part - I]

[The Problem of Age]

1. Distinction between child, adolescent and youth marriage

Marriageable age can be divided into 3 parts—child marriage, adoloscent marriage and youth marriage. Child marriage means marriage before the age of adolescence. What do we mean by adolescence? Adolescent age is that age of the child when the production of sperm starts, when that sperm can produce the birth of a child. A girl reaches adolescence when she starts menstruating. Thus child marriage is that stage where biologically reproduction cannot take place, adolescence is that stage where biological reproduction can take place. Adolescent age is what is known as the biological age, a child's stage is that stage where biological reproduction cannot take place. After the adoloscent stage is another stage known as the youth stage. With the sperm and ovum of the young boy and a girl, reproduction can take place but will that offspring be robust and healthy? Only physical development has taken place in the adolescent couple, this has just begun, it has not matured, mental development is still to take place. In such a situation is it proper for adolescents to get married—this is the problem. Adolescent age is no doubt the biological age; youth stage matures the body and the thought process of ideas are firm, therefore the age of youth is the cultural age. Whether one gets married in the adoloscent stage or in the youth stage—scientific basis of this question is whether one should get married in the biological age or in the cultural age. This is the main question.

2. Child marriage

Before we come to our main subject, it would be relevant to talk about child marriage. Child marriage was in vogue in our country since a long time, though it is illegal today still it is in force in many areas. Here marriages have been performed between infants. But to believe that such practice was prevailing since the beginning of the history of our country, is wrong. Broadly speaking, history of any country can be divided into 3 divisions—early period, mid period and present period. The early period of India was the vedic age, the mid period was the age of Manu etc. and the authors of Smritis (books of traditional code of Hindu law) and modern age belongs to us—who are living today—it is their age. The practice of child marriage was not in vogue in the vedic period, this practice began in the mid period and is prevailing in the present period. Due to the development in education and new laws being framed; this practice is now vanishing; but the idea of adolescent marriage and youth marriage spreading in its place.

(1) Child marriage did not exist in vedic period—There are various proofs that child marriage did not exist in the vedic period. It is written in the vedas—**''ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्''** **'brahmcharyen kanyaa yuvaanam vindate patim'**—the girl observing brahmcharya acquires a 'young' husband. Here the term 'young' proves that in the vedic age child marriage or adoloscent marriage was not there; only youth marriage prevailed. At another place it is mentioned in the veda—**''सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः। तृतीयो अग्निष्टे पति स्तुरीयस्ते मनुष्यजाः''** **somah prathamo vivade gandharvo vivada uttarah. Triteeyo agnishte pati stureeyaste manushyajaah**—i.e. a girl comes into contact with 'soma', then 'gandharva', then 'agni' and after this 'purusha'. 'Soma' means physical development. Firstly the girl undergoes physical development. Thereafter she is connected with 'gandharva'. 'Gandharva', means—Lord of beauty. This means that after physical development her beauty blossoms, there is an evolution of fine arts in her; after this is the third stage of progress which is called here as 'agni'. The term 'agni' is known as 'heat' in English. Just as living beings and animals go through a time of heat at the time of menstruation—this third stage is the period of heat. Thereafter the girl is entrusted to the man and she gets married. It is clear from this mantra that the marriage of a girl during vedic times was not in a period when she was a child but after the time she menstruated, which is known as the 'agni' period in the mantra.

(2) Child marriage started from mid-period—After the vedic period came the mid period. This was the age of grihya-sutra and the authors of the smritis. It is written in the grihya-sutra that a 'nagnikaa' girl should get married. The term nagnikaa means when a girl moves around naked without clothes, when she is not aware of her being naked. This can be called the beginning of child marriage, but in the mahabharat even a 16 year old girl is termed nagnikaa and the same rule applied for her marriage. This obviously means that during the age of grihya-sutra the practice of child marriage did not start, it seems to have commenced from the time of the smritis. Therefore the smriti age can be called as the mid period of this land. The term nagnikaa is suggestive of the practice of child marriage.

During this age of mid period the political situation of India was unstable. Foreign invaders were attacking the country from various corners. At this time the structure of a family was that of a joint family. The girl who had to enter another home had to live in a joint family with her in-laws and learn to interact with various members of the family living in their midst. She was required to depart for the new home as soon as possible so that she may learn to adjust in her new home—with this view in mind the practice of child marriage was initiated. During this period the custom of committing sati also came into practice (sati—a widow who burns herself alongwith her dead husbands body). After the death of her husband the wife would end her life sitting by the side of the pyre of her husband for creamation.

In such a social environment where the mother commits sati on the death of the father; and when no guardian was left for the daughter—to marry the girl as early as possible was the only solution for the parents to lighten their burden psychologically. Many people are of the opinion that the practice of child marriage also started because of many invaders. It was their assumption that many invaders came as soldiers in the country who were alone and without issues and they fulfilled their necessity by acquiring women who were unmarried. To protect their young daughters, the Hindus of mid period started marrying their infant girls and boys. Whatever may be the reason, it is clear that the practice of child marriage was not prevailing in the vedic period but started in the mid period. Even during this time, 2 distinctions were made in a marriage. One was performed through a religious ceremony and the other through 'gauna', 'doli', 'dwiraagaman' i.e., a child bride was brought back to her husbands home etc. It means that due to political compulsions the practice of child marriage was initiated. However, biological and cultural viewpoints were not ignored. That is why the real marriage was believed to be after 'gauna'-doli etc. The regulation at this time was to chant the 7 mantras as were chanted for the ceremony in a wedding conducted of a young couple, but no one bothered about the meanings of the mantras. The mantras chanted for a wedding conducted for the young couple were the same as conducted for child couple in a wedding. In the vedic stage mantras which were chanted during the marriage of a young girl were being chanted in a distorted form for a girl in her childhood at the time of her wedding. This cleared all obstacles for the authors of the smritis. The same tune was followed by the 'puranas' (those who propogated mythology). Imagine the intention in the ved mantras of the terms 'soma-gandharva-agni-manushya', as mentioned was about the physical development of a girl; and now it was said—''रोमकाले तु संप्राप्ते सोमो भुंक्ते तु कन्यकाम्। रजःकाले तु गन्धर्वो वह्निस्तु कुचदर्शने॥ तस्मादुद्वाहयेत् कन्यां यावन्नर्तुमती भवेत्'' **"Romkaale tu sampraapte somo**

bhunkte tu kanyakaam. Rajah-kaale tu gandharvo vanhistu kuchadarshane. Tasmaat-udvaahayet kanyaam yaavan-ritumati bhavet".

i.e., no sooner she attains puberty; soma indulges in enjoyment of the girl, no sooner she starts menstruation-gandharv, and no sooner her breasts develop-agni; therefore as soon as she starts menstruation a girl should be married. The meanings of soma, gandharv and agni in the veda mantras were distorted and wrongfully interpreted; but it seems that this was done to create a favourable public opinion keeping in line with the social conditions and creating a favourable public opinion in favour of child marriage.

The ideology prevailing at this time is clearly significant in its blatant form in the shloka where it is said—'at the age of 8 years a girl is a feminine form (gauri), ascendant form (rohini) at the age of 9 years, is termed as a girl (kanya) at the age of 10 years and thereafter she is the marriageable form (rajaswalaa). after attaining the age of 10 years the father who does not marry her daughter sucks her blood *once every month.' Child marriage was very much in vogue during mid period. A traveller named Dellavaal has described marriage of 2 children who were helped on horse back and were taken in the marriage procession on horse back throughtout with support. Emperor Akbar tried to stop this practice of child marriage but he was not successful.**

(3) Child marriage in modern times—After the mid period came the modern period. During this period child marriage was at its peak. Mothers got their infant girls married on their laps. Banner of protest was raised against this practice by the Arya Samaj and Brahmo Samaj. The attitude of the British was that they did not want to interfere in any religion thereby earning displeasure. In 1890 in Bengal there was a girl named Phulmani who died at the age of 11 years due to co-habitation with the husband. When the husband was accused, he produced and referred to that rule of the Indian Penal Code where the age of 10 years for a girl was the accepted age for cohabitation. The Government proposed the minimum marriageable age for a girl as 12 years instead of 10 years keeping such incidents in mind; but there was great opposition to this proposal from the public. Inspite of this the minimum age was raised from 10 to 12 years.

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* "अष्ट-वर्षा भवेद् गौरी नव-वर्षा तु रोहिणी। दस-वर्षा भवेत् कन्या अत ऊर्ध्वं रजस्वला॥ प्राप्ते तु दशमे वर्षे यस्तु कन्यां न यच्छति। मासि-मासि रजस्तस्याः पिता पिबति शोणितभ्।" **Asht-varshaa bhaved gouri nav-varshaa tu rohini. Das-varshaa bhavet kanya ata oordhva rajaswalaa. Praapte tu dashame varshe yastu kanyaam na yachchhati, Maasi-maasi rajastasyaa pitaa pivati shonitabh.** (brihadyam smriti)

** Indian Culture and its history reference page 552—Dr, Satyaketu Vidyalankar.

In 1891 a Bill was proposed by Andrew Schobel asking the age to be raised to 12 years declaring that a Government has a right to interfere in such matters where there is a question of protecting any section of society for its own welfare. It was initially believed that after this proposal is passed there will be a lot of improvement in the practice of child marriage; but nothing happened and this proposal was only on paper—child marriages continued at the same pace. In 1925 the age was increased to 13 years from 12 years; but except a few lawyers nobody was aware of this and in the interior village child marriage continued at the same pace. This was the position in British occupied India. But in some princly states, specially in Baroda state, there was special progress in this direction. In 1901 a law was passed where child marriage was banned and the minimum age for marriage for a boy was 16 years and 12 years for a girl. After a number of years in 1929 with the effort of Harivilas Sharda, a bill forbidding child marriage was proposed in the Central Legislative Assembly. according to which the minimum age for a boy was fixed at 18 years and a girl 14 years. This became a law on 1st April, 1930 throughout India. The time when this bill became law was a time of the commencement of Satyagrah movement. Government got so involved in supressing the satyagrah movement that no attention was paid towards the the Sharda Act, therefore, inspite of this law the marriage of infant girls and boys continued.

3. Reasons for child marriage

Child marriage was not prevailing in Indian society during vedic period. Why did it start in the period after—this is of curious interest. Following reasons can be attributed to child marriage—

(1) Solution of low population—Whatever was the situation in the Vedic period, it seems clear that the practice of child marriage did not exist during that time. **"ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्" 'Brahmcharyen kanyaa yuvaanam vindate patim'** means; after the girl fulfils her vows of brahmcharya; she gets married to a young husband. To complete the commitments of brahmcharya, a girl has to complete that age. After attaining youth, the time for bearing a child is much less resulting in less children.

It seems that when the Hindus found the necessity of having more offspring because of low population of the country, then, in order to bear more children they initiated the practice of child marriage for increasing the time span for bearing more children. In the age where agriculture was predominent, this seemed natural. For agriculture—more helping hands are much better. If boys and girls are married at a realatively young age then they have the opportunity of bearing more children in their life span. If one gets married in late years, he may bear 5 children whereas at a younger age he may have 7-8. This would be possible only if the time span available for producing children is more. Possibly the authors of the smritis, sensing the necessity of more offspring, created a situation in favour of child marriage. Today when the population of the country has increased beyond expectation, the best solution is birth control.

(2) Joint family system encouraged child marriage—There has been a custom of living in a joint family in our country. The up-bringing of each member of the joint family rests on the family itself and not on an individual. If the family is set up on individual basis, and if an individual has to look after himself and his family members i.e. his wife, children etc.; then, unless an individual is capable of earning, he should not marry. In a joint family system the responsibility does not come on an individual but on the family. It is important to get married in the Indian system, where marriage is a part of religion. Therefore, in such a situation where there is no individual burden; why not perform this religious act as soon as possible? This attitude has greatly helped child marriage. If a daughter-in-law comes early in the house then she can share the burden of work with others. Therefore, the earlier she comes the better it is; and if she is a child she will not grumble; the elder one can be tough.

(3) Inter-caste marriages were adopted as a measure of restraint—Inter-caste marriages are forbidden in Hindu religion. A brahmin can marry in a brahmin family not in any other caste. Marrying in another caste is called inter-caste marriage, this has been forbidden under Hindu system. If a marriage is performed at a later age, then boys and girls will get married according to their choice and may break caste barriers. If they move towards breaking caste barriers then it will be a dilemma for the parents. To overcome this problem child marriage was considered a suitable arrangement since children were married at a raw age when they were not aware as to what marriage is all about. To restrict the possibility of inter-caste marriages; child marriage proved to be an accomplished weapon.

(4) Opinion and conservatism of the authors of the Smritis—There must have been a logic with the writers of the Smritis due to which they supported child marriage, there is no doubt that the Smritis advocate the system of child marriage. Almost all the Smritis impress that the girls should be married before menstruation. We have already mentioned about "Brihadyam Smriti" where it is written that if a father marries his daughter after the age of 10 years then he tastes the blood of her menstruation every month. It must be having its own reasons for providing such a strong code of conduct, however, it is definitely true that the authors of the Smritis considered a disgrace to keep a girl unmarried after she achieves menstruation. Gautam has opined that a girl should be married before she achieves menstruation. He has written—**"प्रदानं प्रागृतोः"** **"pradaanam praagritoh"**—i.e. a girl be given away before menstruation. In this connection it is mentioned in the Gautam dharma sutra—**"प्राग्वाससः प्रतिपत्तिरित्येके"** **'praagvaasasah pratipatti-rityeke'**—a girl should get married before she develops a sense of covering up her body. She is called nagnika—when a girl moves around naked and is not aware of her nakedness, this is the time to get her married. In vedic times marriage was performed after attaining the age of youth, upanayan was also performed on girls. If she gets married at a relatively younger age then what about her upanayan? A solution was found for this problem by the authors of Smritis. Haareet offerred a system that a girl should be married at a lower age and her upanayan ceremony be performed namesake before marriage. Such marriages were called by the Smritis as **"सद्योवधू"** **'sadyovadhoo'**. This word was coined which means that a girl became a bride after upanayan. The authors of the Smritis like Manu etc. have stated that the only sanskar for a girl is marriage; this covers all sanskars—what to talk of her reading and writing*. Just as a brahmchari proceeds from his fathers house to the home of the teacher in upanayan; similarly a girl proceeds from the home of her father to the home of her in laws at the time of marriage. Just as a brahmchari collects wood fuel for agnihotra at the home of the guru, similarly a girl cooks food on fire in the kitchen at the home of her in laws. Therefore, the smritis stated that for a girl to get married is as good as performance of upanayan or study of the vedas.

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* **"वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः। पति-सेवा गुरौ वासः गृहार्थोऽग्निपरिक्रिया॥" Vaivaahiko vidhih streenaam sanskaaro vaidikah smritah. Pati sewaa gurou vaasah grihaartho-agni-parikriyaa.**

(Manu. 2:67)

Such a code of conduct stated by the authors of the smritis had a great influence on conservative Hindu society, that child marriage became a firm part of social order and it left a notable influence on the mind of Hindus that they should get their boys and girls married in childhood.

(5) Dowry system is also one of the reasons for child marriage—It is worth noting that one custom is connected with the other. There is an interrelation between the customs of dowry and child marriage. Dowry is given in the manner of price of the boy or a girl. As the boy grows, his status grows. As the status grows, the amount of dowry also increases. The amount of dowry may not go beyond ones capacity—this is another reason why the parents of the girls are worried in getting her married early. A situation may not arise where the status of the boy is such which the parents of the girl find difficult to fulfil in terms of dowry before marriage.

(6) Fear of losing virginity was another reason for child marriage—Whatever reasons have been mentioned earlier about child marriage; another reason could possibly be that the parents of the girl were very alert about their daughter being a virgin. Being a virgin is the basic condition in a Hindu marriage. If it was known that a girl has lost her virginity, then no one was ready to marry her; as she grows up in age, so does the watch increases on her and the fear of her not remaining a virgin. During the period of the smritis it was believed that women are much more passionate than men. Whether this is true or not—only the smritis know, but this is what they stated. Possibly, out of this fear of the possibility of girls losing their virginity, that their marriage was rushed.

(7) The practice of Gaunaa—As a counter to the criticism of child marriage the system of dwiraa gaman-gaunaa-muklaavaa was adopted by the Hindus. Marriage was performed in childhood but the girl stayed in her parents home after marriage, she would go to the husband's home only when she was of age.

Possibly this pracitice was there to counter the vices of child marriage. The advantage as understood about child marriage is that dowry had to be limited but the disdvantage was that at a younger age there was a decline in ones energies indulging in sensual pleasures. This defect was removed through gaunaa—therefore those who were against child marriage could not say anything in view of this and the practice of child marriage continued in our society without any restrictions.

4. Harmful effects of child marriage

The harms of child marriage and adolescent marriage are more or less the same. We have already clarified that by child marriage we mean the marriage of such people who have not matured physically and by the term adolescent marriage we mean that state of marriage where the sperm and ova do appear but individuals are mentally undeveloped, thus adolescent marriage and marriage before this period, both can be termed child marriage. The following are the disadvantages—

(1) Deterioration in health of bride and groom—Human body does not tire from any other activity but intercourse. Immature boys and girls, when, at a younger age enter marriage and intercourse; then their body and mind which should be full of enthusiasm; appear to be exhausted and lifeless in their childhood. Their faces wither away with wrinkles of old age in youth. Child marriage destroys health completely. There is no age fixed for 'dwiraagaman'. This happens sometimes after 4,6 or even 10 years of marriage; but in many cases this happens in childhood itself. For those whose 'gauna' was performed in childhood itself, very soon became victims of the vices of child marriage.

(2) Weak offspring—Boys and girls do not physically develop and mature in childhood, their mental development has yet to take place. In such cases, what kind of children would be born of parents who themselves are juvenile? Parents with immature physique and mind would give birth to weak children.

Therefore, the biggest damage of child marriage is that the country would be full of weak people. People in our country are neither comparable in height nor robust in body as compared to people in other countries. The reason is that the offspring in this country are more from children than from men and women.

(3) Death of women at young age—Total burden of giving birth to a child is on the woman. If her reproductive organs, womb etc are not fully developed then how can she give birth to a child? This is the reason that these child mothers, when they delivered could not bear the strains of child labour and hence died. Child marriage is a big reason of increasing the death rate of women in this country.

(4) To be a child widow—Just as due to child marriage women die, similarly as a result of excessess, man's life is shortened and he ages faster, he is surrounded by ailments and instead living a full life, he dies premature resulting in a number of widows. What is significant with bad social customs is that it is bound in a chain with other such customs having similar characteristics. Child marriage being closely linked with widowhood is a burning example of the same.

(5) Unmatched-couples—The opportunity of choosing a partner is not there in a child marriage. One never knows what the future holds for whatever mate the parents have chosen. The result is that as a result of child marriage one can observe many unmatched couples where it is surprising to see how they get along with each other. In a Hindu family where it is believed that marriage depends on God's will and man has no control over the same; many such unmatched couples are seen who tolerate each other since they have been under the grip of such a custom. The life of such couples is spent in mutual discord or they just exist as husband and wife; or else their private life would have been different than public life. Both these terms have been coined for such couples.

(6) Too many children—Due to child marriage the couple has more time to porduce children. The problem in this country is to control its population. Child marriage creates the possibility of increase in population. If this increased population is of healthy, robust people; it benefits the country—but child marriage increases population and produces weaklings.

(7) Obstruction in personal development—Life has hardly begun—child parents are burdened with the responsibility to look after their own children—how can such parents look after their own development? Child marriage has no-time to look after one's own development. Just as, when children are able to sustain themselves, they have the problem of others—there own children—to take care of a problem staring straight in their face.

(8) Obstacles in education—Due to child marriage the education of boys and girls remains incomplete. When a boy is studying in school or a college and is married; then he gives up his education. The pursuit of education cannot be taken lightly. The period for learning was known as the period of brahmcharya in ancient times. Abstinence was the key word in this period. This is the reason that till the age of 24 years one was involved in studies. To marry at an immature age would mean stoppage of education of a child. It is not astonishing but natural.

(9) Economic weakness—Child marriage makes a man financially needy and deficient. In a joint family the burden of bringing up children is on the parents, but in modern times when the concept of a family is breaking towards the individualistic pattern, if a boy marries at a younger age without being self-reliant; it may create problems. The natural result of this is that his standard of living declines and he is financially under pressure. This is the reason that in modern times when the effort required to earn is increasing; child marriages are on the decline automatically. Child marriages happen to be only in joint families or in prosperous homes where there is no financial pressure on the children.

5. Opposition to child-marriage

The ill effects of child marriage have been felt throughout the country since a long time. All reformers have raised their voice against this evil practice. Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Rishi Dayanand—all of them have tried to mould public opinion through movements to remove this evil custom. Movements against child marriage can be divided into 2 periods. One in 1929 when a law was enacted forbidding child marriage which is known as the Sharda Act—before this period. The other after the passing of the Sharda Act.

(1) Time before Sharda Act—In the beginning of the 19th century Raja Ram Mohan Roy and Ishwarchandra Vidyasagar initiated the movement against the custom of committing Sati and promoting widow marriage—they also raised their banner against child marriage. Rishi Dayanand awakened public opinion in this direction in North-India. Child marriage was prevalent in its basest form during this time. Marriage could be performed at any age and married husband and wife could cohabit at any age. As a result of these movements in 1860 the Indian Penal Code passed a law which stated that cohabitation with a wife whose age is less then 10 years will be considered as a sexual assault or rape and will be punishable under law.

(a) Marriageable age as 10 years for the girl—Why was the age of 10 years fixed? Possibly the reason was the declarations of the authors of Smritis. Keeping that as a base, the British Government accepted the minimum age of marriage for a girl as 10 years, but this was very low. Because of this, the Parsi reformer Behramji Mellabari sent a representation in 1884 to the Government where it was requested that it is essential to make a change in the age since this is a very low age for reproduction. Mellabari's letter was sent to State Governments for thier opinion. There was a lot of debate and discussion, but the British Government decided not to interfere in the internal affairs of the Hindus. The effort of Mellabari was that of a social reformer but nothing came out of it.

(b) Marriageable age as 12 years for the girl—An incident happened in 1890. A Bengali girl whose name was Phulmani Das died at 11 years of age while cohabitating with her husband.

The husband was charged for killing his wife. He quoted that article of Indian Penal Code where the minimum age for the wife for cohabitation was accepted as 10 years. During this time, the effort and suggestions of Mellabari were again reviewed and the minimum age for husband and wife to cohabit was increased to 12 years from 10 years. This act was known as the 'Consent Act'. In 1891 the minimum age of the wife at the time of marriage was fixed at 12 years through an Act.

(c) Marriageable age as 14 years for the girl—Minimum age of 12 years for the girl for marriage was still low; therefore, in 1924 Sir Hari Singh Gaur presented a bill before the Central Legislative Council to increase it to 14 years. This bill could not make further progress. Again in 1927, Sir Hari Singh Gaur presented a bill according to which a committee was formed which was called as the "Age of consent committee". The opinion of this committee was that the age of 12 years was harmful for the girl, it should be atleast 14 years.

(2) Period after Sharda Act—After the recommendations of the above committee the 'Child marriage restraint act' of Harvilas Sharda was passed in 1929 by the Central Legislative Council. According to which the minimum age for a boy was 18 and for the girl was 14 years. Since this bill was presented by Harvilas Sharda, therefore, it is known as the "Sharda Act". The main features of this Act are noted below :

[Child marriage restraint enactment, 1929]

(1) Age for marriage—According to this Act, the age of the boy should be more than 18 years and the girl more than 14 years*. Ages below this would be considered as a "child" and marriage performed at such age would be considered as child marriage.

(2) Penal provision for child marriage—Under this Act, various penal provisions were fixed for different people who are guilty of child marriage. These are :

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* According to the Amending Act, 41, the marriageable age of the girl in 1949 was made 15 years from 14 years and in 1976 was made 18 years from 15 years.

(a) Penal provision for a male above 18 years but below 21 years in child marriage—If any male whose age is 18 years but below 21 years marries any female who is below 14 years in age, then he can be penalised with 15 days simple imprisonment or a fine of upto Rs. 1000/- or both.

(b) Penal provision for a male above 21 years in child marriage—If any male who is above 21 years of age marries a female below 14 years; he can be sentenced for 3 months simple imprisonment.

(c) Penal provision for accomplices in child marriage—Such persons who are accomplices or assist in child marriage can be sentenced for 3 months simple imprisonment and fine.

(d) Penal provision for parents abetting in child marriage—Such parents or guardians who permit such marriage can be sentenced for 3 months simple imprisonment and fine. It is not necessary that they are personally responsible for such a marriage. To give permission for such marriage, or to let such marriage happen or happening of such marriage due to their carelessness is enough for this offence.

(e) The female will not be penalised—Under this Act, the female will not be sentenced to any punishment.

(f) Investigation will be held by a presidency magistrate or a 1st class magistrate—Under this Act if any complaint is received it will be investigated and such prosecutions will only be held in the Courts of a presidency or 1st class magistrate; not in lower Court.

(3) Solemnised child marriage will not be void—If a marriage has already taken place then by law it cannot be declared void. Marriage will be admitted but punishment will be given.

(4) Child marriage is a non-congnizable offence—Under this Act child marriage is a non-cognizable offence. Action will be taken only if any person informs the police but the police will not act on its own.

(5) No complaint will be entertained after 1 year—Under this act, a complaint can be made within 1 year, after 1 year it will not be heard.

Note—After the Act of 1929 there have been amendments. According to the amendment in 1949 the minimum age for the male remains 18 years but the age for the female was brought to 15 years for marriage. In 1976, the male's age was increased to 21 years and the female's age was increased to 18 years.

[Review of child-marriage restraint act]

(1) Child marriage is not void according to this Act—As mentioned earlier, according to this Act child marriage has only been declared as an offence. It is not declared that after marriage it will not be considered as marriage. If there was a provision in this Act that after child marriage it will not be considered as marriage and will be treated as void, then people would have been discouraged to perform such marriage. In order to stop child marriage completely it was not enough to declare it as an offence, but it was important to declare it as void so that this marriage could not be considered as marriage.

(2) Child marriage is not a cognizable offence—Child marriages would not have stopped because it was declared as a non-cognizable offence. This means, though the police would be aware of such a happening; but if this offence is committed even in the office premises of the police, but is not reported to the police, then this offence will not be treated as an offence. Now, who would want to investigate about such child marriages and complain to the police thereafter incurring the enmity of the people involved. Some institutions involved in social reform may do this but where is the time for them to attend to various dates in the court. In such a state, unless this offence is declared as cognizable-this practice will continue.

(3) No action can be taken after 1 year—The 3rd flaw of this Act is action can be taken only within 1 year of the marriage, not beyond that period. It is not a difficult proposition to obstruct action for 1 year, since after this period no action can be taken.

(4) Punishment for child marriage is very ordinary— Child marriages do not stop because punishment is only for 15 days simple imprisonment. In fact, even this punishment was not given, however, this punishment is not enough to make an impact.

6. Marriage in adolescence

Child marriage is a kind of a disease in Hindu society, it is a curse—it does not satisfy any need of society. Only 2 ages can be considered for marriage—adolescent age, which we have already called as the biological age; and young age which we have already called the cultural age. Child marriage neither fulfils the biological need since the body is not fully ready for reproduction; neither it fulfils the cultural needs since mental development is also incomplete. The option remains between the state of adolescence and youth for marriage. The former is the biological age and the latter is the cultural age. Out of these 2 ages which age is proper for marriage, and whichever age is proper—what are the advantages and what are the disadvantages? In other words, should marriage be performed early or later; in the adolescence age or in the youth age, in the biological age or the cultural age? In this context we will first discuss the adolescent age for marriage and then the youth age.

[Faults in marriage in adolescence]

(1) Absence of strong offspring—In the adolescent state according to biology, a child can take birth, but at this age the physical developemnt of the minors is not so developed as to produce robust offspring. Dr. Kowen writes in his book "Science of new life"—"The biggest mistake in deciding a suitable age for marriage is to consider the state of adolescence suitable for marriage. This is a wrong belief. Such men and women should marry who are fully matured physically. The meaning of total maturity is that each part of human body is fully developed. In the adolescent age the bone structure of the body is not fully mature. Bones form the basic structure of the body—flesh and muscles, the nervous system, blood circulation, digestive process—all derive support from the bone structure. If this structure is not fully ripe then the organs of reproduction also are not fully developed. The maturity observed in reproductive organs in adolescent age is a beginning, and to initiate procreation at this stage is not proper. Due to incomplete physical maturity it is not proper to marry in the age of adolescence".

(2) Obstruction in education—These days boys at the age of 18-20 years and the girls at the age of 15-16 years are still studying in colleges. To get them married at this stage may obstruct their education. It these times of econimic struggle, and the kind of economic structure which is in store; capitalism, socialism or any other 'ism'—in such difficult times even well-to-do families should provide enough education to their daughters so that they may be able to stand on their own feet. In such a period, shutting all doors of education and opting for mariage seems to be totally improper. To marry at the adolescent age blocks progress in education. There are people who continue their education even after marriage but their numbers are few. Atleast to continue education after marriage is definitely difficult from various view points.

(3) Increase in population—As mentioned earlier, if one gets married in the age of adolescence one finds enough time to produce children resulting in increase of population. Today population has become a problem in our country, those who are already there find it difficult to meet their both ends, if we go ahead in this direction then what would be the result? Therefore, programmes like family planning are being organised. In such a situation, adolescent marriage is becoming a problem which is the cause of increase in population in the country.

7. Marriage in youth

After the adolescent age comes the age of youth. A man enters youth at the age of 25 years and a girl at the age of 18-20 years. To marry at this age has various benefits :

[Benefits of marriage in youth age]

(1) These marriages happen while understanding full responsibility—The advantage of a young man to marry at 25 years or beyond and a woman getting married at the age of 18-20 years is that such marriages happen after a lot of scrutiny and mutual consent. Therefore, the responsibility rests on the couple and not on the parents. If at a later date they do not get along then they cannot blame others.

(2) State of physical and mental maturity—At this age a man and a woman reach their peak of physical maturity, therefore, this age does not create any problems in physical development. The offspring thus born are robust and healthy. Immature physique delivers immature babies; mature physique delivers mature babies—this is but natural. Apart from physical maturity, psychic maturity is also achieved which is essential to run a household.

(3) Control on population—The time for bearing children is limited at this age; therefore, children are not born in such numbers as would be in a child marriage or adolescent marriage. In the age of family planning this is definitely a plus point.

8. What is the right age for marriage?

It is clear from what has already been mentioned that child marriage is improper from all aspects, adolescent marriage has various problems. Marriage in youth age is only proper and suitable.

Since its inception, the Arya Samaj is engaged in a movement for the minimum age for boys for marriage should be 25 years and for girls 16 years; marriage earlier than this age should be forbidden and no-one should have the right to do so. Boys and girls should lead a life of 'brahmcharya' and get married when they are in their youth. It is a matter of satisfaction that the Government seems to have found this view acceptable. On 25th August, 1976 the then Central Law Minister, Gokhale introduced a bill in the Lok Sabha were the boys could get married at the age of 21 years and the girls at the age of 18 years.

VIVAAH SANSKAR—MARRIAGE CEREMONY

[Analytical chapter Part - II]

[Vedic Marriage]

1. Eight kinds of marriages were in vogue in India

Quoting from Manu Smriti, there is a mention of 8 kinds of marriages in the Sanskar Vidhi. The type of marriages being performed in our society today can be called braahma-vivaah—braahma marriage, to understand braahma vivaah we must know, the kind of marriages in vogue in our society—this will help to understand the significance of braahma vivaah. It can also be called vedic marriage.

Manu, Yaajyavalk and Narad Smriti have mentioned 8 kinds of marriages as follows. While describing these 8 kinds of marriages Manu Smriti writes :

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥

Braahmo daivasta-thai-vaarshah praajaa-patyas-tathaasurah. Gaandharvo raakshasash-chaiva paishaacha-chaashtamo-adhamah.

i.e., brahma, daiva, aarsha, praajaapatya, aasura, gaandharva, raakshasa and paishaacha—these are 8 kinds of marriages. Out of these the first four are the best and are known as dharma-vivaah—righteous marriages, the later 4 are considered debased, these are called adharma-vivaah or unrighteous marriages. The structure of all of them are as follows :

(1) Braahma-vivaah—according to Manusmriti (3-27) in braahma-vivaah the father of the girl looks for and invites to his house an able, good charactered and a learned young man and entrusts his daughter to him in a pious ceremony. There are 3 important elements in this marriage—acceptance by the parents, marriage according to rituals and no dowry. No dowry is significant since it is written in the Manu-smriti that in braahma vivaah the girl adorns only one dress and is entrusted to the husband. Giving one dress could serve a reminder of the ostentation of present times of—giving this giving that—was not there.

(2) Daiva vivaah—there are 2 opinions on daiva vivaah. The view of Altekar is that in ancient times householders used to conduct large yajnas from time to time. In these yajnas the deities were worshipped. On such occasions various purohits were invited to perform yajna. There were many young men amongst these purohits. It is possible that the yajmaan who initiated these yajnas took a fancy to one of the purohits and got his daughter married to him. Since such marriages were performed at a time when deities were worshipped, hence these were called 'daiva'. At a time when the deities are being worshipped the subject of marriage should not be brought up, therefore this marriage ritual was not supposed to be as good as the braahma vivaah nor was it considered debased. Altekar says that when the age of worship of deities stopped, as a natural corrollary the daiva marriages also stopped. Daiva vivaah was a marriage between the purohit who performed the yajna and the daughter of the yajamaan. Another opinion about daiva vivaah is that as braahma vivaah was an example of simplicity, daiva vivaah was an example of ostentatiousness. In daiva vivaah learned young men were invited who were able, of noble character and the girl was adorned with jewellery and dresses and was entrusted to the young man. This marriage displayed splendour and show but there was no talk of giving dowry etc.

(3) Aarsh vivaah—in this marriage there were some dealings of give and take. The girls father used to take a cow and one bullock or a pair of each and married his daughter to the groom. Many people compared it to be somewhat similar to a purchase marriage practised amongst the tribes; but much less was taken and it would be inappropriate to term it as a purchase marriage.

(4) Praajaapatya vivaah—like braahma vivaah there was no display of show or ostentation in this marriage. It seems that that in praajaapatya vivaah no celebration was organised, no one was invited The groom and the bride were seated in the yajna pavillion and with proper welcome were counselled that they should lead a life together of righteousness and were sent away together. Pre-eminence was stressed on reproduction in this kind of marriage, and therefore the couple were advised that marriage is performed for reproduction. There is so much similarity between braahma and praajaapatya that many scholars feel that they are not seperate but one. Manusmriti mentions this marriage as separate from braahma vivaah but Vasishta and Aapstambh have not mentioned about praajaapatya. Those who talk of 'niyog' can also call it as praajaapatya-vivaah. 'Niyog' is also called 'trust'. An ancient Aryan practice according to which a childless widow or woman was permitted to have sex with a person other than her husband to beget a child.

The significance of Braahma, Daiva, Aarsh and Praajaapatya marriages is that here the father gives away the daughter, but in Aasur, Gaandharv, Rakshasa and Paishaach marriages the daughter is not given away, she is bought or she is kidnapped.

(5) Aasur Vivaah—when a groom pays money to the father or relatives of the bride to acquire her, this is known as the aasur vivaah. This is a kind of selling the girl. In Mahabhart, marriage between between Pandu and Maadri was this kind of marriage. In Hindu society such kind of purchase of a girl is still practised in low caste. The first 4 marriages mentioned are the best marriages, Aasur, gaandharv, rakshasa and paishaach are inferior marriages.

(6) Gaandharv vivaah—when a man and a woman live together willingly without any marriage ceremony to fulfil their passions, this is known as Gaandharv vivaah. In this kind of marriage permission is not taken from either parents or relatives.

Love marriage of today can be called Gaandharv marriage. Vaatsyaayan in his Kamasutra has called Gaandharv vivaah as an ideal marriage. In ancient times there was a tribe named Gandharv which was extremely sensual. It was said about them—"**स्त्रीकामाः वै गन्धर्वाः**" '**stree-kaamaah vai gandharvaah**'—lustful women are a speciality of Gandharv tribe. This is the reason why such marriages depending on passion have been named gaandharv vivaah by the authors of the smritis. A famous example of gaandharv vivaah is the marriage between Sakuntala and Dushyant. These days many young men and women enter in a love marriage; this is gaandharv vivaah.

(7) Raakshasa vivaah—when a girl is got hold of with force, kidnapped while weeping and in distress or won in a battle—this is called Raakshasa vivaah. This custom was also known as kshatriya-vivaah since kshatriya people used to capture such girls in battle and bring them as captives. It was considered that just as wealth is captured out looting and killing in a war, similarly women are a prize catch as an award for winning the war. The marriages of Srikrishna and Rukmani, the kidnapping of Subhadra by Arjun—such examples of forcible abduction are well known. Whether it is true or false—these marriages are called Raakshasa vivaah.

(8) Paishaach vivaah—A girl disgraced while asleep or intoxicated with liquor and violated at a solitary place is counted as the most debased marriage. Manu is full of scorn for such marriages and has called it Paapishta-vivaah or most sinful marriage. Vasishta and Aapastambh have not counted it in the list of marriages. But Manu has considered this forced relationship as marriage where a woman has been sexually assaulted, where she is not to be blamed and was also not excommunicated from society—this is why it was termed as a marriage.

2. Marriage is a sacrament

There are 2 opinions about marriage. One is that marriage is such a contract between man and woman where the woman takes upon herself the responsibility of bringing up a child, and man takes upon himself of fulfilling the responsibility of their needs of food. water and safety. Hunger-thirst-safety are the basic needs of man. To fulfil each others requirement in marriage is as if entering a contract. Breach of contract is inherent in a contract. If they do not fulfil each others requirements then the contract may break and man and woman can be set free from the obligations of marriage. Others who do not want to risk the security of their children feel that marriage is not a contract, it has not been performed with any preconditions; it is a sacrament which cannot be broken; this is a commitment of a life time and one has to endure it lifetime. Since time immemorial, there has been a belief in our society that this is a relationship for life after life which has to be endured under all circumstances. Those who do not consider marriage as a sacrament, perform civil marriage. They register a marriage in the Registrars office and do not require any religious ceremony. Those who consider marriage as a sacrament do not register their marriage and undergo a ritual ceremony for marriage. Marriage is a sacrament and not a contract—vedic culture explains this belief with the following reasoning :

(1) Main aim af marriage is to settle the debt of the father—3 aims have been considered in our social structure for marriage—dharma, prajaa and rati. These days these aims have been reversed in marriage namely rati, prajaa and dharma. The first aim is sensuous pleasure, tagged to it is the birth of offspring therefore it is the second aim. After marriage with the birth of children, one has to observe social obligations and social behaviour—this becomes the 3rd aim of marriage. According to vedic system the first aim of marriage is observance of religious morality, the second is birth of offspring and the third and last is sensual enjoyment. It is believed that man is burdened with 3 kind of debts—rishi-rin, deva-rin and pitri-rin. Our ancient sages accomplished this knowledge and brought it to us—we are indebted for this to those sages, the learned in society preserved this knowledge for us in the form of social conduct, therefore we are indebted to these revered people; our parents have given us birth, therefore we are indebted to them. The debt towards our parents is pitri-rin as they have given us birth, similarly we continue this sequence forward through marriage and give birth to offspring and do not let this genealogy break. From this point of view to continue the course of this flow in the shape of birth of offspring, is our moral duty. To settle pitri-rin is a moral duty which is fulfilled considering marriage as a sacrament and not as a contract.

(2) Established religious rules—vedic marriage is a sacrament and not a contract; therefore various forms of ceremonies are performed as rituals which establishes the foundation of righteousness of a marriage on a firm footing. For example, veda mantras are chanted in the ceremony, marriage is performed under testimony before agni. Perambulations, saptapadi etc. rituals are performed before close relatives-all this is done because, for a Hindu it is not just a relationship of this birth alone but an unbreakable continuous connection from present to future life.

We are giving a basic outline of the rituals performed in the marriages of Aryas. This procedure is given in the Paraskar grihya-sutra on the basis of which Rishi Dayanand has outlined the procedure of this ritual.

3. Bride welcomes the groom

People from the grooms side come in a marriage party to the city where the bride resides. This is a custom of Arya Society. When the time of the marriage ceremony draws near; the groom at his home and the bride at her home get ready for the rituals after a bath. After a bath the groom participates in the yajna where he is staying and the mantras from Ishwar-stuti, Swasti-vaachan and Shanti-karan are chanted. Similar yajna is performed at the brides place chanting the mantras from Ishwar-stuti, Swasti-vaachan and Shanti-karan. After this at a prior fixed time for the ceremony and rituals, people from the grooms's side form a procession and reach the bride's home with band and music and there the bride welcomes the groom. Highlights of welcome are as under :

(1) Offering a seat[1]—The girl comes near the altar and speaks to the groom; please come we welcome you, offering a mat for seat[2] and speaks that please accept this and take your seat. After this the groom receives the mat from the girl and sits on it.

(2) Offering water to wash feet[3]—After the groom sits on the seat, the girl hands a vessel full of water to him for washing his feet. This practice is in vogue since time immemorial; to wash feet before any sacred function is a tradition, the same ritual is performed at this time. After this the groom splashes water on his feet signifying washing of feet.

(3) Offering water to wash face[4]—After the groom washes his feet, the girl hands a vessel full of water to the groom to wash his face. This is termed 'argha-jal'. The groom splashes water on his face signifying his washing of the face.

(4) Offering water for the ritual of sipping of water-aachman[5]—After washing his feet and face the bride offers vessel with water for aachaman—sipping of water. The groom receives the vessel and performs aachaman 3 times.

(5) Welcoming with 'madhu-park'[6]—After performing aachaman the girl welcomes the groom offering 'madhu-park'. Madhu park is made of curd with honey and a mix of ghee. This is offered in a copper vessel. The groom accepts madhu-park from the bride and tastes a little and then splashes a few drops of madhu-park in all 4 directions. The preparation of curd, honey and ghee is 3:1:1 respectively.

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[1] **''साधु भवान् आस्ताम्, आर्चयिष्यामो भवन्तम्'' "Sadhu bhavaan aastaam, archayi-shyaamo bhavantam".**

[2] **''ओं विष्टरो विष्टरो विष्टरः प्रतिगृह्यताम्'' "Om vishtaro vishtaro vishtarah prati-grihyataam".**

[3] **''ओं पाद्यं पाद्यं पाद्यं प्रतिगृह्यताम्'' "Om paadyam paadyam paadyam prati-griyhyataam".**

[4] **''ओं अर्घोऽर्घोऽर्घः प्रतिगृह्यताम्'' "Om argho argho arghah prati-grihyataam".**

[5] **''ओं आचमनीयम् आचमनीयम् आचमनीयम् प्रतिगृह्यताम्'' "Om aach-maneeyam aach-maneeyam aach-maneeyam pratigrihyataam".**

[6] **''ओं मधुपर्को मधुपर्को मधुपर्कः प्रतिगृह्यताम्'' "Om madhuparko, madhuparko madhuparkah pratigrihyataam".**

(6) Observance of 'go-daan'[1] (gift of a cow)—After such a reception the groom is gifted a cow from the brides side. These days instead of go-daan people give cost of a cow or give 5 or 10 rupees in the name of go-daan to the groom. The groom also speaks that he accepts this gesture.

(7) Pious act of accepting the bride[2]—After all these ceremonies the parents of the bride take the palm of the right hand of the groom and place the palm of the right hand of the bride over it and speak to the groom naming her gotra-lineage alongwith her name and speak—please accept this adorable girl. In reply the groom says that he accepts. The ritual of welcoming and receiving the groom is significant from many points of view. This ritual gives a glimpse of the tradition of hospitality of the ancient Aryas. When anyone comes to your house, welcome him with revered reception, offer water for washing feet, offer water or curd as a refreshment. The traditions of those times are still safe in the marriage rituals performed today. Besides this, the custom of go-daan at the time of marriage is also very significant. These days we offer a tea-set, in ancient times the Aryas offered a cow. Consuming milk and curd etc will make people robust and strong.

4. Groom welcomes the bride

When the ceremony of welcoming the groom is over and when the ritual of accepting the bride is over then the bride is honoured by the groom. The groom offers handwoven and hand knotted cloth to the bride. She wears this cloth given by the groom. The groom offering the bride handwoven and a hand knotted cloth* can be from that period when this tradition was in vogue. At that time textile business was a cottage industry and handled by women. The mantra clarifies that women used to weave and knot cloth. This also signifies inspiration to women to weave and knot like the cloth material brought by the groom which has been knotted and woven by the women of his home.

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[1] ''ओं गौः गौः गौः प्रतिगृह्यताम्॥''
Om gouh, gouh, gouh, pratigrihyataam.

[2] ''ओं अमुकगोत्रोत्पन्नां इमाम् अमुकनाम्नीम् अलंकृतां कन्यां प्रतिगृह्णातु भवान्॥''
"Om amuk-gotrotpannaam imaam amuknaamneem alankritaam kanyaam pratigrinhaatu bhavaan".

5. Preparation of the yajna and start of yajna

After this, preparations start for the yajna for marriage ceremony. In this preparation various rites have to be observed. What are those rites?

(1) Appointment of purohit—the treatment of honour and respect which has been mentioned, if performed by a purohit, makes him known as 'karyakartaa'. If he does not perform this function then the groom and the bride do this themselves. Since the groom and bride usually do not do this, hence this procedure is performed by the kaaryakartaa who is a purohit. Now the ceremony for marriage starts. To perform the ceremony the same kaaryakartaa, according to established norms becomes a purohit and performs. The purohit is appointed, in clear words it is said that I appoint you as purohit for this marriage ceremony. The ceremony performed by the purohit is formally considered as a legal function.

(2) Fixation of 'kalasha' (vessel)—as the yajna starts, one person wearing clean clothes holds a vessel full of water and sits on the south side of the yajna kund facing north. Till the time yajna is not complete, this person sits near the vessel with water. This ritual is proper with the intention that if any place catches fire, he may extinguish it immediately with water.

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* ''ओं या अकृन्तन् अवयन् या अतन्वत याश्च देवीः तन्तून् अभितो ततन्थ।
तास्त्वा देवी जरसे संव्ययस्व आयुष्मती इदं परिधत्स्व वासः ॥''

"Om yaa akrintan avayan yaa atanvata yaashcha deveeh tantoon abhito tatantha. Taastwaa devee jarase samvyayasva aayushmati idam paridhatsva vaasah". (Paraskar, 1.4.13)

(3) Start of yajna—after the purohit is appointed he lights the agni of the yajna and chants the mantras of agnihotra in a proper manner and oblations of ghee are offered in fire alongwith saamagri. In this yajna following oblations of ghee are offered in the agni: 16 aajyaahuti, 13 aajyaahuti of jayaahoma, 18 aajyaahuti of abhyatan homa (refer to the procedure part of this sanskar), 8 special aajyaahuti, 4 simple aajyaahuti. Ghee oblations are called 'aajyaahuti'. There are separate mantras for each oblation of ghee. The total yajna is performed by the purohit and the bride-groom read and repeat these mantras. The oblations of ghee are offerred in the fire by the groom.

6. Paani-grahan

The special feature of vedic marriage ritual is the initiation of the ceremony with 6 mantras of paani-grahan[1]. Here the groom holds the hand of the bride. The procedure of the groom holding the bride's hand is found in European community as well in some form or the other. In the vedic ritual the groom holds the hand of the bride and chants 6 mantras at the time of paani-grahan. The bride sits on her seat all the while and the groom bows a little while standing to hold her hand. The mantras of paani-grahan have great significance. Whatever has been said in these mantras are an ideal for a householders abode (grihastaasram). What has been said in these mantras?

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[1] ''ओं गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्यमा सविता पुरन्धिः मह्यं त्वादुः गार्हपत्याय देवाः॥''
"Om gribhnaami tey soubhagatwaay hastam mayaa patyaa jaradashtey-rathaasah. Bhago aryamaa savitaa purandhih mahyam twaaduh gaarrah-patyaaya devaah. (Rigveda, 10.85.36)
''ओं भगस्ते हस्तमग्रभीत् सविता हस्तमग्रभीत्।
पत्नी त्वमसि धर्मणा अहं गृहपतिस्तव॥''
**"Om bhagaste hastam-agrabheet savitaa hastam-agrabheet.
Patnee twam-asi dharmanaa aham griha-pati-stava.** (Atharva. 14.1.51)
''ममेयम् अस्तु पोष्या मह्यं त्वा अदाद् बृहस्पतिः।
मया पत्या प्रजावति शं जीव शरदः शतम्॥''
**"Mameyam astu poshyaa mahyam twaa adaad brihaspatih.
Mayaa patyaa prajaavati sham jeeva sharadah shatam.** (Ath. 14.1.52)

It is said in the first mantra that I accept your hand for your good fortune. Live happily till old age with me—your husband. The divine gods—Bhaga, Aryamaa, Savitaa, Purandhih and other deities have blessed you under my care to lead a virtuous life in the abode of a householder.

It is said in the 2nd mantra: I have taken your hand under my grasp as if prosperity has held your hand. Savita, i.e. the power that procreates in the world has held your hand.You are my lawfully wedded wife and I am the master of your mind.

It is said in the 3rd mantra that you are under my care, it is my moral duty to look after you, Brihaspati has given you to me. Live a life with me for a 100 years procreating.

In this manner the 6 mantras reflect the duties of the husband towards his wife with very interesting expressions.

7. Circum-ambulation of agni—fire

After the above 6 mantras of paani-grahan, the groom helps the bride to make her stand holding her hand and both circumambulate the altar. When these 2 are circumambulating; the person holding vessel full of water walks behind them with the vessel. This means that, because of any carelessness, if the dress catches fire; it may then be extinguished with water. Circumambulating around agni and testifying before it, the bride and groom speak to each other :

I am this you are that, you are that I am this; I am Samveda you are Rigveda; I am the heaven, you are the earth; we may get married, procreate, we may have many children, those children may have a long life, we may have lively, brilliant and spiritual children. We and our children may see and hear for a hundred years, we all may live for a hundred years.[1]

8. Shilarohan (placing the foot on rock)

After this the mother or brother of the bride may lift her right foot and place it on a near positioned rock or a piece of stone. He speaks that you place your foot on this stone, be firm in your conduct like this rock. Always subdue the quarrel some and you be firm like this rock[2].

9. Laajaa-homa or 4 perambulations

The ritual of laajaahoma is after shila-rohan. Perambulation and saptapadi are 2 important parts of marriage. Laajaahoma is another word for perambulations. Here the couple stand facing towards east. The bride places her palm on the palm of the groom, and then the bride's brother or mother stand holding a winno bucket full of unhusked rice (kheel) and a few are dropped with the joint palms of the couple. This unhusked rice is dorpped in the blzing fire of the altar. The homa performed with this unhusked rice is called 'laajaahoma'. The meaning of mantras chanted are as follows[3]:

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1. ''ओं अमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहं। सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेव विवहावहै सह रेतो दधावहै। प्रजां प्रजनयावहै पुत्रान् विन्दावहै बहून्। ते सन्तु जरदष्टयः। संप्रियौ रोचिष्णू सुमनस्यमानौ। पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम् शरदः शतम्॥'' **"Om amo-hamasmi saa twam saa-twam-asyai-aham. Saamaaham asmi riktwam douraham prithivee twam taaveva vivahaa-vahai sah reto dadhaa-vahai. Prajaam prajanayaa-vahai putraan vindaavahai bahoon. Tey santu jaradashtayah. Sampriyo rochishnu sumanasya-maanou. Pashyema sharadah shatam jeeveema sharadah shatam shrinuyaam sharadah shatam.** (Atharva. 15.2.71)
2. ''ओम् आरोह इमम् अश्मानम् अश्मेव त्वं स्थिरा भव। अभितिष्ठ पृतन्यतः अवबाधस्व पृतनायतः। '' **"Om aaorh imam ashmaanam ashmev twam sthiraa bhava.Abhitishth pritanyatah av-baadhasva pritanaayatah.** (Paraskar. 1.7.1)
3. ''ओं अर्यमणं देवं कन्या अग्निमयक्षत। स नो अर्यमा देवः प्रेतो मुञ्चतु मा पतेः स्वाहा॥'' **"Om aryamanam deva kanya agnim-ayakshta. Sano aryamaa devah preto munchatu maa pate swaahaa.** (Paraskar 1.6.2)

The bride worshipping omnipotent God says; O'God! release me from the family of my father but do not release me from the family of my husband.

While dropping the unhusked rice in the fire the bride says that my husband may have a long life and that the near and dear ones of my family may be prosperous.

O'husband! I release this unhusked rice in fire praying for your prosperity. We may have mutual affection and God may help us to maintain this affection.

After this ritual 4 rounds are taken of the altar fire. In this perambulation the bride walks forward followed by the groom and behind them walks the person holding the vessel full of water. After each perambulation. unhusked rice is released in the agni of the yajna[1].

'Laajaa' means unhusked rice. Why is this considered auspicious at the time of marriage. Besides this, why 4 perambulations have been considered so significant? Why perambulations are performed 4 times? There must be some reason or the other for this. It seems that they signify some symbolic perceptions. When does unhusked rice bloom and become a swollen parched rice? When it receives warmth and heat of the fire. In this manner when the husband and wife get mutual affection, then, like the unhusked rice they bloom with cheer and joy—this is the significance of unshusked rice. There is another purpose of bringing in unhusked rice in a marriage ceremony. The saplings of unhusked rice are planted at one place; they are then plucked and are transplanted at another. This signifies that the girl being brought up at her parents home, detatches and settles down in her husband's home. She may prosper like the plucked sapling of unhusked rice—this is the perception of this ritual. The significance of perambulations is that those of society, sitting around the altar may observe who are getting married and people sitting all around may recognise the couple. Marriage is an attachment for lifetime. During this time disputes can also arise. Sometimes evidence is required. These days registered marriages also require witnesses. In a vedic marriage there were no registration papers but at the time of marriage; not one or two known people, but the ceremony used to be performed before many people. The couple used to show their face 4 times so that people present may recognise the couple getting married. This is the meaning of perambulations. This seems to be the intention of 4 perambulations that all people present may have a good look at the couple and recognise them. Perambulations are also known as 'mangal-phera' i.e. auspicious perambulations. At this time people of the family sing with joy. When the perambulations are complete, marriage is performed. The completion of perambulations gives a legal stamp to marriage.

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[1] ''ओम् इयं नारी उपब्रूते लाजानावपन्तिका। आयुष्मानस्तु मे पतिः एधन्तां ज्ञातयो मम स्वाहा॥'' **"Om iyam naaree upabrute laajaa-naav-pantikaa. Ayushmaan-astu mey patih edhantaam jyaatayo mum swaahaa."**
(Paraskar 1.6.2)
''ओम् इमान् लाजान् आवपामि अग्नौ समृद्धिकरणं तव। मम तुभ्यं च संवननं तदग्निरनुमन्यतामियम् स्वाहा॥'' **"Om imaan laajaan aava-paami agnou samriddhi-karanam tav. Mum tubhyam cha sam-vananam tad-agni-anumanyataa-miyam swaahaa."**
(Paraskar 1.6.2)

10. Saptapadi

After perambulations, the ritual of 'saptapadi' is performed. Like the perambulations, this is also the main part of a Hindu marriage. In 'saptapadi', the bride and groom stand up. They stand on the north side of the yajna kunda and the groom places his right hand on the right shoulder of the bride. Both face towards north. They jointly chant a few mantras and jointly take 7 steps*.

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* ''ओम् इषे एकपदी भव सा माम् अनुव्रता भव विष्णुस्त्वानयतु पुत्रान विन्दावहै बहून् ते सन्तु जरदष्टय: ।'' **"Om ishe ekapadi bhava saa-maam anuvrataa bhava vishnustavaa-nayatu putraan vindaa-vahai bhahun tey santu jardashtayah.**

''ओम् ऊर्जे द्विपदी भव सा माम् ।'' **"Om oorje dwipadi bhava saa maam—** etc.—remaining part as above.

The couple take the first step together and the groom speaks—this first step we jointly take for 'anna' (foodgrain). Your mind may be well disposed towards me, God may make you well disposed towards me, together we may have sons who may live till old age.

The couple take the 2nd step together and the groom speaks—we jointly take the second step for 'oorja' (physical strength). You may be well disposed towards me and God may make you well disposed towards me. Together we may have sons who may live till old age.

Taking the 3rd step jointly the groom speaks—we jointly take the 3rd step for 'raaysposh' (wealth), your mind may be well disposed towards me, etc.

Taking the 4th step jointly, the groom speaks—we jointly take the 4th step for 'mayobhava' (happiness), you may be well disposed towards me etc. etc.

Taking the 5th step jointly, the groom speaks—we take the 5th step jointly for 'prajaa' (offspring). You may be well disposed towards me etc. etc.

Taking the 6th step jointly, the groom speaks—we are taking the 6th step jointly for 'ritu' (natural circumstances all around). You may be well disposed towards me etc. etc.

''ओं रायस्पोषाय त्रिपदी भव सा माम्।''

"Om raayas-poshaaya tripadi bhava saa maam"—etc.

''ओं मयोभवाय चतुष्पदी भव सा माम्।''

"Om mayo-bhavaaya chatushpadi bhava saa maam"—etc.

''ओं प्रजाभ्यः पंचपदी भव सा माम्।''

"Om prajaa-bhyah pancha-padi bhava saa maam"—etc.

''ओं ऋतुभ्यः षट्पदी भव सा मांम्।''

"Om ritubhyah shat-padi bhava saa maam"—etc.

''ओं सखे सप्तपदी भव सा माम्।''

"Om sakhe saptapadi bhava saa maam"—etc.

(for the above mantras, see aashvaalaayan. 1,7,19)

Taking the 7th step jointly, the groom speaks—we are jointly taking the 7th step for 'sakhaapan' (amicable perception) etc. etc.

The couple jointly taking 7 steps at the time of marriage signifies certain notions. Firstly, to jointly take steps, and then taking 7 steps—both matters deserve consideration. The scriptures have talked of a household as an ashram, it is one stage of a journey. To keep standing in order to reach the destination is not enough, one has to move towards it. The significance of saptapadi is that the couple are assured of the conviction that this ashram is not for rest and leisure, it has certain objectives, a certain purpose; to achieve those objectives one has to move—not separately but together matching step to step moving forward—then only the objective will be achieved. What are those matters for which one has to move together? These have been mentioned in the 7 mantras. Those matters are anna (foodgrain), bala (strength), dhana (wealth), sukha (happiness), santaan (offspring), praakritik paristhiti (natural circumstances) and saamaajik paristhiti (social circumstances). Together they have to obtain 'anna', together they have to accomplish physical strength, together they have to appropriate wealth and its expense, together they have to share each others sorrows and happiness, together they have to bring up their children, together they have to face the natural and social conditions affecting them. Circumstances in life are favourable as well as adverse, friends are well disposed or hostile—all these will be similar for the couple and such cases have to be shared mutually.

11. Intently gazing at the Sun

After saptapadi the couple seek darshan of the Sun and chant the following mantra while looking at the Sun[1]—The Sun is as if the eyes of God, it is His eye which is rising in front. May we look at God's eye throughout life, how can anything conducted by us remain hidden from Him. May we seek God through the medium of His eye for a 100 years, may we live for a 100 years, may we hear for a 100 years, may we converse for a 100 years, may we remain happy and not distressed for a 100 years.

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[1] "ओं तच्चक्षुर्देववतिं पुरस्तात् शुक्रमुच्चरत्। पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतम् अदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥" **"Om tachchakshur-de-vahitam purastaat shukramuchcharat. Pashyema sharadah shatam jeevema sharadah shatam**

12. Touching the heart

After gazing at the sun the groom touches his wife's heart and speaks[1]—I consider it my religious vow to fulfil all your hearts desire, my mind may be well disposed towards your mind, listen to my speech attentively, may Lord 'Prajaapati' always tie you with me.

In this manner the couple take a pledge to come near each other in their thinking and emotions. After reciting this mantra, the groom once again says[2]—this bride brings auspicious benedictions. Welcome, O'people have a glimpse of her. Bless her with good fortune before leaving for your homes.

This is a mantra from the Rigveda where it is clearly written that you are welcome to have a glimpse of the bride—'imaam samet pashyat'. Inviting to have a glimpse of the bride and participation of people in good numbers in the marriage ceremony signifies that a vedic marriage ceremony conducted according to Paraskar grihyasutra had no place for 'purdah'—seclusion.

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shrinuyaam sharadah shatam pra-bravaam sharadah shatam adeenaah syaam sharadah shatam bhuyashcha sharadah shataat."

(Yaj. 36.24)

1. ''ओं मम व्रते ते हृदयं दधामि मम चित्तमनु चित्तं ते अस्तु। मम वाचमेकमना जुषस्व प्रजापतिष्ट्वा नियुनक्तु मह्यम्॥'' **"Om mum vrate tey hridayam dadhaami mum chittam-anuchittam tey astu. Mam vaachame-kamanaa jushasva prajaa-patishtwaa niyunaktu mahyam."** (Paraskar 1:8.8)
2. ''ओं सुमंगलीरियं वधूः इमां समेत पश्यत। सौभाग्यमस्यै दत्त्वा याथास्तं वि परेतन॥'' **"Om sumangaleeriyam vadhuh immam samet pashyata. Soubhaagyam-asyai datwaa yaathaastam vi-paretana."** (Rigveda 10.85.33)

13. Sighting of 'dhruva' and 'Arundhati'

The final function in a vedic marriage is the ritual of sighting the 2 stars—Dhruva and Arundhati. What is the meaning of sighting the Dhruva star and the Arundhati star? The Dhruva star does not change its position, it is firmly settled in its position. The groom is shown the Dhruva star and he is counselled that you remain firm on your vows and treat the Dhruva star as your ideal. Similarly the bride is shown the Arundhati star. Arundhati star remains with the Vasishtha star. Arundhati is the feminine word. Just as in space Arundhati is always alongwith Vasishtha star; similarly you always remain with your husband—this is the meaning of sighting the Arundhati star. Apart from this Vasishtha star is one of the stars of the saptarshi mandal—galaxy of 7 stars, representing the 7 great sages. Just as Vasishtha is one of them, it remains established in the saptarshi family and Arundhati remains with that star; similarly the groom may remain with his family; and the bride, like Arundhati, may keep company of her husband—this is the meaning of this ritual.

VIVAAH SANSKAR—MARRIAGE CEREMONY

[Analytical chapter Part - III]

[Problem of Endogamy—intermarriage-and Exogamy]

Many customs are in force in Hindu society regarding marriage; out of which it is necessary to write about the practice of endogamy and exogamy. Endogamy means—where should a Hindu marry. Exogamy means—where should a Hindu not marry. First we will write about endogamy and later on about exogamy.

1. Endogamy—Intermarriage

(1) Endogamy—(Endogamy, preference or inter-marriage)—Marriage is within the community amongst Hindus not outside it. To marry within the commuty is called endogamy. However, it is not a unit of inter-marriage of Vedic times—where caste was identified by virtue of karma, but it is a sub caste of modern times. For example, a brahman may marry only a brahman—this is not so. Brahmans marry sub caste brahmans. Saraswat brahman may marry in Saraswats, a Gaur brahman may marry in Gaurs, a Kaanyakubj may marry a Kaanyakubj. From this view point, this can be called a sub caste marriage. In inter-marriage, instead of the whole community, it is a consideration of sub caste within the community, it is a misconception to call it as community. We talk of a Hindu marrying in his community. In fact, this would have been true if, amongst Hindus, a brahman married in any brahman family. He does not do so. Within the brahman community he looks for a sub caste brahman. Those who marry in any brahman family are termed reformers.

(2) Difference between inter-marriage and inter-caste marriage—Usually a sub caste is considered as community by the Hindus. The original communities like brahman, kshatriya, vaishya etc. though termed as communities in common conversation are not considered as such in practice. The basic point is that a marriage is performed within the community and not outside. From this view point, what is considered as community—Saraswat, Gaur, Kaanyakubj etc.—the system is to marry within that and not outside. To marry within is termed inter-marriage and to marry outside is termed inter-caste marriage. If a brahman is a Saraswat, and he marries in the family of Gaur or Kaanyakubj, it is not an inter-marriage but will be termed as inter-caste marriage. Those who are prepared to go a step forward, get married to Kshyatriya etc. of different classes, communities or sub castes inspite of being a brahman. Inter-marriage amongst Hindus is permitted, inter-caste marriages are forbidden. Inspite of this under present circumstances, inter-caste marriages are on the increase.

(3) Why the custom of endogamy—inter-marriage-begin—The main reason for the practice of inter-marriage in Hindus is racism. Racism has given birth to casteism. The meaning of racism and casteism is to consider self as higher than others. Man considers himself superior than others from the view point of social standing and pure blood line. Hindus, like other races or castes were possessed with the idea of being of pure Aryan blood. Added to this thought, due to social conditions, was the idea of belief in high or low status. These two reasons started the custom of inter-marriage. Not only the brahmans considered that they were of a higher social standing than others, they also believed that their blood is purer than others. To maintain purity of blood is practically found in nearly all countries and communities. Even if the notion of purity of blood disappears, still the awareness of a high or low status from social point of view always remains. The practice of inter-marriage started in the Hindus with these two view points.

(4) Harm due to the custom of inter-marriage—Because of inter-marriage, the purity of blood is maintained—this theory of racism is baseless. If there is any meaning of racism, it is only that blood makes some people superior and some inferior. But to consider the status of high and low, superior and inferior-on the basis of blood distinction is incorrect. If circumstances are favourable, man progresses physically and mentally; if circumstances are adverse then even a person with good physique becomes shabby. The foundation of inter-marriage is racism and casteism which in itself is a baseless theory. Inter-marriage encourages racism and casteism, instead of removing the distinction of status consciousness from society; it makes it permanent. Therefore, in place of inter-marriages; intercaste-marriages are required. Racism encourages inter-marriage and inter-marriage encourages racism—this is a vicious circle. Apart from this, there is another harm due to inter-marriage. If a person can marry only in his sub caste and not outside the sub caste; the area of selection is limited. Since selection is within a limited sphere, mis-matched marriages happen, or, the boys cannot find suitable girls, and girls cannot find suitable boys—both remain unmarried. Because of these reasons people of their own are attracted towards inter-caste marriages to a certain extent. According to progressive Hindus, the meaning of inter-caste marriage would be that a brahman, instead of marrying in the sub caste of his community would marry brahmans irrespective. This is a very small reform. The real meaning of inter-caste marriage is—brahman, kshatriya, vaishya etc. without any consideration or distinction of caste—sub caste marry between themselves. Since sometime the mumber of inter-caste marriages is on the increase. Why this number is increasing—there are many reasons for this. What are those reasons?

(5) Reasons for increase in inter-caste marriages—Under present circumstances the tendency of inter-caste marriages is on the increase instead of inter-marriages. Following are the reasons :

(a) Spread of education—With the spread of education, the emptiness of casteism is coming to light. Educated young men and women fail to appreciate the reason why should they marry in a particular community just because one was born in that community. With the spread of education, the identity in mental standards of people is improving, and the feeling of distinction because of caste is disappearing. Men and women born in same caste but dissimilar in education due to which inquality; and men and women of separate castes but similar in education due to which similarity is on the increase. Due to this, inter-caste marriage is growing in educated society. Educated society is understanding the emptiness of the concept of purity in blood. Since the factor of blood purity was the biggest obstacle in inter-caste marriages, thus, with the growth in education; the hollowness of the theory of blood purity is being understood. Because of this, educated people are more inclined towards inter-caste marriages.

(b) Co-education—In the field of higher education, boys and girls studying together have also encouraged inter-caste marriages. When boys and girls of all communities study together, live together; there is bound to be mutual attraction. This results in breaking of caste barriers and getting married, giving a boost to inter-caste marriages.

(c) Industrialisation and urbanisation—As long as people live in rural areas, they are bound to the confines of caste by birth; they are bound because they are in the midst of elders and therefore, in every matter there are restrictions; specially noone dare go against established traditions.

Modern age is the age of industrialisation, everywhere factories are coming up. Conveniences like transport for working in factories, are easily available. Due to easy transport people in rural areas travel to industrialised towns. Going to town means being away from elders. No one is there to restrict them and bind them with a chain of traditions. In a city all eat together in hotels and work together in factories. This is crumbling the wall of casteism giving in to better awareness of inter-casteism. With this awareness of inter-casteism, it is natural for inter-caste marriages to prosper.

(d) Influence of social reformers—In the 19th and 20th centuries many social reformers came and attacked casteism in Hindu society. Raja Ram Mohan Roy, Rishi Dayanand, Keshavchandra Sen, Swami Vivekanand, etc. challenged to awaken Hindu society and declared the restrictions of caste system as the sole reason of downfall. As a consequence of this movement, many young people in India came out from the shackles of casteism to get married. Not much progress has been made in this direction, but signs of awakening are gradually visible in young men. Inter-caste marriages, instead of being a subject of ridicule, are being looked upon with respect.

(e) Legal hurdles are ending—Encouragement of inter-caste marriages was earlier considered illegal, they were declared illegal in law. Due to Keshavchandra Sen of Brahmo Samaj and Rishi Dayanand, the founder of Arya Samaj who never believed in caste distinction by birth—with their movements such laws were framed which provided legal sanction and recognition to inter caste marriages. For example, Special Marriage Act, 1872 was passed due to the effort of Keshavchandra Sen in 1872. According to this Act, all were given the right to marry who did not follow any religion. According to this Act, those who wanted to marry had to declare that they are neither Hindu, Christian or Muslim, or Buddhist or Jain—that they do not believe in any religion. But gradually it was felt that if a Hindu being a Hindu, that a Muslim being a Muslim marries a person of another religion, why should he not be permitted to do so? On this basis in 1923, an amendment was made in the Special Marriage Act where those Hindus who married according to the Act of 1872 were not required to declare that they not believe in any religion. In 1923, inter religious marriages were recognised but it was necessary that these should be registered. The Special Marriage Act was again amended in 1954. Till now marriages only under the Special Marriage Act had the benefit of this law; but the benefits of the Special Marriage Act of 1954 could be availed by all—i.e., a marriage performed even in the past of a Hindu, Muslim or a Christian etc. under whatever system could be registered if desired, to derive the benefit of the Act. According to this Act, divorce by mutual consent was also possible. Under this Act whoever marries, whether he is a Hindu, Sikh, Christian, Muslim, Buddhist or Jain—will not be considered a member of a joint family. Thus with the amendments in 1923 and in 1954 of Special Marriage Act of 1872; inter-caste marriages received an impetus.

Besides this Arya Samajis do not believe in casteism. To declare such marriages as valid, with the effort of Ghanshyam Singh the Aryan Marriage Validating Act, 1937 was framed. This act came into existence since Arya Samajis wanted themselves to be known as Hindus inspite of their nonbelief in casteism. Under no circumstances they wanted to isolate themselves from Hindus as those who were prepared to isolate themselves with the Special Marriage Act.

Main feature of the Aryan Marriage Act is: whatever may be the Hindu law or convention, any man or woman who is an Arya Samaji and has married before or after the framing of this Act, and has married according to the rites of the Arya Samaj; inspite of different religions or being followers of a non-Hindu religion—such marriages will not be considered against law.

The Aryan Marriage Act came into existence in 1937, but what about such Hindus who had broken the caste barrier and wanted to marry but were not Arya Samaji? For them an Act was framed in 1946 known as the Hindu Marriage Disabilities Removal Act, 1946. The importance of this Act was only to give a legal shape to marriages of such Hindus who were married in sub-caste where marriages could not be performed earlier. First of all Mysore took the lead in 1948 to declare inter-caste marriages as legal. After that the Hindu Marriages Validating Act, 1949 was framed where all Hindus of India could marry in any community or sub-caste. According to this Hindus could marry in any religion, community or sub-caste. With such acts becoming a reality; there was no legal obstacle for inter-caste marriages.

In 1955 came the Hindu Marriage Act, 1955 which was more broad based and comprehensive. This has a deep influence on the Hindu social structure. With its inception all problems of inter-marriage or any other marriage related problems of Hindus were solved.

2. Restriction on exogamy : Gotra—lineage, Pravar—Selection, Sapind—direct line of ascent/descent

Just as there is a regulation of a Hindu marrying within the commutiny, similarly marriage within the gotra, pravar and sapind is forbidden. Marriage within the community is called endogamy; marriage outside the gotra, pravar and sapind is called exogamy. What is meant by gotra, pravar and sapind?

(1) Marriage in common—gotra forbidden—According to Indian literature the children of Vishwamittra, Jamadagni, Bhardwaj, Gautam, Atri, Vasishta and Kashyap rishis (sages) are called gotra[1]. Apart from these 7, the children of Agastya are also called gotra. Earlier these gotras were only 7-8, but later on their number reached in thousands[2]. Thus it can be said that the origianl founder of any family, the great man who was the originator of the family; his name was the gotra of that family. The men and women belonging to that family were supposed to be brothers and sisters; since a marriage between a brother and sister is improper therefore boys and girls of a common gotra were forbidden to marry.

Yaajyavalka and Bodhaayan state that the number of gotras are not 8 but are in thousands. In the heredity of a dynasty, any famous person whether born in early period or in mid period—gotra started with his name[1]. From this view-point the meaning of gotra seems to be related to some person in one's dynasty.

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[1] **Teshaam sapta-rishinaam agastya-ashtmaanaam yadpatyam tat-gotra-mityuchyate.** (Satyaashadh hiranyakeshi shreet-sutra)
Vishwaamitro jamadagni-bharadwaaja-atha gotamah. Atri-vasishthah kashyapa ityetey gotra-kaarakaah.

[2] **Chatur-vinshati gotraani. Una-panchaashad-gotra-bhedaah. Gotraani tu shataani anantaani.**

From the tradition about gotra, it seems that it is connected with a great personality of an early period within the dynasty. Such people who had the same ancestor considered their boys and girls as brothers and sisters and, therefore, marriage between them was forbidden. There was no blood relationship; this relation could be traced back to a generation, so distant that instead of calling it a physical relation it would be more appropriate to call it an emotioanl relation. In the present age, to forbid marriage on the basis of such hypothetical relations seems to be improper because on this basis total human community is like one family. If all are the children of the 8 rishis; then those 8 rishis must have been the children of 1 rishi. Therefore forbidding marriage in the same gotra may have been effectual sometime earlier, in this age when the sequence of heredity-tradition has surpassed; this restriction seems to be meaningless. Restriction of marriage in common gotra presently sounds like when people of a village do not marry a girl of the same village. All people living in one village are supposed to be relatives.

(2) 'Pravar' pickup marriage forbidden—just as gotra is on the name of rishis, similarly 'pravar' is also a name of rishis. Pravar word is made from 'vrinch varane'. It means—to select. The meaning of 'pra' is—in a special manner. He who is specially selected for praying in the yajna is called 'pravar'. Pandurang Vaaman Kane has stated that while performing the yajna, a purohit would select some well-known brilliant rishis and would offer oblations in their name in the yajna. He would pray that I am offering oblation in agni just as Bhrigu had offered, just as Angira had offered, just as Shuchi had offered, just as Ourva had offered. These ancient rishis being picked up from various rishis were called 'pravar'. Those rishis who were picked up by the purohit were 'pravar' of the purohit; since the yajman selects a purohit for yajna, therefore the 'pravar' of the purohit was known as the 'pravar' of the yajman as well. Thus the 'pravar' of the purohit and the yajman become common. Therefore people with common 'pravar' were forbidden to marry. This was considered forbidden since people belonging to same 'pravar' were like brother and sister. Kane states that 'gotra' and 'pravar' both are names of ancient rishis. 'Gotra' is the name of those eight rishis on whose name the dynasty tradition is continuing today. 'Pravar' is the name of relatively earlier than these 8 rishis who were ancient innovators of the tradition of dynasty. The basis on which marriage is forbidden in 'gotra' is the same in case of 'pravar'. If thousands of years have gone by for the pioneer sages of 'gotra'; much more time must have passed for the pioneers of 'pravar'—therefore if marriage in common gotra is meaningless; marriage in the same pravar being forbidden is much more senseless.

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[1] **Vansh-paramparaa-prasiddham gotram-Yaajyavalkya.**

Till 1946 marriages in common gotra in Hindu society were considered invalid. In 1946 'Common gotra-marriage-validity-act' was passed and such marriages were declared valid.

(3) 'Sapind' marriage forbidden—just as marriage in common gotra and pravar was forbidden in Hindu society, similarly marriage in one's own sapind is forbidden[1]. What is the meaning of 'sapind'? Three meanings have been given of the word 'sapind'. Hindu law has 2 systems—'daaya-bhaag' and 'mitaaksharaa'. According to the 'daaya-bhaag' system the meaning of 'pind' is: oblation of cooked rice ball to the deified souls of departed ancestors. Those who make and offering of pind to 1 ancestor are called 'sapind' between themselves. Children of the same father, grandfather who pay homage to their ancestors—pind arpan—are sapind.

Commentator Vijyaaneshwar of 'yajya-valk-smriti' states that according to the 'mitaaksharaa' system the meaning of sapind is-belonging to same pind or same body. Father and son are sapind, since father's blood is in his son. Grand father—great grandfather are also our 'sapind' since their blood constitutes our body. 'Sapind' means—of the same blood (consanguineous). Daphtary states a 3rd meaning of 'sapind'. He says that all sapind people are those who pind together i.e. eat together. For example brother and sister eat together but not their children since the children are born after a long time gap.

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[1] **Asapindaa cha yaa-maatuh asa-gotraa cha yaa-pituh, Saa prashastaa dwi-jaatinaam daar-karmani maithune.** —Manusmriti.

The system of not to marrying in common gotra and pravar is emotional but marriage being forbidden in sapind is also eugenic apart from being emotional. By and large it is accepted that excess of familiarity does not kindle love, therefore marriage between a brother and sister is frobidden from emotional viewpoint. It is also true that offspring from the same bloodiline is not outstanding, but from different bloodline it is eminent. Therefore marriage in common gotra and pravar being forbidden must have been inappropriate from the emotional viewpoint. However restriction in 'sapind' marriage is appropriate from both the viewpoints. Therefore in the Hindu marriage system such a marriage is forbidden.

Who all come within 'sapind'? According to mitaaksharaa while counting the number of generations the common ancestor should also be counted in this count and one should examine the generations of the father and mother of both the bride and groom. Leaving the forefathers aside marriage cannot be fixed within 5 generations of the mother, if the forefather is also included then marriage cannot be fixed upto 6 generations from the mother's side. If the counting is done from the father's side then 7 generations after the father—marriage can be fixed. Marriage cannot be fixed before 8th, 9th generation but can be fixed after that. There is some basis of not marrying in the same bloodline from eugenic point of view, however, there is no eugenic base of not marrying in the same gotra and pravar.

Is it true that no consanguineous marriages were held in

Hindu society (sapind marriage)? This is not so. Such marriages did happen in Hindu society. For example, Arjun married Subhadra. Subhadra was the daughter of Arjuns maternal uncle and they had a son in gallant Abhimanyu. The marriage of Arjun and Subhadra was the marriage between maternal cross cousins. Srikrishna married Rukmani, she was also the daughter of his maternal uncle. Srikrishna's son Pradyumna married Rukmavati, his maternal uncles daughter. Srikrishna's grandson Aniruddha married Rochana, his maternal uncle's daughter; Parikshit married Indravati, his material uncle's daughter. Srikrishna married Mitravinda and Bhadraa, daughters of his father's sister—paternal cross cousins. Siddharth (Gautam Buddha) married Yashodhara, his maternal uncle's daughter. Prithviraj Chauhan married Sanyukta, the grand daughter of his mother's sister. Marrying maternal uncles daughter is a custom in South-India. The same custom is amongst brahmans from Karnataka and Mysore. Marrying the neice is a custom in Madras in Velam Community. In Telegu and the districts in Tamil, marriages are fixed with the daughter of one's own sister in-law amongst shudras and brahmans. Possibly because of 'sapind' marriage there may be a custom of a matriarchal family in the South. Amongst Muslims, marriage between relatives is fixed.

Inspite of all this, marriage between relatives of the same bloodline is not beneficial. In his Sanskar Vidhi, Rishi Dayanand has cited Nirukta (3, 4) and has written **"दुहिता दुहिता दूरे हिता भवति" 'Duhitaa duhitaa doore hitaa bhavati'**—a girl is called 'duhitaa' because marriage from far away is in her benefit. Far means—from distant land and not with very near relatives but with people far away. It is written in the Sanskar Vidhi that if the connection is not from a distant family, the body is also not fully strong. This fact is confirmed by the Science of Eugenics.

3. Faults in practice of endogamy and exogamy

Rules framed in Hindu society about endogamy and exogamy may have been important in the past but in the present age these customs are not beneficial for society. Faults in these systems are as follows :

(1) Limited scope of marriage—In endogamy it is possible to marry within the community not outside it. The field in such a marriage is extremely limited. In exogamy within the community, marriage cannot be held within the same gotra, pravar and sapind. Therefore the already narrow field of marriage is further narrowed down and limited. Blunt, in 1911 had written a report of the census in Uttar Pradesh that due to restriction upto 7 generations of the father and 5 generations of the mother, a number of 2121 girls amongst Hindus are deprived for marriage. Christians, as compared to the Hindus, are restricted to only 30 possible relatives. The result of all this is not beneficial to Hindu society. Therefore finding a partner for marriage becomes a problem.

(2) Dowry system—As a consequence of such limited scope in the field of marriage; girls do not find grooms, those who are there, demand heavy dowry. In many communities the girls father has to bear the burden of the education of the boy, the girl's parents incur heavy debts and marry them thus yielding to the tension and pressure of greedy in-laws who keep pressurising them for money. Even when dowry has been declared illegal, such customs continue on the quiet.

(3) Mis-matched marriage or remaining unmarried for life—Evil of endogamy and exogamy results in parents not finding a suitable groom within their community. They marry her off to an old man, or the girl spends all her life as a spinster. Due to this society has to suffer the ill effects of the same.

4. New ideology for marriage

There are many changes happening in our society regarding marriage—some have been discussed earlier. These changes are influencing the usual customary marriage. To understand this influence, it is important that everyone should have knowledge of the Hindu Marriage Act. Noted below are some of its features:

[Hindu Marriage Act, 1955]

(1) Demand for reform—We have examined various customs in a Hindu marriage. We have also mentioned the adverse consequences of such customs in Hindu society. You cannot marry in the same gotra and pravar, marriage in sapind is forbidden, there are obstructions, like marriage of a high caste man to a low caste woman and the reverse combination, there are community restrictions. There have been agitations against all this from time to time; as a consequence various laws were framed but inspite of this, the total demands of the educated progressive Hindu society were not met.

(2) Rao Committee—All this resulted in a Committee under the chairmanship of Benegal Narsingh Rao, known as the Rao Committee, which was instructed to make a report on the desirability of a Hindu Code. The Rao Committee recommended amendments in Hindu law. It also prepared recommendations and amendments for marriage and succession and presented some parts of the 'draft Hindu Code' to the Central Assembly. The work of Rao Committee though over, yet the assembly directed after studying these proposals that a complete Hindu Code be prepared and presented.

(3) Hindu Code Bill—The Rao committee was again revived in 1944, to prepare a total Hindu code. Rao committee presented the Hindu Code Bill with amendments in the draft Hindu Code on 11 April, 1947 and the then Law Minister Dr. Ambedkar presented it before the Constituent Assembly. With the presentation of this bill in the Constituent Assembly there was a great commotion in the whole country. Some predicted that there will be divorces everyday, some said that if the boys and girls are given equal share in property then there will be disputes between brothers and sisters. In 1951 when the Government found that the country is not prepared to accept this as it is; they withdrew it and later on divided this Bill into 4 parts. Now this has been passed in 4 parts. The main features of this act are—marriage and divorce, succession and protection to the minor. We will not discuss about divorce and succession etc. It would be proper only to discuss about marriage related changes.

(4) Hindu Marriage Act, 1955—As a result of the Hindu Code Bill, there are 2 main parts of the Act. One is related to divorce and divorce related matters. We will not discuss this here. The other is about marriage. We will discuss this here. The main conditions related to marriage in the Hindu Marriage Act are as under :

[Main conditions of Hindu Marriage Act, 1955]

(a) Neither husband nor wife should be alive of either party at the time of marriage.

(b) None should be of impaired brain or mad from either party.

(c) The groom should have completed 18 years of age and the bride 15 years of age. Now this age has been increased to 21 and 18 years respectively.

(d) Either party should not be in the category of forbidden relations, if either party is controlled by any tradition which permits such relationship, then exception can be considered.

(e) Both parties should not be 'sapind' to each other. There has been difference of opinion with regard to 'sapind' by the authors of the Smritis. Manu forbids 7 generations from the father's side and 7 generations also from the mother's side for marriage, Vishnu and Yajyavalk Smriti—7 generations from the father's side and 5 generations from the mother's side and Vashishtha Smriti—6 generations from the father's side and 4 generations from the mother's side. These have been termed 'sapind' and marriage is forbidden. The Hindu Marriage Act framed in 1955 states 5 generations from the father's side and 3 generations from the mother's side—these are termed 'sapind' and marriage is forbidden, not in generations outside this.

(f) Marriage can be performed according to the customs and traditions of any party, but if it is performed according to the custom of 'saptapadi' then after the last step is taken of 'saptapadi'—marriage will be considered as complete.

(g) If anyone wants a legal proof of marriage then State Governments can arrange to get these marriages registered in their States. If any State Government desires to make such special arrangement in their State, it can do that also, and anyone who does not register his marriage can be fined Rs. 25/-, nothing else.

(5) Influence on Hindu society of Hindu Marriage Act, 1955—We have just given an outline of the Hindu Marriage Act. This is only half of the Act. The next half concerns divorce etc. While discussing the results of this Act we will also have to consider the remaining portion relating to divorce. Divorce has been permitted only under special circumstances, it is not so easy to get divorce as those who talk about it without knowledge. For example, adultery, change of religion, madness, leprosy, sex disease, renunciation (sanyas), unknown whereabouts upto 7 years etc.—in such circumstances there is a provision for divorce. The effects of Hindu Marriage Act are as follows on Hindu society :

[Effects of Hindu Marriage Act]

(a) Inter-caste marriage—This law does not permit marriage on the basis of caste or religion. The definition of a Hindu includes Buddhist, Jain and Sikh. They can marry between themselves. This is a step forward towards inter-caste and inter-religious marriages. Muslims and Christians are not included in the definition of inter-religion, but Buddhist, Jain and Sikh are included.

(b) Prohibition of polygamy and one-marriage legislation—According to this Act no Hindu can marry a second wife, if he does it will be considered as invalid. This Act marks the beginning of one marriage practice. He who practises polygamy will be penalised under section 494 and 495 of the Indian Penal Code.

(c) Marriage in 'gotra' and 'pravar'—According to the system of Hindu society, marriage within the 'gotra' and 'pravar' could not be performed. After this Act has come into force this restriction has been lifted.

(d) End of 'anulom' and 'pratilom'—According to this Act, there is no distinction in 'anulom' (marriage of a higher caste male to a lower caste female) and 'pratilom' (marriage of a lower caste male to a higer caste female). Since every Hindu can marry a mere Hindu without any restriction.

(e) Limit in 'sapind' marriage (direct line of ascent or descent)—Till now sapind marriages were restricted upto a limit of 7 generations from the father's side and 5 generations from the mother's side. According to this Act, this limit has been reduced. Now the limit of restriction is 5 generations from the father's and 3 generations from the mother's side. With this enactment, the field of a Hindu marriage has somewhat expanded.

(f) Divorce under special circumstances—As has already been written, in the 2nd part of this Act divorce is permissible under very special circumstances. If either of them is a debauch, changes religion, is mad, is suffering from incurable leprosy or sex disease, takes to sanyas,disappears since 7 years—under such circumstances permission for divorce is given. With this order such householders who were entangled and hard-pressed with these problems, are relieved.

5. Is the institution of Hindu Marriage getting disintegrated?

We have observed that legislation is being enacted to eradicate all evils in a Hindu marriage. It has shook the foundation of caste, gotra, pravar, sapind, anụlom-pratilom; divorce is also permitted under special circumstances. Does this mean that the institution of Hindu marriage will disintegrate?

There is no doubt that the complexion of a Hindu marriage which existed cannot remain as such now. In the present age, the new thought process will bring change. To say that this change will disintegrate the institution of Hindu marriage would be an illusion, no doubt conservative elements of a Hindu marriage will disappear. Till now Hindu marriage had the following distinguished features :

(a) Till now marriage was considered essential, and the belief was that without marriage the forefathers cannot achieve salvation, only a son can save the mother and father from hell.

(b) In a marriage, 'gotra' , 'pravar', pind and caste were considered. Marriage was not possible within 'gotra', 'pravar' and sapind, it could be only within the caste.

(c) One man could have many wives.

(d) Widow marriage was looked down upon.

All these factors were accepted without any hesitation as a mode of custom, as a mode of direction from the authority of Smriti-Puraan. However, now with the awakening in women, the men have also begun to ponder on these matters and the result is natural that educated men and women are not prepared to accept this. This is the reason why new laws were framed which have already been mentioned.

This new awakening has a two-fold influence on Hindu society. First influence is that marriage is not considered that important as it was earlier for saving the forefathers from the pangs of hell; secondly, the shape of Hindu marriage are changing, multi-marriage has come to an end, the restriction of 'gotra' etc. is crumbling. With all this the institution of Hindu marriage is not disintegrating, only its character is changing. How do these two factors influence the institution of Hindu marriage?

(a) Marriage is now not considered as an essential religious duty amongst Hindus—We have mentioned earlier that marriage was always considered as an essential religious duty. To remain unmarried was considered irreligious. Jaratkaru, who was a life long celebate, had to marry for the salvation of his fore-fathers. The daughter of Kunigarg wanted to reach heaven on the strength of her penance, but Narad counselled her that an unmarried girl cannot enter heaven. This resulted in her parting half portion of her penance to Shringwaan and had to marry him, only then she got the right to enter heaven. Today, due to the influence of new reformist ideas, no young man is ready to believe in offering libations of water to the Gods for his forefathers, he does not believe that to reach heaven it is essential to get married. People do not believe in heaven; then where is the question of accepting the belief that marriage is essential to reach heaven? There was a time when, due to the joint family system, a married couple did not have to bear economic burden for their living, the family used to look after their financial problems. Today. times have changed, each one has to fend for themselves. Under such situations no-one is prepared to believe that marriage is essential. Till a young man is independent, he does not think of marriage, nor do his parents want him to marry. Hindu marriage system is being affected by changed circumstances.

(b) Hindu marriage is not disintegrating, only its character is changing—Due to new factors coming up in modern times, the face of Hindu marriage is changing. Under the new circumstances already mentioned, no Hindu can marry more than one wife, monogamy is replacing polygamy, gradually people are getting fed up with caste—community, earlier where nothing was looked except caste, now atleast in well to do classes, the caste factor as an obstacle is disappearing with all other matters being favourable. The problems of gotra etc. are also being settled.

It is obvious from whatever has been mentioned, that Hindu marriage system cannot remain as it was, changes are happening. But these changes cannot be termed as disintegration of marriage system. It would be appropriate to call it as an amendment in marriage customs.

6. Love marriage can disintegrate the institution of Hindu marriage

The institution of Hindu marriage was attacked on two fronts. One attack was by reformers against ancient conservative practices. To marry in the same caste, not to marry outside caste, not to marry in gotra etc.—the reformists attacked ancient conservatism and laws were framed against these practices. The second attack against these practices was not by the reformists, but by the youth, such youth who considered love as the basic element in marriage. These people believed that the basis of marriage should not be the laws of the Smritis but the call of love. Love has no restraints. Caste, karma, gotra, pravar, pind—all these are blown away like straw before love.

As far as the reformists are concerned, there have been beneficial changes in the institution of Hindu marriage, it marked the end of rooted conservatism. But as far as the advocates of love marriage are concerned—there is no doubt that if left to them, the institution of Hindu marriage would definitely break up.

How is love marriage breaking up the institution of marriage—to understand this it is essential to understand the character of a love marriage. What is a love marriage and how it is destroying the institution of marriage?

(a) Love at first sight—The basic element of a love marriage is—love at first sight. There is a young man, he looks at a 16 year old young girl, he has never met her earlier, but as soon as he sets his eyes on her, he is lost and sighs for her—feeling that he cannot live without her. Such young men and young women do not care for their parents or family and without caring for anyone break all bonds of society and get married. After sometime they discover that in the depth of those eyes in which they were lost, that which they considered an unfathomable sea of divine beauty; those eyes were not divine but human, those eyes also get irritated and those eyes are devoid of any divinity. After living together for sometime they come to realise that-as in the past-they could not live without each other, now, due to difference in temperament—cannot live together. The attraction which they had in marriage has now turned into hatred. Such a love is disintegrating the institution of marriage, and since such marriages are happening amongst the Hindus, therefore, Hindu youngmen cannot avoid being victims of its ill-effects.

(b) Pre-eminence of emotion—In a love marriage a person starts leading an emotional life. After all, love is an emotion. In today's world when everything is done by machines, time is saved, therefore man has enough time to spare. In this time young men and women see a cinema, read novels and see plays and lead an emotional life. Leading an emotional life in spare time results in deeper emotions emerging as a dominent factor in life. But how long can one lead a life on emotions? One has to live in reality. Leading an imaginary life is an addiction, a loosening of senses; but this addiction and loss in senses cannot work in the world. How long can one live only on love. If the intoxication rises, so does it come down; if love comes—it also goes. Emotions are not always permanent. The character of emotion is that at times it is at its peak and sometimes it slides to the bottom. It never happens that a man always keeps sobbing and sobbing alone. Similarly a man being lost in love and love alone—this also is a mis-nomer. When the hangover of love subsides, then all dreams also collapse. Shattering of dreams results in divorce. Those who break old conventions because of love marriage in the Hindu marriage system, realise after sometime that such a love marriage destroys the very institution of marriage.

There is a difference between 'love marriage' and 'conjugal love'. In a 'love marriage' preference is on love, marriage is its consequence; in 'conjugal love' preference is on marriage, love is its consequence. If there is no love in a 'love marriage' then the marriage breaks—in 'conjugal marriage' love grows gradually living together and possibility of divorce is remote. 'Love marriage' rests on emotions., 'conjugal love' rests on reality of life. Therefore, the natural outcome of a love marriage is divorce, the natural result of 'conjugal love' is to make the institution of marriage permanent.

It is not our intention to mean that there should not be any love marriage or there is no place for a love marriage in the Hindu marriage system. This is not so. While describing the marriage traditions amongst the Hindus we have already mentioned about "gaandharv" marriage. What is "gaandharv" marriage but a love marriage? Vatsyaayan in his "kaama-shastra" has called 'Gaandharva Marriage' as an ideal form of marriage. What is "swayamvar" marriage? "Swayamvar" gives complete freedom to the girl to select a groom. There should be complete freedom to the boy and girl for selecting each other—this sentiment of love marriage was also present in the conservative age of Hindu society,—it is still present. Special Marriage Act etc. have been framed keeping this in mind. We do not believe that the institution of marriage will disintegrate with the meeting of a boy and girl before marriage, or by providing an opportunity to know each other. All this is important in present times and this manner is there in the Hindu marriage system. All this can happen under the care and direction of parents as well. Our assertion is only that the tendency of considering love alone as an entire element in marriage and ignoring parents, society, traditions and customs will certainly affect and destroy the institution of marriage.

VIVAAH SANSKAR—MARRIAGE CEREMONY

[Analytical Chapter Part-IV]

[Ideal of Marriage in the Vedas]

1. Importance of a human being's life

If one sits amongst the village-folk of India and listens to their gossips in a social gathering, one would hear many mysterious formula. They usually talk about human life being bestowed after 84 lakh births. There is an example of a blind man, who is finding his way in a house along the wall which has 84 lakh doors. Only 1 door of the small room is open from where one can get out, rest of the doors are closed. But when the blind man, groping with his hand reaches near the open door, a strong itch overcomes him and he proceeds ahead; he is again in a dilemma of knocking 84 lakh doors. Those who spread such stories in each and every corner of our society truly understood that life is not a trivial matter. They understood it as a problem, they specially considered man's life to be a great odd test. It was their belief that one gets human birth with great difficulty and therefore after attaining it, it is foolish to consider it as a matter of amusement.

Those who believed that human life is a rarity had a completely different vision from those who consider life as a chance incident alone; they consider it only as a puppet made of 5 elements. If human life is just a link in a chain from birth after birth, and if the firmness of this chain depends on its link; then after being born, each second becomes invaluable. Loosing even one second can result in wandering in 84 lakh births. Contrary to this, if life is a chance incident then its value is not more than a wonderful toy. We are pleased looking at a doll. In the eyes of such people man is a walking doll of 5-6 feet dimensions and nothing else. Therefore, such people who consider life as superficial or a chance incident alone commit suicide when engulfed in grief and do not feel that they have done something improper. The incidents of suicides are constantly increasing in Europe, but an Indian, inspite of suffering of hunger and involved in a dilemma of 84 lakh births, inspite of being troubled in winter and restless during sickness—does not still think of committing suicide. Or else in such a situation 30 crores of people would have committed suicide out of a total population of 60 crores. **‘‘असुर्या नाम ते लोका अन्धेन तमसावृताः। तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः’’ “asuryaa naam tey lokaa andhena tamasaavritaah. Taanste pretyaa-bhigachchhanti ye key chaatmahano janaah**—(Yajurveda 40.3). He who commits suicide to avoid sorrow in present birth endures much worse sorrow than this, this is the opinion of the ancient sages.

This statement only signifies that the ancient Rishis considered human life as a vast problem and to find a solution to this they involved their best thinkers. Whatever solutions were found to solve the problems of human life were the basis on which society was created. They had prescribed an ideal for success in life according to which every citizen conducted himself.

2. What was that ideal?

If life is really a problem and not a sudden incident, then this problem must be solved, this should not be considered as a playful matter. The ancient sages of India solved this problem of life by binding it to a definite ideal. What was that ideal? In Yajurveda, it is stated—**‘‘यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति। सर्वभूतेषु चात्मानं ततो न विचिकित्सति’’ “yastu sarvaani bhutaanyaat-manye-vaanupashyanti. Sarva-bhuteshu chaatmaanam tato na vichikitasati”**—he who looks to all ‘atmas’ within him and finds himself in all; uplifts himself from all mistrust and leads a decisive life. There are many who look within self, to experience self in others is an extra-ordinary, unusual vedic ideal. This is called the development of the inner spirit of man. Today in the bye-lanes of our towns many people roam around with hunger, without clothes and keep on grieving, but is there any one who grieves looking to their sorrow, is there anyone who is sensitive to their suffering, is there anyone who realises that they are as much a part of that human society as we consider ourselves to be. If truly such feelings arise in anyone, his 'atma' is exalted, he is reaching towards his ideal; otherwise, though being prosperous we are like that rock on which countless living beings are slaughtered every day—but not a drop of tear drops because there is no atma! The atma of Rishi Dayanand was exalted because he had compassion for the person who had poisoned him. Gandhi's atma was exalted because he lost his "self" in others. That 'atma' which is sensitive to the pulsation of living beings within himself is great, elevated, developed and has reached the high ideals of life in the Vedas. Yajurveda declares—"**मित्रस्य त्वा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम्, यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः कः शोकः एकत्वमनुपश्यतः**" **"mitrasya twaa chakshushaa sarvaani bhutaani sameekshantaam yasmin-sarvaani bhutaan-yaatmai-vaa-bhudwijaanatah. Tattra ko mohah kah shokah ekatwam-anupashyatah"** (Yajurveda 40.7). The ideal of life is to shoulder the burden of others, to wash away the tears of sorrow with your own tears, to heal the wounds of others with the balm of your heart. Such people who consider life as a trivial matter cannot do this however, he who considers human life as an invaluable legacy cannot remain without doing it. In this lies the upliftment of 'atma', its growth; this is its goal and this is where it finds its ideal.

3. Ideal as functional

What recourse did the sages think to make this ideal functional in life? Rigveda has replied, thus—"**चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत**" **"yatwaar-yanyaa bhuvnaani**

nirnije chaaruni chakre yadritair-avardhata"—'soma', causes something different to these "ashramas"—it instils life in them—''**अन्या निर्णिजे**'' **"anyaa nirnije".** Atharv has replied thus to this query—''**भगस्ततक्ष चतुरः पादान् भगस्ततक्ष चत्वार्यायुष्पलानि**'' **"bhagas-tataksha chaturah paadaan bhagas-tataksha chatwaarya-ayushpalaani"**—he who divides every matter in various parts, has divided life in 4 parts. 'Shatpath' has further elaborated on the 4 parts—''**ब्रह्मचर्याश्रमं समाप्य गृही भवेत्, गृही भूत्वा वनी भवेत्, वनी भूत्वा प्रव्रजेत्**'' **"brahmcharya-ashramam samaapya grihee bhavet, grihee bhutwaa vanee bhavet, vanee bhutwaa pravrajet"**—to make the ideals of life functional, the method is "first take vows of 'brahmcharya', after brahmcharya enter 'grihasth-ashram' (householder's abode), later "vaana-prastha" (hermit's abode) and lastly enter "sanyas" (renunciation). This is the only recourse for atma to reach its ideal and totally develop. The stage of brahmcharya begins with "swa"—self. This "swa" or atma of self is the base for future evolution. Therefore, the sages created a system to make the base of this 'swa' firm and strong in brahmcharya-ahsram (ascetic abode). Here, in this ashram nothing is beyond "swa" or "own self". The brahmchari lives in the vicinity of self, he works for the development of his body, he works for the upliftment of his mind and atma, he is restricted to go beyond self. But when he firmly stabilises his "swa" then he is instructed to further develop his atma and he enters the householder's abode (grihasth-ashram). In brahmcharya man's vision was limited to 'self' but entering grihastha-householder's abode, he learns the lesson to include others within his 'self'. In brahmcharya, mans sight is limited to self, but in grihastha the parents enlarge their vision to atleast include their own children. They remain hungry but cannot see their children hungry; they bleed with the prick of thorns but cannot see even one thorn prick their child's finger. The height of self denial in life is present in grihastha:. But the Vedic-ideal of life does not stop in grihastha-householders abode. A household is—''**सर्वभूतहिते रतः**'' **"sarva-bhutahite ratah"**—just a ladder, a halting place, a stage in the step by step evolution of atma. The primary aim of life is to develop atma to such level where he considers not only himself, or his wife or his children but all living beings as his own—where he merges his soul (atma) with the universal soul (vishva-atma), where he experiences—**''योऽसावसौ पुरुषः सोऽहमस्मि''** **"yo-asaavasou purushah so-aham-asmi"**—where his own atma is evident in the atma of others. Such development, such upliftment is observed in a limited form in—grihastha—a housholder's abode. But to stop here, to stay here and not proceed forward is contrary to the ideals of Vedas. That is why a household is called 'ashram'. Ashram means—one stage, one destination. A householder's abode is one ladder, one stage in the growth of spiritual life since the traveller has to go much further. At this time a perception between parents and children of "swa", of one-ness, of affection, a realisation of self comes up. In this small group—**''एकत्वमनुपश्यतः''** **"ekatwam-anupashyatah"**—such a feeling has arisen. But the object of life is to strike a chord of harmony, unity, in all living beings. That is why, according to Vedic ideal—**''गृही भूत्वा वनी भवेत्''** **"grihee bhutwaa vanee bhavet"**—become a vaanprasthi (hermit) after achieving whatever is possible in grihastha-household—for the development of atma. This is what is said. Today, we think of grihastha-household—no sooner we are born and till we do not reach the cremation ground riding on four shoulders, hearing the echo of 'ram naam satya hai'—we remain slaves of grihastha-ashram. What can be more unfortunate for grihastha-ashram—householder's abode—than this! According to ancient ideals, a householder's abode is important for the development of atma upto a specific limit. To be entangled here beyond that is destruction of atma. A 'Vaanaprasthi' has passed through 'grihastha', he has learnt the lesson to consider others as his own for 25 years, now like his own children, he perceives other children as his own as well. He settles in the woods. The children from the village and town come to him for studies. He teaches all considering them as his own, and finds his own atma in all of them and experiences self in all. After this practice comes the ashram of 'sanyas'—renunciation. In sanyas he perceives all beings as his own. His affinity is uniform with all. This is the highest ideal of life. Ancient Aryans called this system as a system of 'ashrams'. From brahmcharya where his vision was limited to 'self'—by the time he reaches sanyas; he sets a side 'self' and extends to others, so much so that passing through all the four ashrams, selfishness—ego vanishes; but divinity remains. The only difference is that earlier "self" was restricted to "self", now "self" achieves God. Probably that is why this exalted perception is called **''अहं ब्रह्मास्मि''** **"aham brahmaasmi"**—I am not small, I am great.

4. 'Brahmcharya' was the vedic ideal of 'Grihastha-ashram'—Householder's abode

Probably we have written more than required about ancient standards of living. But the ideals of marriage are only a means to fulfil the ideals of life, a house-holder's ideal is only ¼th part of the ideal for life. Therefore, it is clear that as much as the ideal for life is clear to us—the ideal for a household will itself be clear to that extent. Therefore, while deliberating about the 'ideals of marriage' we have pondered to this extent about the 'ideals in life'.

'Grihastha-ashram' marks the beginning of ownness—cordiality moving towards reaching others, the degree of selfishness shifts to a corner giving way to a feeling of benevolence; therefore, this 'ashram' is of great responsibility. He who has not focussed within himself, has not made it firm within; how can he care for others much less develop his own self. Therefore, prior to entering the 'grihastha-ashram', prior to making self interest of benevolence—the sages prescribed a system for 'brahmcharya-ashram' (abode of the celebate). Total betterment of self is desirable in this ashram. He who has improved his body, mind and atma, can apply this development as the foundation to progress of others. This is the reason why the sages did not permit an 'abrahmchari' and 'abrahmchaarini' (who are not brahmchari) to enter 'grihastha-ashram'. Manu has said—"अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत" **"avilupta-brahmcharyo grihasthaashram-mam-aavisheta"**—he who has not broken brahmcharya, can enter "grihastha-ashram". The words relating to a girl also from "Atharv" are—"**ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्" "brahmcharyena kanyaa yuvaanam vindate patim".** The same sentiment has been expressed by 'Rigveda'—"**सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः। तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः। सोमोऽददद् गन्धर्वाय गन्धर्वोऽददग्नये। रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम्।" "Somah prathamo vivide gandharvo vivida uttarah. Triteeyo agnishte pati-stureeyaste manushyajaah. Somo-adadad gandharvaay gandharvo-adadad-agnaye. Rayim cha putraanshcha-adaad-agnir-mahya-matho imaam!"**—initially the girl is with soma. Soma means "**वीरुधां पतिः" "veerudhaam patih"**—Lord of vegetation. i.e. with nourishment from fruits etc. and good-food the girl becomes strong and nourished. Thereafter the girl is bestowed to 'gandharv' whose function is singing and play. After a sound physique she learns to sing and play musical instruments—she thus mentally develops. After this, she is entrusted to 'agni' which creates warmth in the body. Thereafter she is married to a 'purush'—man. What a natural and clear description. This is the Sharda Act of our ancient sages. This mantra clearly signifies that a girl should get married at a mature age and not before. The practice of marrying girls at a raw age in our country is totally contrary to Vedic ideals. Vedic ideal is that whoever desires to be a 'grihastha'—a householder-should first produce evidence of being a brahmchari; and he who is unable to produce such a proof—no father may marry his daughter to him. Today the newspapers advertise—"boy wanted whose income should be Rs. 2500 per month and should be foreign returned". If there were newspapers in Vedic times, and if they also had advertisements, it would be the written thus "a brahmchari wanted"; and had the realms beyond India been as they are today, then the advertisement would have clearly stated "foreign returned are not required". Today when a boy goes astray, the parents marry him early. But according to the Vedic ideal such a boy has no hope to get married, he has no right to marry. A spoilt man has no right to disgrace society by giving birth to a similar offspring. That ideal where a 'abrahmchari' (who is not a brahmchari)—even if he is 25 years of age, cannot marry, how can an old man walking with the help of a stick marry? Vedic ideal permits only a brahmchari the right to marry. None-else.

5. 'Love' in marriage—practice of self-choice (swayamvara)

Marriage should be held at a mature age, only a brahmchari should marry—not abrahmchari—we have discussed all this. How should one marry? Should the views of the boy and girl be heard in the matter of marriage, or is it such an average matter which can be left on trust to an illiterate barber? Vedic literature has given firm and definite instructions on this subject. It is written in the 'Rigveda'—**''कियती योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्येण। भद्रा वधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित्''** **"kiyatee yoshaa maryato vadhuyoh paripreetaa panyasaa vaaryena. Bhadraa vadhur-bhavati yatsu-peshaah swayam saa mitra vanute janey chitt"**—which man will a woman love—who desires a wife?—'Rigveda' raises and also replies to this question—(supeshaah) that beautiful bride is good who (janey chitt) amongst many people (mitram swayam vanute) herself selects her friend. This mantra states the system of a woman to choose her own husband, this is what is known as "swayamvara". In our society today, a boy chooses a girl out of many girls, but ancient vedic ideal was quite reverse. The right of selection is not with the boy, it is with the girl.

According to present progressive norms a boy alone has the right to choose, and in some cases a girl is also asked for her acceptance. But according to ancient vedic ideal the right of choosing was with the girl, though the boy's acceptance was also there. That is why many hopefuls for marriage used to go to the girls's house and she would garland one of them indicating her choice. In the 'swayamvara' of Sita; Ramchandra reached for his test at the court of King Janak. The Swayamvara of Droupadi was on the same pattern. That practice to an extent, is present even today. The groom comes to the bride's house and the marriage ceremony takes place at the bride's home. This practice is a dstorted version of 'swayamvara', but in today's 'swayamwara' a girl does not choose, it is the boy. What an irony of the practice of ancient swayamvara!

A great solemn right has been acknowledged for a woman entering before marriage in ancient vedic ideals. She has the right to select the father of her future offspring. This is not a small right. Having this right alone can make her obey her husband or else high-handed behaviour demands obedience. Today if parents fancy a boy, they tie the knot of the girl. Bound as such—can love between husband and wife develop to that togetherness for which 'grihastha-ashram' is just a means? 'Grihastha-ashram' is only to bloom ones atma, to turn benevolence to self-interest. But where the beginning is with wrong selection, how can there be peace and harmony, how can it bloom? Therefore, choosing is an essential factor in marriage. According to the directions of Veda, a woman chooses her husband, selects him. Why has this right been given to the wife and not to the husband? Because the real burden of grihastha-ashram is on the wife. The great hardship of procreation is to be borne by the wife. Loosing her independence in her husband, she has to be a focal point of a home. She has to firmly entrench herself at one place. When she has such a responsibility and for that she has to sacrifice so much, then why not selection be left on her, otherwise who else?

6. Harmony between woman-man

When husband and wife have chosen each other, then what else can their mutual relationship be apart from being friendly.

Both share each other's joy and sorrow. Therefore, the mantra says—**''मित्रं स्वयं वनुते'' "mitram swayam vanute"** i.e. a woman herself chooses her 'friend'. How many men of today would call their wife as a friend. It is written in the 'grihyasutra'—**''यदेतद् हृदयं तव तदस्तु हृदयं मम, यदिदं हृदयं मम तदस्तु हृदयं तव'' "yadetad hridayam tav tadastu hridayam mum, yadidam hridayam mum tadastu hridayam tava"**—your heart may be my heart and my heart may be your heart". At the time of Saptapadi in the marriage ceremony it is read—**''सखे सप्तपदी भव'' "sakhe saptapadi bhava"**—here the wife is called 'sakha', a friend. As has been said earlier—the aim of marriage is only a means to fulfil the ideal of life. The norm of life is to experience cordiality—friendship in all beings. Therefore, the sentiment of friendliness, of cordiality is essential between husband and wife or else the chief aim of marriage can never be fulfilled.

Effort is to move from the known towards the unknown in this world. Whatever we retain, whatever we obtain, on this basis alone whatever we do not retain, whatever we do not obtain; that can be attained. Love between man and woman is natural. No-one goes to a school to study this. But to love all living beings—this lesson has to be learnt, it cannot come by just sitting. To reach this natural love between man and woman to all living beings—to make a difficult matter simple—this effort is done through 'grihastha-ashram'. But if there is no cordiality, friendliness, a sense of togetherness between husband and wife right from the start; then to expect that a householder's abode will inspire the soul of such couple or find love for living beings—is foolish. Therefore, in the Vedic ideal of marriage it was important for man and woman to be mutuality friendly. This very feeling of love, this very sentiment of amicable relationship is to develop at a later stage. If this is absent then what can be developed later? We think that a marriage is not a marriage from vedic view point where man and woman do not have sentiments of mutual harmony and kinship. Love is the only element in marriage where, from its limited area we desire to bloom into a wider field. The field where such seed is not sown, where from the sentiment of kinship will come up?

7. Procreation

In vedic vision, the bond of marriage between 2 souls did not end here. The two souls bind themselves in one in order to bind other souls in a similar manner. This is why the greatest ideal of marriage is procreation. Wherever there is a mention of man and woman together in the Vedas, a child is always mentioned. When a husband and wife have a child, they share all hardships but never let the child suffer. The mother and father learn their lessons in an amazing school. Such a school, where, if the child wakes up, the mother sits all night with the child on her lap. The mother slips her warm, dry covering under the child and spends the night on its wet bed so that the child may not catch cold. According to the Vedic ideal rearing the children in this manner can develop the soul of parents to an extent where they see a glimpse of their own children in all children of the world. 'Grihastha-ashram' is for teaching such high ideals, it is a school to experience this and to settle in the entire being of the father and mother. Therefore, Rigveda has said—**''केवलाघो भवति केवलादी''** **"kevalaagho bhavati kevelaadee"**—that householder who eats without feeding others, eats evil. 'Sanskar Vidhi', while referring to this has mentioned of five great 'maha-yajnas' as "balivaishvadeva-yajna" and "atithi-yajna". According to Vedic ideal, a man is entitled to eat only when he feeds others before eating himself; is entitled to love only when he can put himself for use of others. A householder has to learn this lesson from experience, he has to practise this on his children. Today the lesson taught is to usurp others for your own interest, but the vedic ideal of a householder is to sacrifice your life, if required to save the life of others. A householder has married to experience this ideal, therefore, not having a child is considered great suffering in Hindu society. The Vedic ideal is to have a better offspring than oneself. He who is issueless is unaware of how to keep awake for others, how to endure suffering for others, how to maintain on dry gram and water only for the sake of others. Yes, there is no regulation for marriage for he who is ready to do all this without entering 'grihastha-ashram'. It is written in the brahman scriptures for him—**''यदहरेव विरजेत् तदहरेव प्रव्रजेत्'' "yad-hareva virajeto tad-hareva pravrajet"**—the day the emotion of attachment escapes him, vast sentiment of attachment engulfs him instead of limited affection when **''एकत्वमनुपश्यतः'' "ekatwam-anupashyatah"**—is evident; the same day he can wear saffron. But this is not possible for all. For common people the only way to experience this high ideal is to enter 'grihastha-ashram' alone. According to vedic ideal, a marriage is successful only when it results in a child. The aim of a wife is to be a mother and the aim of a husband is to be a father. That wife who could not be a mother and that husband who could not be a father has not learnt the lesson of grihasth-ashram—**''सर्वभूतहिते रतः'' "sarva-bhuta-hite retah".**

8. How should a child be?

Vedic ideal lays stress on birth of a child-but how should a child be? The science of betterment of an offspring is extending throughout Europe. Vedic tradition is full of such thoughts. Those who are even remotely aware of this ideology cannot ignore that vedic literature is full of reflections on race-betterment. According to vedic ideals, a fragmented offspring is strictly prohibited. The Vedas call a woman as 'veerasu', i.e. she who gives birth to the brave, not to cowards and the weak; she who gives birth to a child who attacks from the front in a war and not from behind. There is every mantra in the Vedas where there is a mention of an offspring for definite, and that he may live for a 100 years, may be robust, may be virtuous, may be much ahead of his parents, At one place it says :

तं माता दशमासान् बिभर्तु स जायतां वीरतमः स्वानाम्।

"Tam maataa dash-maasaan vibhartu sa jaayataam veeratamah swaanaam."

—a son that is born after 10 months, he, amongst all his relatives, be ''स्वानाम्'' **"swaanaam"**—''वीरतमः जायताम्'' **"veeratamah jaayataam"**—be the bravest of all. Anyone who is remotely introduced to Sanskrit may have heard the following hymn—

एकेनैव सुपुत्रेण सिंही स्वपिति निर्भया।
सहैव दशभिः पुत्रैः भारं वहति गर्दभी॥

"ekenaiv suputren singhee swapiti nirbhayaa.
sahaiva dashabhih putraih bhaaram vahati garadabhee."

—A lioness with a cub sleeps peacefully and a she-ass carries load inspite of 10 offspring.

The aim of procreation is not to give birth to cats and dogs. In Vedic ideal the next generation should be 10 steps ahead of the previous one, hold high standards of physical, mental and spiritual virtues, the next generation should outclass the earlier ones. Thus each generation will be ahead of the previous, and after every 25 years a striking progress would be visible in human society. Today the next generation instead of proceeding ahead, takes birth 10 steps behind, and instead of progressing ahead rushes backward. We do not have the height and physique of our parents; our parents do not possess the physique of our grandparents and great grandparents. This race is not forward, but backwards. Vedic ideal is just the reverse. It is written ''स्वानां वीरतमः जायताम्'' **"swaanaam veertamah jaayataam"**—i.e. the coming progeny may be so brave where none were such in the past. Similarly, in another mantra it is written—

अनूनः पूर्णो जायताम् अश्लोणोऽपिशाचधीतः।

"Anoonah poorno jaayataam ashlono-apishaacha-dheetah".

The offspring may be 'anoon', he should not be lacking or be inferior in any manner, he may be 'poorna'—perfect. Not only that he should not be deficient but he should be perfect in all respects. He should also be 'apishaachadheetah', i.e. the child should never have evil thoughts. According to Vedas, such class of men and women be born who are 'veertam'—braver, 'anoon'—not inferior, who are 'poorna'—perfect, who are free from 'pishaach'—evil thoughts. Contrary to this, such children are being born who are timid, inferior, imperfect and with wicked ideas. Today out of stupidity one is trapped with such off-spring—what can be the future of such progeny! The chief aim of 'Sanskar Vidhi' is to fulfil this objective through Sanskars.

9. Woman's status at home

What should be a woman's status after marriage; vedic literature has also enlightened on this subject. Inspite of having enough she has no status in a home today. Even now in many homes inspite of living in a home she is still not in it. Leaving aside very old history, there is no place for a 'purdah' system in ancient literature. Just as a man walks around with an open face, a woman also moves around. Veda states—**''सुमंगलीरियं वधूरिमां समेत पश्यत''** **"sumanga-leeriyam vadhurimaam sameta pashyata"**—"this bride brings good fortune come and have a look at her" In times when women were kept under 'purdah' if anyone invited his friends to have a look at his wife; people would have harassed him. We have stooped so low that this high sentiment in vedic literature of introducing the wife to friends by the husband is not palatable. According to vedic ideal, the husband and wife should certainly be introduced to each other before marriage. Our filthy society suspects that except the husband, father, son or brother; if anyone else is introduced; there must be a disgraceful apprehension. But vedic standard desires to create such a society where the women mix freely with men and vice-versa as men mix with men and women mix with women. In our ancient ideology, a woman was not shut in a room, neither was she secluded under 'purdah'; she used to move about independently as men move in society and there was no apprehension of her degradation. In our ancient tradition this is the kind of society which is conceived and it is favourably inclined towards modern imagination. The only difference is that the independence which women are enjoying abandons restraint; in times of the vedas women were no doubt independent, but they worked for the upliftment of society.

In Europe, a woman is known as the better half of man, but in our ideology she is known as the 'equal half'. Inspite of being called a better half, all work is done by the father of the girl alone in a marriage. If he is not there, then the girl's uncle fulfils this work. However, in a vedic marriage; a girl's wedding is incomplete till the girl's father and mother do not participate and sit at the 'yajna' altar. According to vedic decorum, no yajna is considered complete till the 'yajmaan' and yajmaan's wife do not participate. Such people whose tradition was so great, but there came a time where even education for girls was stopped. Such is the twist of time. Vedic norms did not restrict a woman because she was a woman. Men and women, high and low, brahman, kshatriya, vaishya, shudra—all should be provided by the state equal opportunity to develop their ability, they should be provided equal and full opportunity for progress—this vedic ideology is its very foundation. It is said in the Yajurveda (26, 2)—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः।

"yathemaam vaacham kalyaaneem-aavadaani janebhyah".

According to vedic literature, a woman has full right to education as much as a man. Apart from this, she has all such rights which are with man. There is no distinction between the rights of a woman from the rights of a man. So much so it is said in the 'Rigveda'—

अहं केतुरहं मूर्धा अहमुग्रा विवाचनी।

"aham keturaham moordhaa aham-urgraa vivaachanee".

It means that I am the flag which leads society, I am society's head, I am a lawyer who can argue well. In the same hymn it is said—

यथाहमस्य वीरस्य विराजानि जनस्य च।

"yathaa-hamasya veerasya viraajaani janasya cha."

It means, I am the queen of these brave men, I am the commander of this army. A married woman speaks about herself (Rigveda—10, 159, 3)—

मम पुत्राः शत्रुहणः अथो मे दुहिता विराट्।

"mum putraah shatruhanah atho mey duhitaa viraat".

That means, I have sons who destroy enemies and my daughter is like a kindled light.

These mantras describe a married woman as head of society, a lawyer and commander-in-chief. This clearly means that our ancient literature totally accepts all rights of women. It is true that these rights should be with such a woman who fulfills her duties satisfactorily towards her children, or who has not taken any responsibility of nurturing her children. She has no right to involve herself in such activities at the cost of neglecting her children. Today in Europe, women are involved in life's struggle to earn a living, this ruins their domestic life, since running a household and struggling for livelihood are contradictory to each other. In vedic ideal, only that man has the right to marry who before marriage—**''ममेयमस्तु पोष्या''** **"mameyamastu poshyaa"**—i.e., I will look after her,—he is able to declare in the presence of people that he will take care of his wife and children. Probably a woman is called a man's better half in Europe because she takes care of the children and also earns a living as compared to a man. Thus automatically she becomes man's better half. According to vedic standard, she is an equal half. A man earns bread and a woman takes care of the children—this is how they share their work. There is no question of one being better or worse than the other, according to vedic ideal. Each has a separate field. Both have mutually agreed to choose different areas of work. The woman does not interfere in a man's area and the man keeps away from the area of activity of the woman. Both work in their respective fields. Thus both are better than each other and therefore they are equal to each other.

10. Wife is the mistress at home

We have observed that according to the vedic ideal a woman is not kept in a prison at home, she maintains her idependence. She is not kept behind a veil, she mixes freely with men and instead of polluting society, she saves society from pollution. Thus she elevates the moral tone of society. We have also noted that if she is satisfactorily fulfilling her duties of bringing up children, or is keeping away from this problem; then she has full right to practise law, become a commander-in-chief and occupy the highest status in the state like man. Usually she does not involve herself in such struggle; this is entrusted to the husband. The husband and wife rule in their respective spheres. We have to see how she rules in the realm of her home.

Mostly, the status of women, in our homes is not more than a slave. A boy marries, a new bride enters the home but the behaviour of her mother-in-law towards her is that of a slave. If there is a maid in the house before marriage, then after the entry of a daughter-in-law, it is felt that there is no need of a maid since the bride has come and will look after all work. We do not mean that a bride should not work, our only point is that the bride is loaded with work thinking that she is like a servant, not considering that she is a responsible mistress of the house. A tin of ghee may slip from the hands of the mother-in-law—that does not matter; but even if a needle breaks at the hands of the daughter-in-law; the mother-in-law gets after her. This is the reason why now-a-days there is no harmony between the mother-in-law and the daughter-in-law. This is not the vedic ideal. Veda says (14,1,43)—

''यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा।
एवा त्वं सम्राज्ञ्येधि पत्युरस्तं परेत्य॥''

"Yathaa sindhur-nadinaam saamraajyam sushuve vrishaa. Evaa twam saamraajyedhi pratyu-rastam paretya!

—just as the ocean is lord of the rivers, similarly you live like an empress in the husband's home. What kind of empress?

Again 'Atharv Veda' says :

''सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु।
ननान्दुः सम्राज्ञ्येधि सम्राज्ञ्युत श्वश्र्वाः ॥''

"Samraajyedhi shwashu-reshu samraajyut devrishu.
Nanaanduh samraajyedhi samraajyut shushravaah."

—your father-in-law may consider you as the mistress of the house, similarly your brother-in-law may consider you as the mistress and your sisters-in-law may accept your instructions and your mother-in-law may treat you as mistress of the house.

Vedic ideal desires this status to a woman at home. It is the duty of parents that after their son gets married they should themselves give the responsibility of the house to their son and daughter-in-law. They should make their son master of the house and daughter-in-law mistress of the house. After this, they should not live in that house, however, if they do stay, they should live as members of their son and daughter-in-law. The mother-in-law should handover the keys of the safe of the house to her daughter-in-law, and make her the mistress of the house. This kind of ideal may astonish todays mothers-in-law thinking that their daughters-in-law may get spoilt hearing all this talk. We know of an elderly lady, poor thing is blind and can hardly walk, but she keeps each and every key of the house with her. If her grandchildren ask for money, she searches for the keys under her pillow and gives them the money. She cannot tolerate that her daughter-in-law should give money to the children. Whenever the children ask for sweets, she opens her trunk and takes an hour giving the sweets; realising that their grandmother cannot see; the naughty children quietly take out more sweets. This elderly lady is a specimen of our mothers-in-law who cannot tolerate the rule of their daughters-in-law.

There is no shortage of such mothers-in-law in public bodies and societies as well. Those who consider their birth right and ancestoral property to positions in public bodies and those who block youngsters to come in the fore-front; are like the mothers-in-law of public bodies. The ancient vedic ideal was not as such. When the son grows up; to give the son his due status is our ancient dignity. Vedic dignity is such that the husband and wife should develop their soul to such an extent that till their son gets married, they should set free of bond of attachment from home and extend it outside the home. Learning the lesson of turning benevolence to self interest they should uplift themselves from petty self interest. He who has not learnt to pull out after entering grihastha-ashram—the householders abode, he who has not learnt to free from the bonds while being in them—reduces 'grihastha ashram' to filth and becomes a parasite crawling in it. Such husband and wife who are parasites of grihastha ashram, how can they on their own, hand over the crown of their empire to their daughter-in-law which was with them till now. However, the old vedic ideal of a grihastha is this alone. A decked up new bride entered a vedic household and all members of the family—father-in-law, mother in-law, sisters in-law, brothers-in-law accpeted her as mistress of the house. This was yielding to that ideal for which the newly married couple have entered the householders abode to actually learn the lessons of life. Till now the father and mother, staying in this ashram for 25 years had learnt the lesson of developing their atma, they nursed self interest with that of benevolence, making benevolence as their self-interest. Now these beginners will go through the same stage of life and make an effort to come near to the aims of life.

11. Ideal of a 'grihastha' (householder) is to set free from 'grihasthi' (household)

We have examined what is the vedic ideal of marriage. It is not a trivial matter, it is not a means of sensual enjoyment. Addressing the wife, the Atharv Veda says :

पत्युरनुव्रता भूत्वा संनह्यस्व अमृताय कम्।

Pratyur-anuvrataa bhutwaa sannhyasva amritaaya kam.

Be prepared to receive 'amrit'—nector. following the husband. Marriage is a preparation for finding amrit—nector. This amrit has been explained in the same hymn of Atharv-veda—

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके विराज॥

Brahmaaparam yujyataam brahm poorvam brahmantato madhyato brahm sarvatah. Anaavyaadhaam devapuraam prapadya shivaa syonaa patiloke viraaja.

Brahm may be behind the wife, brahm may be in front of her and brahm may be till the end, brahm may be in the centre and brahm may be all around. Thus surrounded by brahm a wife may reign in the world of the husband. Brahm means—largeness, greatness. What is this greatness. We are a-brahm, small, very small, deep seated in self-interest, we cannot see beyond self. In marriage the husband and wife turn towards brahm, brahm does not mean God but it is greatness, they grow eminent from insignificance and gradually they become very great coming out of the pit of self-interest and reach near benevolence, they forget self and see all except self. Grihastha ashram takes man towards this ideal. If grihastha ashram does not take man towards this ideal, then that grihastha is not a grihastha-a householder; it is like making fun of this ashram. Therefore amongst all ideals discussed of grihastha—the highest ideal of all is that on reaching a specific time period, on reaching a distinct destination, reaching such a situation where he has learnt to place the self-interest of others as his own self interest—he uplifts himself from grihastha ashram and renounces it. The entry in grihastha is for coming out of it not to sit tight in it. This is only a means to successfully achieve the aim in life; this is not the aim itself; this is a halting place and not a house for self; the householder has to reach a high hillock; he has not to settle on the way. This ideal of a grihastha is the supreme ideal of all ideals. Because—if a grihastha has not understood this, then he has understood nothing.

This was the ideal understood of grihastha-ashram—a householders abode. There is a situation mentioned in Uttar-

Ram-Charit. Ram and Lakshman are dressed up as ascetics and both were looking at the pictures of the ancient kings of the Ikshwaaku dyanasty. All the pictures are of vaanaprastha ashram depicting those kings. Looking at the pictures—Lakshman speaks—

पुत्रसंक्रान्तलक्ष्मीकैर्यद् वृद्धेक्ष्वाकुभिर्धृतम्।
धृतं बाल्ये तदार्येण पुण्यमारण्यकव्रतम्॥

Putra-samkrant-lakshmi-kairyad vriddhe-kshwaaku-bhirdhritam. Ghritam baalye tadaaryena punya-maaranyaka-vratam.

"The tradition in Ikshwaaku dynasty was that after getting old they entrusted all wealth to their son. O'Ram! you have worn these clothes of a vanaprasthi right from childhood and are wandering in the woods." When Dilip, getting old, embraced vanaprastha; Kalidas has described thus :

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे;
नृपतिककुदं दत्त्वा यूने सितातपवारणम्।
मुनिवनतरुच्छायां देव्या तया सह शिश्रिये;
गलितवयसामिक्ष्वाकूणामिदं हि कुलव्रतम्॥

Atha sa vishaya-vyaa-vrittaatmaa yathaa-vidhi soonave; nripati-kakudam datwaa yooney sitaa-tapa-vaaranam. Muni-vana-taruchchhaayaam devyaa tayaa sah shishriye; galit-vayasaama-ikshwaa-koornaam-idam hi kulvratam.

"Withdrawing his mind from sensual pleasure, Dilip, according to prescribed rites, entrusted the king's seal to his son Raghu and he alongwith Devi left for the shadows in the woods. This is how the elderly embraced their dynastic commitments in the Ikshwaaku dynasty." Similarly when Raghu became old and his son Aja came home getting married, Kalidas describes it thus :

प्रथमपरिगतार्थस्तं रघुः सन्निवृत्तं,
विजयिनमभिनन्द्य श्लाघ्यजायासमेतम्।

तदुपहितकुटुम्बः शान्तिमार्गोत्सुकोऽभूत्,
न हि सति कुलधूर्ये सूर्यवंश्या गृहाय॥

Prathama-pari-gataarthastam raghuh sanni-vrittam,
vijayinam-abhi-nanandya shlaaghya-jaaya-sametam.
Tadupahit-kutumbah shanti-margotsu-kobhut,
na hi sati kuladhoorye surya-vanshyaa grihaaya.

If the pillar of the family—a son—exists, and the father and mother get old-then the system of sitting at home for suryavansh kings did not exist. Similarly in Abhijyaan-Shaakuntala, Dushyant speaks describing his family tradition—

भवनेषु रसाधिकेषु पूर्वं क्षितिरक्षार्थमुशन्ति ये निवासम्।
नियतैकपतिव्रतानि पश्चात् तरुमूलानि गृहीभवन्ति तेषाम्॥

Bhavneshu rasaadhikeshu poorvam kshiti-rakshaarth-mushanti ye nivaasam. Niyatai-ka-pati vrataani pashchaat taru-moolaani grihee-bhavanti teshaam.

"Those who live in large palaces, firmly take their seat over the roots of trees in old age." The time when Shakuntala and Dushyant married, at that time the way brides ask their mother while departing—when will you call me back—similarly, Shakuntala asks Rishi Kanva, when will you call me back? Kanva Rishi replies—

भूत्वा चिराय चतुरन्तमैही-सपत्नी दौष्यन्तिमप्रतिरथं तनयं निवेश्य। भर्त्रा तदर्पितकुटुम्बभरेण सार्धं शान्ते करिष्यसि पदं पुनराश्रमेऽस्मिन्॥

Bhootwaa chiraaya chaturanta-maihee-sapatnee doushantim-apratiratham tanayam niveshya. Bhartraa tadarpita-kutumba-bharen saardham shaantey karishyasi padam puna-raashrame-asmin.

"After a lapse of time while ruling-when you enthrone your son—at that time you may come along with your husband as a vaanaprasthinee to this ashram."

Such are the descriptions of a vaanprasthis of ancient times.

In those times a householder left home after 25 years, for the forest to sit in penance. Kings and emperors willingly took off their silken robes and wore simple clothes. There used to be ashrams for vaanaprasthis around large cities. A virtuous stream of spiritualism flowed in these ashrams for human society. These ashrams were a source of peace for that society which was tired of various problems of the world. These ashrams cautioned householders reminding their ideals. Today those ideals have vanished, this is the reason why our social life has reached a low level. Those who should have left for the woods are fighting for positions of a secretary or a president in public bodies forming groups to show each other down; plotting to get the better of others—gloating over their false prestige and conniving day and night. Had there been a State on vedic ideals, it would have thrown all these people out of their homes thus saving pollution in social life. The ideal of grihastha ashram is to renounce it and not to remain in it. King Raghu gave the throne to his son Aja and left for the wood. Sage Yajyavalk destributed his wealth and left for the ascetics grove. They did not run from the world. They passed through it experiencing its pleasures and sorrows. While passing through it, they had learnt the great ideal of life, their life wandered in a larger area getting out from a smaller one; the seed of self-interest had perished and instead the seed of benevolence had taken root; they had learnt to die for others, not for themselves. When death came to such great souls—it came to kiss their feet and not to attack them. One longs for such perceptions today. The need of today is to carefully listen to the message of those centres of penance.

According to the ancient vedic ideal, a householders abode can be called successful only when, reaching a certain stage in life one sheds it like a snake sheds its skin; similarly, abandon this stage to enter the next. The householders abode serves as a link in a chain to fulfil the ideals of life. Only then the vedic ideal of marriage can be called successful, and only to that extent it can be called successful till the time and to the extent it succeeds in fulfilling the ideals of life. When a householder reaches that ideal, he speaks with sudden ease—**''योऽसावसौ पुरुषः सोऽहमस्मि'' yo-saa-vasau purushah so-aham-asmi.** This ideal has been mentioned in the Kathopanishad in other words—**''मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति'' Mrityoh sa-mrityum-aapnoti ya iha naaneva pashyati.**

To perceive harmony is to exist in the world, to see diversity is death. Grihastha pulls away from diversity towards harmony, towards life, towards salvation—only this is the vedic ideal of marriage.

VIVAAH SANSKAR—MARRIAGE CEREMONY

[Meanings of mantras in a systematic manner—Part 1]

*[Mandap, madhu-park, kanya-pratigrahan, vastra-daan]

Out of all the 16 rituals, the most significant ritual is the marriage ceremony. We have already given a lucid appraisal of the scientific, philosophical and social aspects of this ceremony. In this chapter we will discuss the vivaah sanskar ceremony. The rituals of the marriage ceremony are fairly lengthy. These can be divided into 6 parts which are as under:

1. 'Mandap ceremony' or 'mandavaa'—this is performed in respective homes of the groom and the bride separately.

2. 'Madhupark ceremony' (Offering to guests)—when the marriage party reaches the brides home then madhupark ceremony is performed signifying welcome of the marriage party. It is also known as 'dwaaraachaar'. Here the groom and his relatives are welcomed by the brides people.

3. 'Kanya pratigrahan' and 'vastradaan' (welcoming or receiving the bride and gifting of clothes)—here the brides parents entrust her to the groom. The groom welcomes her. Whatever clothing and ornaments are brought by the groom, he passes on to the brides people meant for her.

We are including the above 3 rituals in one chapter to be concise. Thereafter we will discuss the other 3 rituals namely:

4. 'Paanigrahan' and ceremony of 'saptapadi'—these ceremonies include yajna, shila-rohan, pradakshinaa, laajaa-hom, saptapadi etc. The last step taken in saptapadi signifies the validity of marriage.

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* Pavilion, offerring to guests, welcoming the bride and gifting of clothing-apparel.

5. Departure of the bride—after the marriage is performed the bride takes leave from her father's home for the husband's home. This ritual is performed at that time.

6. Welcome of the bride at the husband's home—a yajna is performed when the bride reaches her husband's home welcoming her, and all the relatives and friends bless the couple.

We are discussing these 3 in a separate chapter. Thus all 6 rituals are being discussed in 2 chapters.

We will now discuss each stage. First of all, because, the mandap ceremony is performed separately at the groom and bride homes, therefore, this is being taken first since it is performed in respective homes but it is applicable to both.

1. Beginning of 'mandap' (pavilion) ceremony

[Items to be collected]

1. yajna kund 2. four small and big plates for samagri 3. four normal saucers 4. big saucer for ghee 5. four spoons 6. one large spoon 7. half kg. ghee 8. three or four packets samagri 9. palash-pipal or mangoe dry wood sticks properly cut 10. four earthen lamps 11. a little cotton wool to prepare a wick 12. camphor 13. matchbox 14. a hand fan 15. pot full of water 16. four sacred threads 17. wheat flour, tumeric powder, (roli) red powder to decorate the altar 18. four seats 19. two raised wooden seats 20. a few garlands 21. some sweets 22. sthaali-paak—this will be utilised in a later ceremony.

After collecting the above items the following rituals should be performed in respective homes of the groom and bride: ishwar-stuti-praarthano-paasnaa, swastivaachan, shantikaran etc. In this ceremony the groom sits towards the west facing east, purohit sits towards the south facing north. Others who are performing yajna sit towards the east and north.

[Ritwigvaran and start of yajna]

Ritwigvaran (omaavasoh sadane seed etc page 87); aachaman-sipping of water (om amrito-pastaran-masi etc page 88); anga-sparsh-touching of limbs (om vaang me aasye-astu etc page 88); ishwar-stuti-praarthano-paasnaa-prayer in the praise and worship of God (om vishwaani deva savitur-duritaani etc page 38); swastivaachan (om agni-meede purohitam etc page 43), shantikaran-auspicious hymns of peace (sham na indraagni etc page 64), aganyaadhaan—at the time of lighting the fire (om bhur bhuvah swah. Om bhur bhuvah swardyou-riva bhumnaa paga 90), agnipradeepan—lighting the fire (om udbuddhyasya-swaagne etc page 91) samidaadhaan with 3 woodsticks (om ayanta idhama atma+om samidhaagnim+su-samidhaaya+tantwaa samibhi-rangiro etc page 92), 5 oblations of ghee (om ayanta idhma atma etc page 96), sprinkling water around the altar in all 4 directions (from om adite numanya swa etc to om deva savitah page 96), 4 aaghaaraa-vaajya bhaagaa-huti (om agnaye swaahaa etc page 99), 4 vyaahriti aahuti om bhur-agnaye swaahaa etc page 99), 1 swishta-krit aahuti (om yadasya karmano etc page 100), one silent praajaa-patya-aahuti (om prajaa-pataye swaahaa page 101), 8 ashtaajyaahuti (from om twam no agne varunasya-to-om bhavtannah samanasou, 8 oblations—page 104).

[Final oblation]

Offer 3 oblations chanting ‘om sarvam vai poornam swaahaa’. On the third oblation the remaining samagri should be offered.

Note—In the Sanskar Vidhi mention is only upto ishwar-stuti-praarthano-paasanaa (worship in the praise of God), swastivaachan, shantikaran (hymns of peace), aganyaadhaan, samidaa-dhaan (offering woodsticks), but the practice is to perform the whole havan which we have mentioned here. Many purohits recite ‘suryo jyotir-jyoti’ etc mantras meant for chanting in the day and evening. If anyone wishes he should straightaway proceed to the next ritual after samidaa-dhaan.

Conclusion of mandap ceremony

2. Beginning of ‘madhupark’ ceremony

[Items required to be kept]

Apart from what has been written for the ‘mandap’ ceremony—special items required for this ceremony—1. a low rectangular seat (chouki) and a good mat over it for the bride, 2. one mat for the purohit 3. two small utensils full of water, 4. a vessel full of water for offering and a small spoon 5. one large shallow mettalic vessel (paraat) for washing hands and feet and for keeping used utensils 6. ‘madhupark’ with proportion of : ghee 1, honey 4, curd 12 or curd 12, honey 4, ghee 4 tolas. Honey and ghee should never be mixed in equal proportions 7. towel and 8. three brass saucers (katora).

[Welcome of groom after welcoming marriage party]

While arriving at the brides home when the groom stands facing east then the karyakartaa (person specifically given this duty) and the bride come near the groom facing north and welcome the groom in the following manner :

Bride—‘‘साधु भवान् आस्ताम् अर्चयिष्यामो भवन्तम्’’ “sadhu bhawaan aastaam archa-yishyaamah bhavantam”—(bhavaan sadhu) are you happy? (bhavantam archa-yishyaamah) you are hon’ble for us.

Groom—‘‘ओम् अर्चय’’ “om archaya”—yes, your welcome is acknowledged.

[Offering of seat-mat to the groom by the bride]

Bride—‘‘ओं विष्टरो विष्टरो विष्टरः प्रतिगृह्यताम्’’ “om vishtaro vishtaro vishtarah prati-grihyataam”—this is an exalted seat, please accept.

Groom—‘‘ओं प्रतिगृह्णामि’’ “om prati-grihnaami”—Thank you I accept. Having said this the groom takes the mat from the bride and spreads it. He takes his seat in the function pavilion and reciting the following mantra sits facing east :

ओं वर्ष्मोऽस्मि समानानामुद्यतामिव सूर्यः ।
इमं तमभितिष्ठामि यो मा कश्चाभिदासति ॥

—पार०गृ० 1,3,8

Om varshmo-asmi samaanaa-naam-udyataam-iva suryah. Imam tamabhi-tishthaami yo-maa kashchaabhi-daasati.

Meaning : (samanaanaam) those who are of my category, amongst them (varshmo-asmi) I am brilliant (udyataam) those who are coming up in life—amongst them, I am (surya iva) like the Sun (yah maa) if anyone (kah chaa abhi-daasati) who wants to show me down (imam tam) to him I (abhi-tishthaami) subdue and over power him.

[Offering a vessel with water to the groom for washing feet—by the bride]

Thereafter, karyakarta hands a beautiful vessel with water to the bride and the bride may speak the following :

Bride—''ओं पाद्यं पाद्यं पाद्यं प्रतिगृह्यताम्'' "Om paadyam paadyam paadyam prati-grihyataam"—kindly wash your feet with water.

Groom—''ओं प्रतिगृह्णामि'' "Om prati-grihnaami"—Thank you, I will wash my feet. While washing his feet he speaks the following mantra :

ओं विराजो दोहोऽसि विराजो दोहमशीय मयि पाद्यायै विरोजो दोहः ।

—पार०गृ०कां० 1, कं० 3, 12

Om viraajo doho-asi viraajo doha-masheeya mayi paadyaayai virojo dohah.

Meaning : O water! you (viraajaah) all splendid items in various ways (dohah) are an extracted juice, in such (viraajo dohah) adorable juice, I (asheeya) will service. It is my good fortune that (viraajo dohah) this water is essence like of adorable items (mayi paadyaayai) that I am getting this to wash my feet.

[Offering vessel with water to groom for washing face—by the bride]

After this the karyakarta hands over a second vessel with water to the bride. Again the bride speaks thus:

Bride—''ओम् अर्घोऽर्घोऽर्घः प्रतिगृह्यताम्'' "Om argho-argho-arghah pratigrihyataam"—(arghah) for your hospitality this water is for washing face (prati-grihyataam) please accept. Speaking thus the bride hands over the vessel of water to the groom. The groom may reply—

Groom—''ओम् प्रतिगृह्णामि'' "Om prati-grihnaami"—Thank you I accept.

Having spoken thus the groom takes the vessel from the bride and washes his face and chants the following :

ओम् आप स्थ युष्माभिः सर्वान् कामानवाप्नवानि ॥ १ ॥

—पार० गृह्य० कां० 1, कं० 3, 13

Om aapastha yushmaabhih sarvaan kaamaan-avaapnavaani.

ओं समुद्रं वः प्रहिणोमि स्वां योनिमभिगच्छत।
अरिष्टा अस्माकं वीरा मा परासेचि मत्पयः ॥ २ ॥

—पार० गृह्य० कां० 1, कं० 3, 14

Om samudram vah prahi-nomi swaam yonim-abhi gachchhata. Arishtaa asmaakam veeraa maa paraasechi matpayah.

Meaning : (aapah swa) you are water (yushmaabhih sarvaan kaamaan) through you, to my desires (avaapnavaani) I may obtain (vah) to you waters (samudram) in the sky (prahi-nomi) I send (swaam yonim abhigachchhata) convert yourself in causal clouds (asmaakam veeraah) our brave children (arishtaah) may be free from ailments and sorrows (mat) from me (payah) water (maa) do not (para-sechi) stay away.

Substance : Water is caused through the bursting of clouds in the sky, it again reaches the sky in the form of vapour. Water has the power to cure ailments—people who practice water therapy are aware of this. Life depends on water, therefore the prayer is that there may never be sacrcity of water.

[Offering a wide glass—'panch-paatra' with water to the groom for 'aachaman'—sipping water—by the bride]

The groom may sit facing east, west side of the altar on the exalted seat-spread. Thereafter karyakarta may hand a vessel with water and a small spoon for rites to the birde and the bride may speak :

Bride—''ओम् आचमनीयमाचमनीयमाचमनीयम्प्रतिगृह्यताम्'' **"Om aachmaneeyam, aachmaneeyam, aachmaneeyam prati grihya taam"**—respected one, this pure water is for aachman—please accept.

Groom—''ओं प्रतिगृह्णामि'' **"Om prati-grihnaami"**—Thank you, I accept.

Having said this the groom takes the vessel full of water from the bride and keeps it before him. With his right hand he takes enough water which reaches upto the root of his fingers, and performs aachman with the following mantra :

ओम् आ मागन् यशसा सँसृज वर्चसा।
तं मा कुरु प्रियं प्रजानामधिपतिं पशूनामरिष्टिं तनूनाम्॥

—पार० कां० 1, कं० 3, 15

Om aa-maagan yashasaa san-srija varchasaa. Tam-maa kuru priyam prajaanaam-adhipatim pashoonaam-arishtim tanunaam.

Meaning : O waters! (maa aagan) you have come near me, (yashasaa varchasaa) with my honour and strength—yasham—spiritual success—teja—are achieved with physical development—(sansrij) create new structure and (tam maa) that I (prajaanaam prayam) dear of offsprings (pashunaam adhipatim) lord of cows, horses etc animals and (tanunaam arishtam) cure of physical ailments (kuru) do. This signifies the importance of water.

In this manner the groom performs 3 aachamans.

[Bride offers 'madhupark' to groom]

Thereafter, karyakarta hands over vessel with madhupark* to the bride.

Bride—''ओं मधुपर्को मधुपर्को मधुपर्कः प्रतिगृह्यताम्'' **"Om madhuparko madhuparko madhuparkah pratigrihyataam"**—please accept this madhupark.

Groom—''ओं प्रतिगृह्णामि'' **"Om prati-grihnaami"**—Thank you, I accept madhupark.

[Groom looks at 'madhupark' and stirs]

ओं मित्रस्य त्वा चक्षुषा प्रतीक्षे ॥ —पार० कां० 1, कं० 3, 16

Om mitrasya twaa chakshushaa prateekshe.

The groom may speak after looking at madhupark : (twaa) to you (mitrasya) from a friend (chakshushaa) sight of (prateekshe) I look upon. Madhupark consists of curd, honey and ghee. In the opinion of dieticians there is no better item for longivity than curd. Countries where people survive on curd alone have been found living upto 100 years; honey has the best edible carbohydrate; ghee makes the body robust and strong. Thus at the time of entering the householders abode one is introduced to all these 3 edibles of a household, which will always be favourably disposed like a friend in life.

Groom may look at madhupark after reciting the above and—

ओं देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रति गृह्णामि ॥ —यजुः० 1.10, पार० कां० 1,3,17, आश्व० 1,20,4

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* Madhupark is mixture of curd, ghee and honey . The ratio should be—curd 12 tola, honey 4 tola, ghee 4 tola. This madhupark should be contained in a brass vessel. The option is to mix honey or ghee in curd.

Om devasya twaa savituh prasave-shvinor-baahubhyaam pooshno hastaabhyaam pratigrihnaami.

Meaning : (savituh devasya prasave) when the Sun god rises—then those (ashwinah baahubhyaam) with the arms of the fast moving ashvidev in the world and (pooshnoh hastaabhyaam) God who maintains the world with holding hands following the capacity of those arms I to you (pratigrihnaami) take you. This mantra has been used in the upanayan ceremony as well.

Substance : I am holding madhupark just as the rising Sun is held in the arms of God. This is only a figure of speech. It means that just as God holds Sun which creates life in nature, in the same manner, I, while taking madhupark may be healthy and long living.

The groom takes the vessel with madhupark in his left hand and—

ओं भूर्भुव॒ः स्व॒ः। मधु॒ वाता॑ ऋताय॒ते मधु॑ क्षरन्ति॒ सिन्ध॑वः।
माध्वी॑र्नः स॒न्त्वोष॑धीः॥ १ ॥ —यजुः० 13.27

Om bhur bhuvah swah. Madhu vaataa ritaayate madhu ksharanti sindhawah. Madhweernah santvosha-dheeh.

ओं भूर्भुव॒ः स्व॒ः। मधु॒ नक्त॑मु॒तोषसो॒ मधु॑म॒त्पार्थि॑व॒ꣳ रजः॑।
मधु॒ द्यौर॑स्तु नः पि॒ता॥ २ ॥ —यजुः० 13.28

Om bhur bhuvah swah. Madhu nakta-mutosha so madhumat-paarthivam rajah. Madhu dyou-rastu nah pitaa.

ओं भूर्भुव॒ः स्व॒ः। मधु॑मान्नो॒ वन॒स्पति॒र्मधु॑माँ अस्तु॒ सूर्यः॑।
माध्वी॒र्गावो॑ भवन्तु नः॥ ३ ॥ —यजुः० 13.29

Om bhur bhuvah swah. Madhu-maanno vanaspatir-madhumaan astu suryah. Maadhveer-gaavo bhavantu nah.

Meaning : (bhur-bhuvah swah) O supreme God! (ritaayate) he who leads a righteous life (vaataa) air may be pleasant (sindhavah) water of rivers (madhu-ksharanti) may flow sweet (nah oshadhayah maadhveeh) medicines may be sweet and delicious for us (santu) may be (naktam ushasah) the nights and dawn for us (madhu) may be sweet (parthivam rajah) each particle of earth (madhumat) may be full of sweetness (dyoupitaa) the skies which protect us from sunshine, rainfall and winter, that (madhu) may be pleasant for us. (nah vanaspatih madhumaan) the vegetation may be sweet for us (suryah nah madhumaan astu) the Sun may be pleasant for us (gaavah nah maadhveeh bhavantu) animals like cows etc. may be good for us.

The groom looks towards madhupark after the above mantras, he speaks the following mantra thereafter :

ओं नमः श्यावास्यायान्नशने यत्त आविद्धं तत्ते निष्कृन्तामि ॥

—पार० गृह्य०, कां० 1, कं० 3, 18

Om namah shyaavaa-syaaya-annashane yatta aaviddham tattey nish-krintaami.

Meaning : (shyavaasyaay) whose mouth is blended for such honey (namah) accept my greetings (annashane) O'madhupark you are consumed like food (yattey aaviddham) that mix which is in you (nishkrintaami) I am casting aside. The substance is that madhupark is pure and there is no adulteration in it.

After this mantra the groom stirs the madhupark 3 times with his ring finger and thumb and sprinkles the drops in 4 directions.

[Groom sprinkles 'madhupark' in 4 directions]

ओं वसवस्त्वा गायत्रेण छन्दसा भक्षयन्तु ॥

Om vasvastwaa gayatrena chhandasaa bhakshayantu—towards east.

ओं रुद्रास्त्वा त्रैष्टुभेन छन्दसा भक्षयन्तु ॥

Om rudraastwaa traishtu-bhena chhandasaa bhakshayantu—towards south.

ओम् आदित्यास्त्वा जागतेन छन्दसा भक्षयन्तु ॥

Om aadityaastwaa jaagtena chhandasaa bhakshayantu—towards west.

ओं विश्वे त्वा देवा आनुष्टुभेन छन्दसा भक्षयन्तु ॥

Om vishwe-twaa devaa aanushta-bhena chhandasaa bhakshayantu—towards north.

ओं भूतेभ्यस्त्वा परिगृह्णामि ॥ —आश्व०अ० 1, कं० 24, 14, 15

Om bhute-bhystwaa parigrihnaami.

After this the groom takes madhupark from the middle portion of the vessel and throws it upwards three times.

Meaning : O madhupark! the learned men of a standing of 24 years known as 'vasu'-brahmchari should accept it with the 'gayatri' verse—the learned men of a standing of 36 years known as 'rudra-brahmchari' should accept it with the 'trishtup' verse, the learned men of standing of 48 years, 'aditya-brahmchari' should accept it with 'jagati' verse. The other learned men known as 'deva-gan' should accept it with 'anushtup' verse.

Substance : O madhupark! apart from the above learned men I accept it on behalf of other living beings—i.e. all the 3 contents of madhupark, curd, honey and ghee which are beneficial, representing them I accept you. Praising madhupark constantly means that these 3 contents are healthy and important for long life.

[Tasting of madhupark by the groom]

Afterwards the groom divides madhupark in 3 parts and places it in a bronze dish on the ground in front of him.

ओं यन्मधुनो मधव्यं परमꣳ रूपमन्नाद्यम् । तेनाहं मधुनो मधव्येन परमेण रूपेणान्नाद्येन परमो मधव्योऽन्नादोऽसानि ॥

Om yan madhuno madhavyam paramam rupam annaadyam. Tenaaham madhuno madhavyena paramena rupena annaadyena paramo madhavyo-annaado-aasaani.

Meaning : (madhunah yat) that of honey (paramam) best (annaadyam) which is consumed like a cereal (madhavyam rupam) the sweet form (aham) I (madhuno) of honey (paramena) best (annaadyena) edible like a cereal (madhavyena) of sweetness (rupena) that shape (paramah) perfect (madhavyah) which is sweet (annaadah) who consumes honey like a cereal (asaani) I may become.

The groom speaks the above mantra and each time takes a little or full from those dishes in which madhupark is kept. The leftover may be given away to the servants or dropped in water.

[Two aachaman—sipping water by the groom]

ओम् अमृतापिधानमसि स्वाहा ॥ —आश्व० गृह्य, 1, 24, 21

Om amritaa-pidhaan-masi swaahaa.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥

—आश्व० गृह्य, 1, 24, 22

Om satyam yashah shreermayi shreeh shrayataam swaahaa.

[Groom to touch organs of senses with water]

ओम् वाङ्म आस्येऽस्तु ॥

Om vaang-ma aasyestu— touches mouth with this mantra.

ओं नसोर्मे प्राणोऽस्तु ॥

Om nasormey praanostu— touches both nostrils with this mantra.

ओं अक्ष्णोर्मे चक्षुरस्तु ॥

Om aksh-norme chakshurastu—touches both eyes with this mantra.

ओं कर्णयोर्मे श्रोत्रमस्तु ॥

Om karna-yorme shrotramastu—touches both ears with this mantra.

ओं बाह्वोर्मे बलमस्तु ॥

Om baahvormey balamastu— touches both shoulders with this mantra.

ओं ऊर्वोर्मे ओजोऽस्तु ॥

Om oorvorme ojo-astu— touches both thighs with this mantra.

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥

Om arishtaani mengaani tanoostanvaa mey sah santu—with this mantra sprinkle water all over the body.

[Go-daan,—gifting of cow]

Bride—"ओं गौर्गौर्गौः प्रतिगृह्यताम्" **"Om gou-gou-gou prati-grihyataam"**—please accept 'go-daan',

Groom—"ओं प्रतिगृह्णामि" **"Om prati-grihnaami"**—thank you, I accept.

Conclusion of 'madhu-park' ceremony

3. Beginning of 'kanya-pratigrahan' and 'vastra-daan' ceremony

After completing the madhupark ceremony systematically the karya-karta (person entrusted to accomplish ceremonial work) escorts the groom from the mandapa to the house and makes him sit on exalted seat facing east and makes the bride sit in front of the groom facing west. The karya-karta sits facing north. He then places the groom's right hand palm facing upwards in the hands of the bride's right hand palm and speaks thus :

[Pratigrahan—welcome of bride]

Bride's father—"ओम् अमुक गोत्रोत्पन्नामिमाममुकनाम्नीम् अलङ्कृतां कन्यां प्रतिगृह्णातु भवान्" **"Om amuk gotra-utpannaam immam amuk* naamneem alankritaam kanyaam prati-grinhaatu bhavaan"**—Proceed with 'pratigrahan' of the bride with a certain (amuk) gotra with a certain (amuk) name.

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* In place of 'amuk', the gotra and name of the bride should be spoken.

There is no system of kanya-daan anywhere in the articles of Rishi Dayanand, nor has Sanskar Vidhi used this word 'kanya-daan' in its ritual portion. At the time of marriage the father speaks 'pratigrinhaatu bhawaan'. The meaning of pratigrahan is—our daughter has chosen you as a groom—has accepted you, please accept (pratigrahan) our hospitality and our daughter's choice. The response to grahan-acceptance is pratigrahan—welcome.

There is a difference between 'pratigrahan' and 'daan'—between 'welcoming' and 'accepting give away'. To offer a seat, to offer water for washing feet and aachaman,-while offering all these and offering madhupark to taste—the word prati-grihyataam has been used. How can the meaning of all this be to give away or to donate or to gift? While offering the cow and the bride the word used is prati-grihya-taam; hence erroneously the meaning presumed is go-daan—giving away of cow; and kanya-daan—giving away the bride. Keeping the primary concern of the daughter's health, the bride's father, at the time of marriage, gifts a cow from his side so that there is no shortage of milk, curd, ghee and butter and she may keep healthy and strong. But giving a gift does not mean that just as the cow is being gifted, the bride also is being given as a form of gift. Rishi Dayanand has fixed the method of 'swayamvar' everywhere for marriage and not 'kanya-daan'. In the middle age period the status of a woman had deteriorated and a bride was also gifted away; a glimpse of such practice is in the contemporary smritis which is still in practice—but this was a period of decline in our history. Giving the hand of his daughter to the groom by the father is not 'kanya-daan'—it is 'paani-pratigrahan' (hand acceptance). The groom and the bride accept each others hand, short form of this is known as paani-grahan (taking the hand, a wedding rite of joining of hands of the bride and groom by the bride's father). There is a difference between 'daan' and 'prati-grahan', Manu has clearly stated where he says : "दानं प्रतिग्रहश्चैव

ब्राह्मणानामकल्पयत्'' "daanam prati-grahash-chaiva braahmanaanaam-akalpayat"—kanya-daan and kanya-pratigrahan, these 2 words have separate meanings. There is no exchange in 'daan' whereas in 'prati-grahan' there is a perception of responsiveness on both sides.

It is a matter of common sense that if a bride was a commodity like gifting of the cow, then why would the groom come to the bride's home with a marriage party? If the parents of the bride are bent on getting rid of her by gifting her away, then they would have come to the groom's home and gifted her away! Why does the groom come to the bride's home with great pomp and show? Nowadays some people are bringing their daughter to the groom's home—this is the irony of times, but it is against the scriptures.

Groom—''ओं प्रतिगृह्णामि'' "Om prati-grihnaami"—speaking thus, he should welcome (pratigrahan) the bride.

[Groom gives dress to the bride]

Reciting the following mantra the groom hands over best clothes to the bride :

Groom : ''ओं जरां गच्छ परिधत्स्व वासो भवा कृष्टीनामभिशस्तिपावा। शतं च जीव शरदः सुवर्चा रयिं च पुत्राननुसंव्ययस्वायुष्मतीदं परिधत्स्व वासः'' "Om jaraam-gachchha paridhatsv-vaaso bhavaa-krishteenaam-abhishasti-paawaa. Shatam-cha jeeva sharadah suvarchaa rayim-cha putraan-anu-sam-vyayasvaa-yushmateedam paridhatsva-vaasah".

Meaning : O lady! (jaraam gachchha) stay with me till old age (vaasah paridhatsva) wear these clothes which I am gifting you (krishteenaam) those who are in the business of agriculture, with certainty (abhi-shasti-paavaa) be a subject of praise (bhava) be (cha) and (sharadah shatam jeeva) live for a hundred years (aayushmati) O the one with long life (suvarchaah) being full of energy (rayim cha putraan cha) and of wealth and offspring (anu- samvya-yasva) keep them within limits of dignity (idam) this (vaasah) dress (paridhatsva) kindly wear.

The groom recites the following mantra and hands a shawl to the bride which she puts on.

Groom—''ओं या अकृन्तन्नवयन् या अतन्वत याश्च देवीस्तन्तूनभितो ततन्थ। तास्त्वा देवीर्जरसे संव्ययस्वायुष्मतीदं परिधत्स्व वासः'' "Om yaa akrintannavyan yaa atanvata yaashcha devi-tanu-nabhito tatantha. Taastwaa devir-jarase sam-vyavas-aayushmati-dam paridhatsva vaasah".

Meaning : (yaah) those ladies (akrintan) who have spun this cotton (avayan) have woven it (yaah atanvata) have made its length and breadth (yaah cha deveeh) and those ladies who (tantoon) all the fibres of this dress (abhitah) from all 4 corners (tatantha) have stitched it (taah twaa deveeh) from those our ladies (jarase) till old age (sam-vya-yasva) you spend time with dignity, O (ayushmati idam vaasah paridhatsva) blessed one! wear this dress.

[Groom dresses himself with dhoti and dupatta clothes above and below the body]

Thereafter the groom speaks the following mantra and wears dhoti.

Groom—''ओं परिधास्यै यशोधास्यै दीर्घायुत्वाय जरदष्टिरस्मि। शतं च जीवामि शरदः पुरूची रायस्पोषमभिसंव्ययिष्ये'' "Om paridhaasyai yasho-dhaasyai deerghaayu-twaaya jaradashtirasmi. Shatam cha jeevaami sharadah purochi raayas-posham-abhisam-vyayishye."*

Meaning : (paridhaasyai) for putting on the clothes (yasho-dhaasyai) for receiving praise (deerghaayu-twaaya) for long life (jara-dashtih asmi) it is my desire to live till old age (puroochi) moving ahead (shatam sharadah jeewaami) I may live for a hundred years (raayah) wealth (posham) to maintain (abhi sam-vya-yishye) I will maintain within limits. After reciting this mantra the groom wears a shawl.

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* Please see the meaning of both mantras in Samaavarttan Sanskar.

Groom—''ओं यशसा मा द्यावापृथिवी यशसेन्द्राबृहस्पती। यशो भगश्च मा विन्दद्यशो मा प्रतिपद्यताम्॥'' **"Om yashasaa maa dyaavaa-prithivee yashasendra-brihaspatee. Yasho bhagashcha maa vindadyasho maa prati-padya-taam".**

Meaning : (maa) I may (dyaavaa-prithivee) from heaven and earth (yashasaa pratipadyataam) may attain glory (indraa brihaspati) I may attain fame from those who are wealthy and learned (yashah bhagah cha) to me fame and prosperity (vindat) may attain (yashah maa prati-padya-taam) I may attain fame alone from all over.

End of 'kanya-pratigrahan' and 'vastra-daan' ceremony.

VIVAAH SANSKAR—MARRIAGE CEREMONY

Meanings of mantras in a systematic manner—Part II

*[Paani-grahan and sapta-padi; uttar-vidhi; bride departure; bride welcome]

[Items to be collected and kept]

Besides items written for 'madhupark' ceremony (already available), other special items—1. Groom's brother or near relative may sit with a pitcher of water 2. Any close relative from the groom's side may sit holding a staff 3. Bride's brother may sit with basket of unhusked rice and dry leaves of shami-tree (acacia suma) 4. A pair of sacred thread 5. Utensils for havan—already present 6. Ghee—1kg, Samagri—2kg, camphor—1 tola, dry wood fuel—all already available. 7. Stone for grinding (sil) 8. Sindoor—vermilion 9. Any sweet 10. Flowers or coloured rice for blessings.

4. Beginning of 'Paani-grahan' and 'Sapta-padi' ceremony

[Karya-karta prepares for a large-homa—oblations]

After the ritual of kanya-prati grahan** and 'vastra-daan', by the time the bride changes her dress; the karyakarta or any other incharge should go to the yajna pavilion and ignite the fire in the yajna-pit with wood fuel. camphor and ghee. The ghee should be poured in a bronze vessel, a ladle for oblation and other utensils for homa be collected alongwith vessel for water, samagri etc and placed near the altar.

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* **Paani-grahan**—wedding rite of joining of hands of the bride and groom by the bride's father.

Saptapadi—Seven steps which conclude the marriage ceremony.

** The main ritual of 'paani-grahan' is holding of hands. Therefore another name for .marriage is 'paani-grahan'. Parsis also have a custom of the groom holding the hand of the bride at the time of marriage. They call it 'haath-varo'—meaning holding of hand. In Punjabi this is known as 'haath-levaa' In Romans too, the bride places her right hand over the right hand of the groom.

[One person from groom's side to hold vessel of water and sit till the end]

At this time a person from groom's side, with neat dress should hold a vessel with water and walk around the altar in reverence and setup the vessel on the south side of the altar facing north. He should keep sitting facing north till the end of the marriage ceremony.

[One person from the groom's side to hold a staff and sit till the end]

Similarly, another person from the groom's side should hold the staff and sit on the south side of the altar facing north till the end of the ceremony.

[Bride's brother or relative sits with unhusked rice]

Similarly, the bride's brother, and if he is not available; her cousin should hold a basket of unhusked rice or millet and dry leaves from a shami tree (acacia-suma). These be mixed and should be sufficient in quantity equal to 4 anjalis. This should be kept in a basket which should not be made of leather or cagut string. He should sit on the west side of the altar facing east.

[Groom and bride enter the yajna-mandapa—pavilion]

Thereafter, the bride, all dressed up, should be escorted by the karya-karta or her father before the groom and both should jointly utter the following mantra :

Bride & Groom—"ओं सम॑ञ्जन्तु॒ विश्वे॑ दे॒वाः समापो॒ हृद॑यानि नौ। सं मा॑त॒रिश्वा॒ सं धा॒ता समु॒ देष्ट्री॑ दधातु नौ" "Om saman-jantu vishve devaah samaapo hridayaani nou. Sam maatarishwaa sam-dhaataa samu-dreshtree dadhaatu nou".

The groom and the bride announce jointly (vishve devaah) you learned people sitting in this yajna hall! You from both of us (saman-jantu) must know that we have resolved and have accepted each other with pleasure to live together in grihaashram—the householders abode (nou) both of our (hridayaani) hearts (aapah) are like water (sam) and will remain calm and harmonious. Just as (maata-rishwaa) the vital air is dear to us (sam) we shall always remain happy with each other. Just as (dhaataa) God, the creator is in all (sam) present and holds the universe, similarly we shall hold each other. Just as (samu-deshtree) he who counsels loves his audience, similarly (nou) our atma in a strong bond of love with each other (dadhaatu) may hold.

After this, the groom holds the bride's right hand with his right hand and comes near the altar holding hands and speak the folowing mantra :

Bride & Groom—"ओं यदैषि मनसा दूरं दिशोऽनुपवमानो वा। हिरण्यपर्णो वैकर्णः स त्वा मन्मनसां करोतु असौ" "Om yadaishi manasaa dooram disho-anupava-maano vaa. Hiranya-parno vaikarnah sa-twaa man-manasaam karotu, asou".*

Meaning : (asau) take the name of the bride in place of asau. O mutually chosen ones (yat) that you (manasaa) with your own will to me, like (pav-maanah) clean air (vaa) like (hiranya-parno vaikarnah) as the rays of the sun absorb bright water (dooram) and distant objects (dishonu) are attained from all directions, similarly you lovingly on your own will, accept me, that (twaa) in you (sah) that God (manmanasaam) well disposed towards me (karotu) may fulfil, and (veer) O brave one! if you are well disposed towards me on your own (eshi) then God may always keep you well disposed towards me.

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* While explaining the meaning of this mantra, Rishi Dayanand has used 'varaanane' and 'varaavan'—therefore both should speak. In the 3rd the term 'apatighnayaa' and in the 4th 'saa' has been used—hence the 3rd and 4th mantra is spoken by the husband. In place of 'asau' name of the bride be taken.

[Pradakshinaa—circumambulation]

Both the bride and groom, holding hands should come near the altar at the yajna pavilion and the groom may speak—

Groom—"ओं भूर्भुवः स्वः। अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः। वीरसूर्देवृकामा स्योना शं नो भव द्विपदे शं चतुष्पदे" "Om bhur-bhuvah swah. Aghora-chakshur-patighn-yedhi shivaa pashubhyah sumanaah-suvarchaah. Vira-sude-vrikaamaa syonaa shanno bhav dwipade sham chatushpade".

Meaning : O chosen one (apatighni) you, who would never oppose her husband, and to whom (om) i.e. protector (bhuh) bestower of life (bhuvah) who eliminates all sorrows (swa) who is an embodiment and source of all happiness—with the benevolance of that God and with my best effort (aghor-chakshuh) dear one (edhi) you are (shivaa) who is auspicious (pashubhayah) who brings comfort to animals (sumanaah) who is virtuous, kind and pleasing (suvarchaah) who is virtuous in action. nature and is enlightened with wisdom (veerasooh) who would bear excellent brave offspring (devrikaamaa) who being affectionate to brother in-law. This means who is duty bound and blessed. (syonaa) being full of happiness (nah) for us (dwipade) for mankind (sham) who would bring comfort (bhava) always be and (chatushpade) also for cows and animals etc. (sham) would shower affection; similarly I your husband may practice accordingly.

Groom—'' ओं भूर्भुवः स्वः। सा नः पूषा शिवतमामैरय सा न ऊरू उशती विहर। यस्यामुशन्तः प्रहराम शेफं यस्यामु कामा बहवो निविष्ट्यै'' "Om bhur bhuvah swah. Saa-nah pooshaa shiva-tamaa-mairaya saa-na uroo ushatee vihara. Yasyaam-ushantah prah-raam shepham yasyaam-ukaa. bahavo nivishtyai".

After the groom speaks the above 4 mantras, both the groom and the bride may walk around the altar and sit on the west side on the previously fixed seat facing east. The bride sits on the right side of the groom. The bride speaks—

Bride—"ओं प्र मे पतियानः पन्था कल्पताꣳ शिवा अरिष्टा पतिलोकं गमेयम्" "Om pra-mey patiyaanah panthaah kalpataam shivaa arishtaa patilokam gameyam".

Meaning : (mey) my (pariyaanah) of obtaining my husband (panthaah) path (prakalpataam) please do I (shivaa) who brings good fortune (arishtaa) removing sorrow and sickness (parilokam) to my husband's home (gemeyam) may proceed.

[Beginning of yajna for marriage ceremony]

After this, proceed near the altar on the south side and seat the purohit facing north* and perform ritwig-varan in yajna as follows:

Yajmaan—"ओमावसोः सदने सीद" "Om aavasoh sadane seed". (page 87)

Ritwig—"ओं सीदामी" "Om seedaami".

Yajmaan—"अहमद्योक्तकर्मकरणाय भवन्तं वृणे" "Aham-adya-ukta-karma-karanaay bhavantam vrine".

Ritwig—"वृतोऽस्मि" "Vrito-asmi".

After this, perform the following rite: Groom, bride, purohit and karyakartaa perform '3 aachaman—sipping water', (Om amrito-pastaranmasi swaahaa etc page 88), and then wash hands and face in a clean vessel and keep it away. After wiping the hands and face :

Aganyaadhaan (om bhur-bhuvah swardyou-riva etc. page 90), agnipradipan (om udbuddhyaswaagne etc page 91), samidaadhaan (om ayanta idhma aatmaa+om samidhaagnim duvasyata+om susamiddhaaya+om tantwaa samidbhih etc page 92), 5 oblations with ghee (om ayanta-idhma-aatmaa etc page

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* Yudhishthir Mimansak writes in the 'Shatabdi-edition' of 'Sanskar Vidhi' about seating the purohit: 'Purohit should be appointed permanently for family yajnas and other family functions. This purohit should perform all future ceremonies'.

96), with 3 mantra 3 times around the altar jal-prasechan-pouring water (om adite numanya-swa etc. page 96), pour water around the altar with the 4th mantra (om deva savitah prasuv etc page 97).

Thereafter, the bride, groom, purohit and karya-kartaa begin with 4 aghaaraa-vaajya-bhaagaahuti (om agnaye swaahaa etc page 98), 4 vyaahriti aahuti (om bhur-agnaye swaahaa etc page 99), 8 ashtaajyaahuti (from om twam no agne-to-om bhavtannah, samanasau page 104)—total of 16 ashtaajyaahuti and then start 'pradhan homa'—chief oblation.

[Pradhaan—Chief—homa]

At the time of 'pradhaan-homa', the bride places her right hand on the right shoulder of the groom and offers oblations, first with 4 mantras—i.e. one oblation with each mantra to a total of 4 'pavmaani'* (page 102) aajyaahuti in order of sequence, and the fifth oblation 'Om bhur bhuvah swah. Twam-aryamaa bhavasi'—this mantra which is being given next. In this manner offer 5 oblations; 4 pavmaani and 'aryamaa' being the fifth.

ओं भूर्भुवः स्वः। अग्न आयूंषि पवस आ सुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनां स्वाहा। इदमग्नये पवमानाय—इदन्न मम॥ १॥

Om bhur bhuvah swah. Agna-aayunshi pavas-aa suvorjamisham cha-nah. Aarey baadhasv duchchhunaam swaahaa. Idmagnaye pavmaanaay—Idam na mum.

ओं भूर्भुवः स्वः। अग्निर्ऋषि पवमानः पाञ्चजन्यः पुरोहितः।
तमीमहे महागयं स्वाहा॥ इदमग्नये पवमानाय—इदन्न मम॥ २॥

Om bhur bhuvah swah. Agnir-rishih pavmaanah paanch-janyah purohitah. Tameemahe mahaagayam swaahaa. Idmagnaye pavmaanaay—Idam na mum.

ओं भूर्भुवः स्वः। अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम्।
दधद्रयिं मयि पोषं स्वाहा॥ इदमग्नये पवमानाय—इदन्न मम॥ ३॥

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* Meaning of 'pavmaani oblations'—(See page 102).

Om bhur bhuvah swah. Agṇe pavasva swapaa asme varchah suveeryam. Dadhadrayim mayi posham swaahaa. Idmagnaye pavmanaay—Idam na mum.

ओं भूर्भुवः स्वः। प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव। यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् स्वहा॥ इदं प्रजापतये—इदन्न मम॥४॥

Om bhur bhuvah swah. Prajaapate na-tva-detaa-nyanyo vishwaa jaataani paritaa babhoova. Yatkaa-maste juhumastanno astu vayam syaama patayo rayeenaam swaahaa. Idam prajaapataye—Idam na mum.

ओं भूर्भुव॒ः स्व॒ः। त्वं॑मर्य॒मा भ॑वसि॒ यत्क॒नीना॒ं नाम॑ स्वधाव॒न्गुह्यं॑ बिभर्षि। अ॒ञ्जन्ति॑ मि॒त्रं सुधि॑तं॒ न गोभि॒र्यद्दम्प॑ती॒ सम॑नसा कृणोषि॒ स्वाहा॑॥ इदमग्नये—इदन्न मम॥५॥

Om bhur bhuvah swah. Twam-aryamaa bhavasi yatkaneenaam naama swadhaavan guhyam vibharshi-Anjanti mitram sudhitam-na gobhiryad-dampati samanasaa krinoshi swaahaa. Idmagnaye—Idam na mum.

Meaning : (bhooh bhuvah swah) O God!—you are being—consiousness—bliss; (swah-dhaavan) you are a source of happiness! (yat twam) that you (kaneenaam) of girls (aryamaa) regulate (bhavasi) are, and (guhyam) mysteriously to them (vibharshi) take care of them, and (dampatee) to husband and wife (samanasaa) of similar minds (krinoshi) you create, such as you (sudhitam) wise (mitram) friends, we (goḅhih) with utterance of praise (anjante) make you well disposed towards us

[Rashtra-bhrit-yajna, 12 oblations of ghee and shaakalya*]

After the above oblations of 5 mantras, offer 12 oblations for 'rashtra-bhrit' yajna of ghee and shaakalya :

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* Special item prepared properly for oblation in the form of samagri is called 'shaakalya'.

ओम् ऋताषाड् ऋतधामाग्निर्गन्धर्वः। स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट्॥ इदमृताषाहे ऋतधाम्नेऽग्नये गन्धर्वाय—इदन्न मम॥ १॥

Om ritaa-shaad rita-dhaamaagnir-gandharvah. Sa-na idam brahma kshatram paatu tasmai swaahaa vaat. Idam-ritaa-shaahe rita-dhaamne agnaye gandharvaay—Idam na mum—(1)

ओम् ऋताषाड् ऋतधामाग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो नाम। ताभ्यः स्वाहा॥ इदमोषधिभ्योऽप्सरोभ्यो मुद्भ्यः—इदन्न मम॥ २॥

Om ritaa-shaad rita-dhaamaagnir-gandharva-tasyou-shodhayo-apsaraso mudo naama. Tabhyah swaahaa. Idam-oshadhibhyo-apsarobhyo marudbhyah—Idam na mum—(2)

Meaning : Whatever can be known of the future, all of it is within the course of God, He (gandharvah) who holds truth and wisdom, he (ritdhaamaa) who holds the laws of the universe (ritaashaad) he who endures those regulations but does not tolerate their violation (sah) that agni-fire (idam brahm cha kshatram cha paatu) may be a source of protection of intellectual and defensive powers of society (tasmai) that (rita-dhaamne) cosmic order (agnaye gandharvaay) for 'agnirupa gandharva' (swaahaa) is a pleasant utterance.

'Agnirupa gandharva' is a creator of laws (tasya) according to his regulated creation (oshadhayah) the herbs (apsarasah) accomplished with water (mudonaam) are well-known preventives and bring comfort. This is an auspicious utterance for those medicines.

ओं सꣳहितो विश्वसामा सूर्यो गन्धर्वः। स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट्॥ इदं सꣳहिताय विश्वसाम्ने सूर्याय गन्धर्वाय—इदन्न मम॥ ३॥

Om samhito vishwasaamaa suryo gandharvah. Sa-na idam brahma kshtram paatu tasmai swaahaa vaat. Idam samhitaaya vishwa-saamne suryaay gandharvaay—Idnna mum.

ओं सꣳहितो विश्वसामा सूर्यो गन्धर्वस्तस्य मरीचयोऽप्सरस आयुवो नाम। ताभ्य स्वाहा। इदं मरीचिभ्योऽप्सरोभ्य आयुभ्यः– इदन्न मम॥ ४॥

Om sam-hito vishwa-saamaa suryo gandharva-tasya mareechayo-apsarasa aayuvo naama. Taabhyah swaahaa. Idam mareechibhyo-apsarobhya-aayubhayah. Idanna mum.

Meaning : (samhitah) that which is properly settled (vishwasaamaa) that which views the world with balanced disposition (suryah) the Sun (gandharvah) is manitaining the earth properly. May it be a source of protection of intellectual and defensive powers of society. This is an auspicious utterance for 'sanhitah, vishwa-saama, gandharvah suryah'.

Of that Sun (apsarasah) those water vapours which wander in the sky (mareechayah) the rays (aayuvo naam) are well known for their providing life and health, this is an auspicious utterance for them.

ओं सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वः। स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट्॥ इदं सुषुम्णाय सूर्यरश्मये चन्द्रमसे गन्धर्वाय– इदन्न मम॥ ५॥

Om sushumnah surya-rashmi-chandramaa gandharvah. Sa-na idam brahm kshtram paatu tasmai swaahaa vaat. Idam sushumnaaya surya-rashmaye chandra-mase gandharvaaya—Idanna mum.

ओं सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम। ताभ्यः स्वाहा॥ इदं नक्षत्रेभ्योऽप्सरोभ्यो भेकुरिभ्यः– इदन्न मम॥ ६॥

Om sushumnah surya-rashmi-chandramaa gandharva-tasya nakshatraanyap-saraso bheku rayo naama. Taabhyah swaahaa. Idam nakshatrebhyo-apsarobhyo bheku-ribhyah-Idanna mum.

Meaning : (sushumnah) that which provides proper comfort (surya-rashmih) on whom the rays of the sun fall, such (gandharvah) that which holds the rays (chandramaa) is the moon. May it be a source of protection of intellectual and defensive powers of society. This is an auspicious utterance for the moon which is a form of gandharva. That moon which receives the rays of the sun, it is (nakshatraani) stars (bheku-rayah) the soothing light of the moon (apsarasah) are present in the waters of celestial bodies. This is an auspicious utterance for those cool rays of the moon.

ओम् ई॑षि॒रो वि॒श्वव्य॑चा॒ वातो॑ गन्ध॒र्वः। स न॑ इ॒दं ब्रह्म॑ क्ष॒त्रं पा॑तु॒ तस्मै॒ स्वाहा॒ वाट्॒॥ इदमिषिराय विश्वव्यचसे वाताय गन्धर्वा॑य—इदन्न मम॥७॥

Om ishiro vishwa-vyachaa vaato gandharvah. Sa-na idam brahm kshatram paatu tasmai swaahaa vaat. Idam-ishiraaya vishwa-vyachase vaataaya gandharvaaya—Idanna mum.

ओम् ई॑षि॒रो वि॒श्वव्य॑चा॒ वातो॑ गन्ध॒र्वस्तस्यापो॑ अप्स॒रस॒ ऊर्जो॒ नाम॑। ताभ्य॒ः स्वाहा॑॥ इदमद्भ्योऽप्सरोभ्यऽऊर्ग्भ्यः—इदन्न मम॥८॥

Om ishiro vishwa-vyachaa vaato gandharva-tasyaapo apsarase oorjo naama. Taabhayah swaahaa. Idam-adbhyoh-apsarobhaya-oorbhyah—Idanna mum.

Meaning : (ishirah) the attainable (vishwa-vyachaah) all pervading (vaatah) wind (gandharvah) maintains this earth, may it be a source of protection of intellectual and defensive powers of our society (tasya) of that wind (apasarasah) water which is diffused all over—this is a well known power. This is a pleasant utterance for the attainable vaayu and the powerful gandharva which is with water and air.

ओं भु॒ज्युः सु॑प॒र्णो य॒ज्ञो ग॑न्ध॒र्वः। स न॑ इ॒दं ब्रह्म॑ क्ष॒त्रं पा॑तु॒ तस्मै॒ स्वाहा॒ वाट्॥ इदं भुज्यवे सुपर्णाय यज्ञाय गन्धर्वाय—इदन्न मम॥ ९॥

Om bhujyuh suparno yajjo gandharvah. Sa-na idam brahma-kshatra paatu tasmai swaahaa vaat. Idam bhujyave suparnaay yajjyaay gandharvaay—Idanna-mum.

ओं भु॒ज्युः सु॑प॒र्णो य॒ज्ञो ग॑न्ध॒र्वस्तस्य॒ दक्षि॑णा अप्स॒रस॑ स्ता॒वा नाम॑। ताभ्य॒ः स्वाहा॑॥ इदं दक्षिणाभ्योऽप्सरोभ्यः स्तावाभ्यः—इदन्न मम॥ १०॥

Om bhujyuh suparno yajjo gandharva-tasya dakshinaa apsarasa staavaa naama. Taabhyah swaahaa. Idam dakshinaabhyo-apsarobhyah staavaabhyah—Idanna mum.

Meaning : (yajjah) that yajna which (bhujyuh suparnah gandharvah) brings happiness, that suparna—like a yajman who uplifts on wings, that gandharva—i.e. who maintains auspicious utterance, may it be a source of protection to intellectual and defensive powers of our society (tasya) to that yajna (apsarasah) which enhances its ability (dakshinaa) dakshinaa—charity (staavaa naam) is a praise for the glory of God—this is well known. This is an auspicious utterance for yajna—gandharva and ishwar-stuti.

ओं प्र॒जाप॑तिर्वि॒श्वक॑र्मा॒ मनो॑ ग॑न्ध॒र्वः। स न॑ इ॒दं ब्रह्म॑ क्ष॒त्रं पा॑तु॒ तस्मै॒ स्वाहा॒ वाट्॥ इदं प्रजापतये विश्वकर्मणे मनसे गन्धर्वाय—इदन्न मम॥ ११॥

Om prajaapatir-vishwakarmaa mano gandharvah. Sa na idam brahm kshatram paatu tasmai swaahaa vaat. Idam prajaapataye vishwakarmane manase gandharvaay—Idanna mum.

ओं प्र॒जाप॑तिर्वि॒श्वक॑र्मा॒ मनो॑ ग॑न्ध॒र्वस्तस्य॑ ऋक्सा॒मान्य॑प्स॒रस॒ एष्ट॑यो॒ नाम॑। ताभ्य॒ः स्वाहा॑॥ इदमृक्सामेभ्योऽप्सरोभ्य एष्टिभ्यः—इदन्न मम॥ १२॥

Om prajaapatir-vishwakarmaa mano gandharva-tasya riti-saamaanya apsarasa eshtayo naama. Taabhyah swaahaa. Idam-riksaamebhyo-apsarobhya eshtibhyah—Idanna mum.

Meaning : (vishwakarmaa) he who is master of all actions (prajaapatih) Lord of all creatures (gandharvah) who preserves speech (manah) is mind. May it be source of protection to intellectual and defensive powers of our society. (tasya) to that mind (rik saamaani) the richas of rigveda and the hymns of saamveda (apsarasah eshtayah) are present in the form of our desire—'ishti' in space. This is an auspicious utterance of mana-gandharva-rik-saam and drishti.

Substance : Agni, surya, chandra, vaayu, yajna and mana in these 12 mantras have been called 'gandharva'. Gandharva—that is, these maintain different forms of the universe. They are entreated to protect the intellectual and defensive powers of society. Intellectual power is the power of the brain, it is the power of muscular arms, it is the power of material strength. Society can maintain itself with these two powers. These mantras are named 'rasthra-bhrit' since a nation endures on the strength of these powers.

[13 Oblations with ghee and samagri of Jaya-homa]

After the above 12 (rashtra-bhrit) aajyaahuti with mantras, perform 'jayaa-homa' with following mantras :

ओं चित्तं च स्वाहा॥ इदं चित्ताय—इदन्न मम॥ १॥

Om chittam cha swaahaa.
Idam chittaaya—Idanna mum.

ओं चित्तिश्च स्वाहा॥ इदं चित्त्यै—इदन्न मम॥ २॥

Om chittishcha-swaahaa. Idam chittyai—Idanna mum.

ओम् आकूतं च स्वाहा॥ इदमाकूताय—इदन्न मम॥ ३॥

Om aakutam-cha swaahaa.
Idamaakutaayaa—Idanna mum.

ओम् आकूतिश्च स्वाहा॥ इदमाकूत्यै—इदन्न मम॥ ४॥

Om aakutishcha swaahaa. Idam-aakutyai—Idanna mum.

ओं विज्ञातं च स्वाहा॥ इदं विज्ञाताय—इदन्न मम॥ ५॥

Om vijyaatam cha swaahaa.
Idam vijyaataaya—Idanna mum.

ओं विज्ञातिश्च स्वाहा॥ इदं विज्ञात्यै—इदन्न मम॥ ६॥

Om vijyaatishcha swaahaa.
Idam vijyaatyai—Idanna mum.

ओं मनश्च स्वाहा॥ इदं मनसे—इदन्न मम॥ ७॥

Om manashcha swaahaa. Idam manase—Idanna mum.

ओं शक्वरीश्च स्वाहा॥ इदं शक्वरीभ्यः—इदन्न मम॥ ८॥

Om shakva-rishcha swaahaa.
Idam shakvaribhyah—Idanna mum.

ओं दर्शश्च स्वाहा॥ इदं दर्शाय—इदन्न मम॥ ९॥

Om darshashcha swaahaa.
Idam darshaaya—Idnna mum.

ओं पौर्णमासं च स्वाहा॥ इदं पौर्णमासाय—इदन्न मम॥ १०॥

Om pournamaasam cha swaahaa.
Idam pournamaasaay—Idanna mum.

ओं बृहच्च स्वाहा॥ इदं बृहते—इदन्न मम॥ ११॥

Om brihachcha swaahaa. Idam brihate—Idanna mum.

ओं रथन्तरं च स्वाहा॥ इदं रथन्तराय—इदन्न मम॥ १२॥

Om rathantara cha swaahaa.
Idan rathantaraaya—Idanna mum.

Meaning : to lead a successful life these powers are invoked and oblations are offered with jayaahoma. (chittam) reflections and (chittih) the power of reflections (aakootam) resolve and (aakootih) the power of resolve (vijyaatam) science and (vijyaatih) the power of science (manah) mind and (shakwaree) the power of mind to act (darshah) darshishti-yajna—yajna on the night of the new moon (pournamaasam) yajna on the night of full moon (brihat) greatness (rathantaram) rathantar saamgaan—towards all of them (swaahaa) this is my auspicious utterance.

ओं प्रजापतिर्जयानिन्द्राय वृष्णो प्रायच्छदुग्रः प्रतना जयेषु। तस्मै विशः समनमन्त सर्वाः स उग्रः स इ हव्यो बभूव स्वाहा ॥ इदं प्रजापतये जयानिन्द्राय—इदन्न मम ॥ १३ ॥

Om prajaapati-jayaa-nindraay vrishno praa-yachchha-dugrah pritnaa-jayeshu. Tasmai vishah sama-namanta sarvaa sa ugrah sa e-havyo babhuva swaahaa. Idam prajaa-pataye jaya-nindraaya-Idanna mum.

Meaning : (ugrah prajaapatih) that God who nurtures all beings (vrishne) who desire their wishes to be fulfilled (tasmai indraay) for that person who desires prosperity (pritanaa-jayeshu) in conquering armies of enemies (jayaan) to triumph (praayachchhat) has achieved (sarvaah vishah) all creatures, with the assistance of jayaa-homa (samana-manta) bow before him (sah ugrah) this person who desires prosperity has an extreme temperament (sa-e-havyah babhuva) because of his victory, he has become capable of caring.

After 13 'aajyaahuti' of jaya-homa, perform abhyaatan-homa with 18 mantras. These are as follows :

[18 aajyaahuti of abhyaatan-homa]

ओम् अग्निर्भूतानामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदमग्नये भूतानामधिपतये—इदन्न मम ॥ १ ॥

Om agnir-bhutaanaam—adhipatih sa-maava-twasmin brahman-yasmin kshatre-syaamaa-shishyasyaam puro-dhaayaam-asmin karmanyasyaam deva-hutyaam swaahaa. Idmagnaye bhutaanaam-adhipataye-Idanna mum.

Meaning : (agnih) the material fire (bhutaanaam) amongst 5 elements—mahabhuta (adhipatih) is leading (sah maa) to me it may (avatu) protect (asmin brahmani, asminih kshatre) in this gathering of intellectuals and administrators (asyaam aashishi) may bless in this auspicious act (asyaam purodhaayaam) in this lady sitting in front (asmin karmani) in this yajna ceremony (asyaam deva-butyaam) agni may protect us in this gathering of divine people for whom this oblation is offered.

ओम् इन्द्रो ज्येष्ठानामधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदमिन्द्राय ज्येष्ठानामधिपतये—इदन्न मम ॥ २ ॥

Om indro jyesthaanaam-adhipatih sa-maa-vatwasmin brahmanyasmin kshatre-syaamaa-shishyasaam purodhaayaam-asmin karmanyasyaam devahutyaam swaahaa. Idam-indraaya jyesthaanaam-adhipataye—Idanna mum.

Meaning : (indrah) Indra (jyesthaanaam adhipatih) greatest of the great, is supreme amongst them—(rest of the meaning is the same as above.)

ओं यमः पृथिव्याऽअधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं यमाय पृथिव्या अधिपतये—इदन्न मम ॥ ३ ॥

Om yamah prithivyaa-adhipatih sa-maavatvasmin brahmanyasmin kshatre-syaamaa-shishyasyaam purodhaayaamasmin karmanyasyaam deva-hutyaam swaahaa.—Idam yamaaya prithivyaa adhipataye—Idanna mum.

Meaning : (Yama) Yama—the god who judges and punishes (prithivyaah adhipatih) is the greatest on this earth—(rest of the meaning is the same as above.)

ओं वायुरन्तरिक्षस्याधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं वायवे अन्तरिक्षस्याधिपतये—इदन्न मम ॥ ४ ॥

Om vaayurvanta-rikshasyaadhipatih sa-maava-twasmin brahmanyasmin kshatre-syaamaa-shishyasaam purodhaayaam asmin karmanyasyaam deva-hutyam swaahaa. Idam vaayave antariksha-syaadhipataye—Idanna mum.

ओं सूर्यो दिवोऽधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं सूर्याय दिवोऽधिपतये—इदन्न मम ॥ ५ ॥

Om suryo divo-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam puro-dhaayaamasmin karmanya-syaam deva-hutyaam swaahaa. Idam suryaay-divo-adhipataye—Idanna mum.

ओं चन्द्रमा नक्षत्राणामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन्क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं चन्द्रमसे नक्षत्राणामधिपतये—इदन्न मम ॥ ६ ॥

Om chandramaa nakshatraanaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam puro-dhaayaam-asmin karmanya-syaam deva hutyaam swaahaa. Idam chandramasey nakshatraanaam-dhipataye—Idanna mum.

ओं बृहस्पतिर्ब्रह्मणोऽधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं बृहस्पतये ब्रह्मणोऽधिपतये—इदन्न मम ॥ ७ ॥

Om brihaspati-brahmano-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam puro-dhaayaam asmin karmanya-syaam deva-hutyaam swaahaa. Idam brihaspataye brahmano-adhipataye—Idanna mum.

ओं मित्रः सत्यानामधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं मित्राय सत्यानामधिपतये—इदन्न मम ॥ ८ ॥

Om mitrah satyaanaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-saam puro-dhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam mitraay satyaanaam-adhipataye—Idanna mum.

ओं वरुणोऽपामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं वरुणायापामधिपतये—इदन्न मम ॥ ९ ॥

Om varuno-apaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-saam puro-dhaayaam asmin karmanya-syaam deva-hutyaam swaahaa. Idam varunaay-aapaam-adhipataye—Idanna mum.

ओं समुद्रः स्रोत्यानामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन्क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं समुद्राय स्रोत्यानामधिपतये—इदन्न मम ॥ १० ॥

Om samudrah srotyaanaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-saam puro-dhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam samudraay srotyaanaam-adhipataye—Idanna mum.

ओम् अन्नः साम्राज्यानामधिपतिस्तन्मावत्वस्मिन् ब्रह्मण्यस्मिन्क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदमन्नाय साम्राज्यानामधिपतये—इदन्न मम ॥ ११ ॥

Om annah-saamraajyaanaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam puro-dhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam annaay samraajyaanaam-adhipataye—Idanna mum.

ओं सोमऽओषधीनामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं सोमाय ओषधीनामधिपतये—इदन्न मम ॥ १२ ॥

Om soma oshadheenaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam purodhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam somaay oshadheenaam-adhipataye—Idanna mum.

ओं सविता प्रसवानामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन्क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं सवित्रे प्रसवानामधिपतये—इदन्न मम ॥ १३ ॥

Om savitaa prasavaanaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam purodhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam savitre prasavaanaam-adhipataye Idanna mum.

ओं रुद्रः पशूनामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं रुद्राय पशूनामधिपतये—इदन्न मम ॥ १४ ॥

Om rudrah pashunaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam purodhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam rudraay pashunaam-adhipataye—Idanna mum.

ओं त्वष्टा रूपाणामधिपतिः स मावत्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं त्वष्ट्रे रूपाणामधिपतये—इदन्न मम ॥ १५ ॥

Om twashtaa rupaanaam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam purodhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam twashtre rupaanaam-adhipataye—Idanna mum.

ओं विष्णुः पर्वतानामधिपतिः स मावत्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं विष्णवे पर्वतानामधिपतये—इदन्न मम ॥ १६ ॥

Om vishnuh parvataanam-adhipatih sa-maavatwasmin brahmanyasmin kshatre-syaamaa-shishya-syaam puro-dhaayaam-asmin karmanya-syaam deva-hutyaam swaahaa. Idam vishnave parvataanaam-adhipataye-Idanna mum.

ओं मरुतो गणानामधिपतयस्ते मावन्त्वस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहूत्याꣳ स्वाहा ॥ इदं मरुद्भ्यो गणानामधिपतिभ्यः—इदन्न मम ॥ १७ ॥

Om maruto ganaanaam-adhipatayaste maavatwasmin brahmanyasmin kshatre-syaama-shishyasyaam puro dhaayam-asmin karmanya-syaam deva-hutyaam swaahaa— Idam marudbhyo ganaanaam-adhipatibhyah—Idanna mum.

Meaning : (vaayuh) vaayu (antarikshasya) of atmospheric region...(suryah divah) surya of day (chandramaa nakshatraanaam) chandra of the stars (brihaspatih brahmnah) brihaspati of wise people (mitrah satyaanaam) 'mittra' of truth (varunah apaam) varuna of waters (samudrah srotraanaam) samudra of rivers (annam saamraa jyaa-naam) anna—of empires (oshadhinaam somah) soma-lataa of medicinal herbs (savitaa prasavaanaam) creator Lord of all procreation (rudrah pashunaam) rudra-roop—the fearsome form of God-of causing violent animals to wander, of animals (twashtaa rupaanaam) shilpi-craftsman of notable beautiful items (vishnuh parvanaanaam) yajna of the clouds (marutah ganaanaam) 'maruta'-wind of the deities (adhipatih) is the master—all these (maa avat) may protect me. In this (brahm-kshatra) gathering of brahmans and kshatris, where blessing is being bestowed, where yajna ceremony is being performed, where the bride is sitting for marriage in front where the divine are invited—all may protect me i.e.—agni, indra, vaayu, surya, brahaspati, mitra, varuna, samudra, anna, soma, savitaa, rudra, twashtaa, vishnu and maruta.

ओं पितरः पितामहाः परेऽवरे ततास्ततामहा इह मावन्त्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेऽस्यामाशिष्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहूत्याꣳस्वाहा ॥ इदं पितृभ्यः पितामहेभ्यः परेभ्योऽवरेभ्यस्ततेभ्यस्ततामहेभ्यश्च—इदन्न मम ॥ १८ ॥

Om pitarah pitaamahaa pare-avare tataas-tataamahaa iha-maa-vantwasmin brahmanyasmin kstare-syaama-shishyasyaam puro-dhaayaam-asmin karmanyasyaam devahutyaam swaahaa. Idam pitribhyah pitaa-mahebhyah parebhyo-avarebhya-statamahebhyashcha-Idanna mum.

Meaning : The existing agni, indra, vaayu etc in the universe and present in the family (pitarah) mother and father (pitaamahaa) grand parents (pare-avare) of distant and near (tataah) spread over (tataamahaa) and my relatives spread far and wide may protect me.

After offering 18 aajyaahuti of 'abhyaatan-homa' as above, again :

[8 oblations for redemption of death and sorrow—mrityu, dukha vimochan homa]

ओम् अग्निरैतु प्रथमो देवतानाꣳ सोऽस्यै प्रजां मुञ्चतु मृत्युपाशात्। तदयꣳ राजा वरुणोऽनुमन्यतां यथेयꣳ स्त्री पौत्रमघन्न रोदात् स्वाहा॥ इदमग्नये—इदन्न मम॥ १॥

Om agniraitu prathamo devataanaam so-asyai prajaam munchatu mrityu-paashaat. Tadayam raajaa varuno-anumanyataam yatheyam stree poutramagham na-rodaat swaahaa. Idamagnaye—Idanna mum.

Meaning : (devtaanaam prathamah agnih) Agni is the first amongst all dieties—earlier agni has been called master of physical elements also (aa-etu) is welcome (sah) it (asyai prajaam) to the offspring of this bride (mrityu-paashaat) from the clutches of death (munchatu) may set free (tat) of this speech (aayam varunah raajaa) 'varuna' the vital air may come to its coordination in this matter (anumanyataam) God may approve and accept this (yathaa) so that (iyam stree) this bride (poutram agham) connected with the sorrow about the offspring (na rodaat) may not ever wail (this mantra has also been mentioned in the punsavan sanskar).

ओम् इमामग्निस्त्रायतां गार्हपत्यः प्रजामस्यै नयतु दीर्घमायुः।
अशून्योपस्था जीवतामस्तु माता पौत्रमानन्द-मभिविबुध्यतामियꣳ
स्वाहा॥ इदमग्नये—इदन्न मम॥ २॥

Om imaam-agni-straayataam gaarha-patyah prajaam-asyai nayatu deergham-aayuh. Ashunyo-pastha jeevataam-astu maataa poutram-aanand-mabhivi-budhyataam-iyam swaahaa. Idmagnaye-idanna mum.

Meaning : (aarhpatyah agnih) the household fire (imaam traayataam) may protect this bride (asyai) and to her (prajaam deergh aayuh nayatu) may provide her with offspring and long life, and this bride (ashunyopasthaa=a+shunya+upasthaavali—whose womb is not empty) free from all defects of being barren (jeevataam) of the offspring which survive (maataa) mother (astu) may become (iyam) this bride (poutra-aanandam) the pleasure of having a son (abhi, vi, budhyataam) may be aware of this fact.

ओम् स्वस्ति नोऽग्ने दिवा पृथिव्या विश्वानि धेह्ययथा यजत्र।
यदस्यां मयि दिवि जातं प्रशस्तं तदस्मासु द्रविणं धेहि चित्रꣳ
स्वाहा॥ इदमग्नये—इदन्न मम॥ ३॥

Om swasti no-agne divaa prithivyaa vishwaani dhehyathaa yajatra. Yadasyaam mayi divi jaatam prashastam tadasmaasu dravinam dhehi chitram swaahaa. Idmagnaye—Idanna mum.

Meaning : O (yajatra agne) agni, the protector through yajna! (divaa prithivyaa) in the heavens and earth (vishwaani ayathaa) whatever improper actions we have committed (swasti) rectify them (dhehi) and (yat asyaam mayi) that in this bride and in me (prashastam divi jaatam) laudable glow that has come about (tat) that (asmaasu) in us (chitram dravinam) like a wonderful wealth (dhehi) you establish—this means that we have committed many improper acts, give us wisdom so that we may reform ourselves, whatever is praiseworthy in us—that is like wealth for us.

ओं सुगन्नु पन्थां प्रदिशन्न एहि ज्योतिष्मध्ये ह्यजरन्नऽ आयुः।
अपैतु मृत्युरमृतं म आगाद् वैवस्वतो नोऽअभयं कृणोतु स्वाहा॥ इदं
वैवस्वताय—इदन्न मम॥ ४॥

Om sugannu panthaam pradishann ehi jyotishmadhye hyajaranna aayuh. Apaitu mrityu-ram-mritama ma aagaad vaivasvato no-abhayam krinotu swaahaa. Idam vaivasvataay-idanna mum.

Meaning : O God (nah) to us (sugan panthaam) of easy path (pradishan) counselling us (nu ehi) come to us (hi) undoubtedly (jyotish-madhye) in enlightened householders life (nah) to us (ajarat aayuh) provide us life with no problems of old age (mrityuh) death (apa etu) may keep away from us (amritam) salvation (aagaat) we may attain (vaivasvatah) the Sun (nah) to us (abhayam) secure (krinotu) may act.

ओं परं मृत्योऽअनु परेहि पन्थां यत्र नोऽअन्य इतरो देवयानात्।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाꣳ रीरिषो मोत वीरान्त्स्वाहा॥
इदं मृत्यवे—इदन्न मम॥ ५॥

Om param mrityo anuparehi panthaam yatra no anya itaro devayaanaat. Chakshushmate shrinvate tey braveemi maa nah prajaam reerishamo ta-veeran-swaahaa. Idam mrityave-idanna mum.

Meaning : (mrityu!) O death (devayaanaat) from the path of abstinence devayaan-marg i.e. nivritti marg (yatra) where (yah anyah itarah) that other path—itar panthaa, that (param panthaam) to the path which is away (anuparehi) move aside and pass away (tey chakshushmate shinvate braveemi) you, who can see through eyes and hear through ears, I tell you to see and hear properly so that (nah prajyaam) to our family members (uta) and (veeraan) to our offspring (maa) never (reerishah) may ever harm.

Substance : There is a mention in Chhaandogya and Prashnopanishad of 'devayaan' and 'pitriyaan'. Devayaan means—'nivritti-marg'—predominantly path of release from rebirth; pitriyaan means—'pravritti marg'—predominantly path of activity. Those who take the path of pitriyaan get entangled in the cycle of life and death; those who choose the path of devayaan are released from the cycle of life and death and achieve 'moksha'—salvation. Therefore, it is said in the mantra that we are travellers on the path of 'devayaan', you catch hold of those who are on the path of 'pitriyaan' and leave us alone.

ओं द्यौस्ते पृष्ठꣳ रक्षतु वायुरूरू अश्विनौ च। स्तन्धयस्ते पुत्रान्त्सविताभिरक्षत्वावासस: परिधानाद् बृहस्पतिर्विश्वे देवा अभिरक्षन्तु पश्चात्स्वाहा ॥ इदं विश्वेभ्यो देवेभ्य:—इदन्न मम ॥ ६ ॥

Om dyouste prishtham rakshatu vaayu-ru-ru ashvinou cha. Stananan-dhayaste putraan-savitaabhi-rakshatwaa-vaasasah paridhaanaad brihaspatir-vishwe devaa abhi-rakshantu pashchaat swaahaa. Idam vishvebhyo devebhyah—idanna mum.

Meaning : O bride! (tey prishtham) of your back (dyouh) the sun in heaven (rakshatu) may protect (cha) and (ashvinou) able physician (vaayuh) may protect you from vaat-wind troubles (uru) and protect you from the pain in thighs, knees, legs etc. (savitaa) God who is father of all (stanandhayah) of nursing (putraan) of infants (aavaasasah) till they reach the stage of clothing themselves (abhirakshatu) may take care and (brihaspatih) the acharya (paridhaanaat) may take care of you till the stage of attiring yourself and (pashchaat) after that (vishve devaah) the great people of society—deva, rishi, pitar—(abhirakshantu) may take you under their care.

ओं मा ते गृहेषु निशि घोष उत्त्थादन्यत्र त्वद् रुदत्य: संविशन्तु मा त्वꣳ रुदत्युरऽआवधिष्ठा जीवपत्नी पतिलोके विराज पश्यन्ती प्रजाꣳ सुमनस्यमानाꣳ स्वाहा ॥ इदमग्नये—इदन्न मम ॥ ७ ॥

Om maa tey griheshu nishi ghosha utthaat-anyatra twadru-datyah samvishantu maatwam rudatyura aavishthaa jeevapatnee patiloke viraajam pashyanti prajaam sumanasya—maanaam swaahaa. Idmagnaye—Idanna mum.

Meaning : (nishi) at night (tey griheshu) in your homes (ghoshah) a cry of distress (maa ut-thaat) may never rise (rudatyah) women, who are wailing and quarrelsome (twat anyatra) away from you (sam vishantu) who enter (twam) you as well (rudat) wailing (urah maa aavadhishthaah) never start beating your breast (pati-lokey) in the home of husband (sumanasya-maanaam) with a happy mind (prajaam) to the child (pashyanti) while looking at (viraaj) be the master.

ओम् अप्रजस्यं पौत्रमर्त्यपाप्मानमुत वाऽअघम्। शीर्ष्णः स्रजमिवोन्मुच्य द्विषद्भ्यः प्रतिमुञ्चामि पाशꣳ स्वाहा॥ इदमग्नये—इदन्न मम॥८॥

Om aprajasyam poutra-martyam-paapmaana-mutavaa agham. Sheershna-sraja-mivonmuchya dvishadbhyah prati-munchaami paasham swaahaa. Idmagnaye—Idanna mum.

Meaning : The groom speaks that, I (aprajasyam) not being able to produce an offspring (poutra-martya) in relation to the son's perishing (paapmaanam) to this defect (uta vaa) or (agham) of this evil (sheershna-srajam iva) like an old necklace over the head (unmuchya) remove (dvishadbhyah) those who are averse to me (paasham iva) who hold like a clutch (prati-munchaami) I throw away.

Substance : Not having a son, or the defect of the son perishing after birth is like a return of an evil deed. The groom says that I throw away this evil like a rotten necklace just as one gets rid of the clutches of an evil man.

After performing 8 aajyaahuti with one oblation after each of the above mantra—offer 4 aajyaahuti :

[4 aajyaahuti]

ओं भूरग्नये स्वाहा। इदमग्नये—इदन्न मम।

Om bhur-agnaye swaahaa. Idmagnaye—idanna mum.

ओं भुवर्वायवे स्वाहा। इदं वायवे—इदन्न मम।

Om bhur-vaayave swaahaa. Idam vaayave—idanna mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय—इदन्न मम।

Om swaraadityaay swaahaa. Idmaadityaay—idanna mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा। इदमग्नि वाय्वादित्येभ्यः—इदन्न मम।

Om bhur-bhuvah swar-agni-vaayvaa-dityebhayah swaahaa. Idmagni vaayvaa-dityebhayah—Idanna mum.

After performing homa as above, the groom gets up from his seat and stands facing westwards in front of the bride who is sitting facing eastward. He helps the bride to get up holding her right hand palm with his left hand palm. He then grasps the brides right hand palm including thumb with his right hand and speaks :

[Paani-grahan, assertion rite—6 mantras by groom]

ओं गृ॒भ्णामि॑ ते सौभग॒त्वाय॒ हस्तं॒ मया॒ पत्या॑ ज॒रद॑ष्टि॒र्यथासः॑।
भगो॑ अर्य॒मा स॑वि॒ता पुर॑न्धि॒र्मह्यं॑ त्वादु॒र्गार्ह॑पत्याय दे॒वाः ॥ १ ॥

Om gribhnaami tey sou-bhagatwaay hastam mayaa-patyaa jara-dashti-yathaa-sah. Bhago aryamaa savitaa purandhi-mahyam twaadur-gaarha-patyaay devaah.

Meaning : O bride! just as I (soubhagatwaay) for enhancement of comfort and good fortune for able offspring (tey) to your (hastam) hand (gribhnaabhi) I accept, you (mayaa) with me (patyaa) alongwith your husband (jaradashti) live in comfort till old age (aasa) and O brave one! I accept your hand for enhancement of my good fortune. You may live with me,-your wife, happily well disposed till old age. From today we have found each other and expresssed tender feelings. (bhagah) with entire comfort (aryamaa) judicious (savitaa) creator of the universe (purandhih) creator of various beings—that God and (devaa) these wise people sitting in this hall (gaarh-patyaay) for this ceremony of grihashram,-householders abode (twaa) to you (mahyam) to me (aduh) entrust. From today we are dependent on each other. We shall never commit any misconduct with each other.

ओं भग॑स्ते॒ हस्त॑मग्रभीत् सवि॒ता हस्त॑मग्रभीत्। पत्नी॒ त्वम॑सि॒
धर्म॑णा॒हं गृ॒हप॑ति॒स्तव॑॥ २॥

Om bhagaste hastam-agrabheet savitaa hastam-agrabheet. Patni twamasi dharmanaa-aham grihapatistave.

Meaning : O bride! (bhagah) I, endowed with prosperity (tey) to your (hastam) hand (agrabheet) I grasp and (savitaa) that which is inspires to the path of righteousness, I to your (hastam) hand (agrabheet) have already accepted (twam) you (dharmanaa) solemnly as my (patni) wife (asi) are and (aham) I am solemnly (tava) your (grihapati) husband. Both of us together may accomplish household functions, and never indulge in misconduct with each other, may all jobs at home be accomplished, may we have excellent offspring, may their always be comfort and prosperity.

ममे॒यम॑स्तु पोष्या॒ मह्यं॑ त्वादा॒द् बृ॒हस्पति॑ः। मया॒ पत्या॑ प्रजावति॒
सं जी॑व श॒रद॑ः श॒तम्॥ ३॥

Mame-yamastu poshyaa mahyam twaadaad brihaspatih. Mayaa patyaa prajaavati sham jeeva sharadah shatam.

Meaning : O bride! (brihaspatih) God, who is the benefactor of entire universe has (twaa) to you (mahyam) to me (adaat) has entrusted (iyam) with you alone in this world are my (poshya) my wife who is capable of taking care (astu) be, O (prajaavati) you (mayaa patyaa) with me, your husband (shata) a hundred (sharadah) autumns i.e. until hundred years (sham jeeva) may live with comfort. The bride may effect a similar assertion from the groom. O gracious brave one! with the grace of God you have been entrusted to me, for me there is no other in this world i.e. there is no other one who I accept as my master and 'isht-deva', nor will I accept any other except you. Just as you will not shower affection on any other woman, similarly I will also not shower any affection on any other man. You lead a life with me until hundred years with happiness.

त्वष्टा॒ वासो॒ व्य॑दधाच्छु॒भे कं बृ॒हस्पतेः॑ प्र॒शिषा॑ क॒वीना॑म्।
तेने॒मां नारीं॑ सवि॒ता भग॑श्च सू॒र्यामि॑व॒ परि॑ धत्तां प्र॒जया॑ ॥ ४ ॥

Twashtaa vaaso vyadadhaachchhu-bhe-kam brihaspateh prashishaa kaveenaam. Tenemaam naareem savitaa bhagashcha suryaam-iva pari-dhattaam prajayaa.

Meaning : O bride! just as (brihaspateh) in this creation of God and in his and (kaveenaam) of enlightened wisemen (prashishaa) with their teachings have presented a relation between a couple (twashtaa) just as electricity is spreadover, similarly you for my pleasure (vaasah) beautiful dress (shubhe) and ornaments as well as (kam) be happy with me, God to this our desire (vyadadhaat) may fulfil. Just as (savitaa) God is the creator of this universe (cha) and (bhagah) totally prosperous (prajayaa) with excellent offspring (imaam) for this you (naareem) to my wife (paridhattaam) may keep her protected, may maintain her beauty and grace, similarly I (tena) from all this (suryaam iva) like the rays of the Sun will always adorn you with clothes and ornaments , and O dear one! I will also with my good disposition keep you happy and in grace like the Sun (prajayaa) will make you happy with an excellent offspring and wearing comfortable dresses, ornaments etc.

इ॒न्द्रा॒ग्नी द्यावा॑पृथि॒वी मा॑त॒रिश्वा॑ मि॒त्रावरु॑णा॒ भगो॑ अ॒श्विनो॒भा।
बृ॒हस्पति॑र्म॒रुतो॒ ब्रह्म॒ सोम॑ इ॒मां नारीं॑ प्र॒जया॑ वर्धयन्तु ॥ ५ ॥

Indraagni dyaavaa-prithivee maatarishvaa mitraa-varunaa bhago ashvinobhaa. Brihaspatir-maruto brahm soma imaam naareem prajayaa vardhayantu.

Meaning : O my relations! just as (indraagne) the well-known agni and electricity (dyaavaa-prithivee) Sun and Earth (maata-rishwaa) air in the cosmos (mitraa-varunaa) praan-oxygen, and udaan-hydrogen and (bhagah) good furtune (ashwinaa) physicians and true preachers (ubhaa) both (brihaspatih) the ruler who is impartial and fair and who takes care of his subjects (marutah) cultured men (brahm) the supreme God and (somah) who nurture for the prosperity of the moon and medicinal items, similarly (imaam naareem) to this my bride (prajayaa) enhance her lot with offspring, similarly you also (vardhayantu) may extend. Just as I will make my bride flourish with offspring etc; similarly the bride should also take a vow that I will always make my husband happy, prosperous and provide him offspring. Just as these 2 together enhance the lot of their people, similarly you and I together should enhance the upliftment of our family life.

अ॒हं विष्या॑मि॒ मयि॑ रू॒पम॑स्या॒ वेद॒दित् पश्य॒न्मन॑सः कु॒लाय॑म्।
न स्तेय॑मद्मि॒ मन॒सोद॑मुच्ये स्व॒यं श्र॑थ्ना॒नो वरु॑णस्य॒ पाशा॑न्॥ ६ ॥

Aham vi-shyaami mayi-rupa-masyaa vedadit pasyanmanasah kulaayam. Na-steya-madmi manasodamuchye swayam shrathnaano varunasya paashaan.

Meaning : O bride! just as (manasah) with mind (kulaayam) for the progress of the family (pashyan) while observing (aham) I (asyaah) this your (rupam) beauty (vishyaami) obtain with affection and immersed in your love, similarly you my wife (mayi) being immersed with love and become well disposed (vedat) towards me. Just as (manasaa) in my mind with you my bride (steyam) to conceal (udmuchye) I give up and any good item secretly (naadni) I do not consume (swayam) I (shrathnaanah) even if slack in exerting (varunasya) with my virtuous conduct I, of evil men who interfere (paashaan) will always remove restrictions, similarly (it) the bride should also act accordingly. Similarly the bride should also accept that she will conduct herself in a similar manner.

After reciting these 6 mantras of paani-grahan, the groom helps the bride stand-up holding her hand, and, along with her should circum-ambulate around the altar. The person who was sitting near the vessel, which was placed in the south direction should hold the vessel and follow the couple. After circum-ambulation both should take a vow with the following mantras, thereafter the groom staying behind the bride should stand facing north on her right side, holding her right hand palm with his right hand palm and the person following should sit in his earlier position with the vessel.

[Mantra for taking vow—1st circumambulation of the altar]

ओम् अमोऽहमस्मि सा त्वꣳ सा त्वमस्यमोऽहम्। सामाहस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेव विवहावहै सह रेतो दधावहै। प्रजां प्रजनयावहै पुत्रान् विन्दावहै बहून्। ते सन्तु जरदष्टयः संप्रियौ रोचिष्णू सुमनस्यमानौ। पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतम्॥ ७॥

Om amo-hamasmi saa-twam saa twamasya-amo-aham. Saama-aham-asmi riktwam dyouraham prithivee twam taaveva vivahaavahai sah reto dadhaavahai. Prajaam prajanayaavahai putraan vindaavahai bahoon. Tey santu jaradashtayah sampriyou rochi shnu su-manasya-maanou. Pashyem sharadah shatam jeevem sharadah shatam shrinuyaam sharadah shatam.

Meaning : O bride! just as (aham) I (shramah) accept you knowingly and wisely (asmi) I am, similarly (saa twaam) you also wisely accept me (asi) just as (aham) I with my total affection to you (shramah) accept (saa) as I have accepted (twam) you also may accept me (aham) I (saam) am significant and praised as the saamveda (asmi) O bride! you (rik) are praised like the rigveda (twam) you (prithivee) like the earth you conduct and maintain the discipline of household, and bear etc and I (dyouh) am like the Sun that produces rain, that you and I (taaveva) both of us (vivahaavahai) happily get married (sah) together we (retah) of vital elements (dadhaavahai) may hold (prajaam) for excellent offspring (prajanayaavahai) we produce (bahoon) many (putraan) of sons (vindaavahai) we may be blessed with (tey) those sons (jaradashtayah) may live until the end of old age (santu) may remain (sampriyou) may be pleasantly happy with each other (rochishnu) with inclination towards each other (sumanasya-maanau) maintaining virtuous thoughts (shatam) hundred (sharadah) autumns, i.e. with mutual affection until hundred years (pashyem) may observe each other (shatam sharadah) happily till hundred years (jeevem) may live and (shatam sharadah) and to pleasant affirmations till hundred years (shrinuyaam) may listen.

[Ritual of shilaa-rohan; placing foot on small stone slab]

Thereafter the mother or brother of the bride pick up roasted paddy and maize which is kept in the winnow basket with their left hand and make the bride lift her right foot to step on the small stone slab with the right hand. The groom chants the following mantra at that time.

Groom—ओम् आरोहेममश्मानमश्मेव त्वं स्थिरा भव। अभितिष्ठ पृतन्यतोऽवबाधस्व पृतनायतः ॥ १ ॥

Om aaroha-imam-ashmaanam-ashmeva twam sthiraa bhava. Abhitishtha pritanyato-avabaadhasva pritanaayatah.

[Oblations of 'laajaa-homa' are an auspicious part of marriage]

Thereafter, the couple should stand near the altar facing east. The bride should face southward and keep her palm over the palm of the groom. After this the bride's mother or brother who is standing with the basket of paddy or maize in left hand, may place it on the ground or hand it over to someone and then may place some paddy mixed with a little ghee in the joint palms of the bride and groom. Then, the bride bending her own anjali alongwith that of the groom may drop 3 oblations in the blazing fuel, dividing the paddy in equal parts.

[3 mantras of laajaa-homa]

Groom—ओम् अर्यमणं देवं कन्या अग्निमयक्षत। स नो अर्यमा देवः प्रेतो मुञ्चतु मा पतेः स्वाहा ॥ इदमर्यम्णे अग्नये—इदन्न मम ॥ १ ॥

Om aryamanam deva kanyaa agnim-ayakshata. Sa no aryamaa devah preto munchatu maa pateh swaahaa. Idam aryamne agnaye—idanna mum.

With this mantra drop 1/3 paddy in 'agni'.

ओम् इयं नार्युपब्रूते लाजानावपन्तिका।
आयुष्मानस्तु मे पतिरेधन्तां ज्ञातयो मम स्वाहा॥
इदमग्नये—इदन्न मम॥ २॥

Om iyam naaree-papbrute laajaa-naava-pantikaa. Aayushmaan astu mey pati-redhantaam jyaatayo mama swaahaa. Idmagnaye—idanna mum.

With this mantra drop 2nd 1/3 paddy in 'agni'.

ओम् इमाँल्लाजानावपाम्यग्नौ समृद्धिकरणं तव।
मम तुभ्यं च संवननं तदग्निरनुमन्यतामियꣳ स्वाहा॥
इदमग्नये—इदन्न मम॥ ३॥

Om imaam-laajaanaava-paamyagnou samriddhi-karan tava. Mum tubhyam cha samvananam tad-agni-anumanyataam-iyam swaahaa. Idmagnaye-idanna mum.

With this mantra drop balance paddy in 'agni'.

[Second circum-ambulation]

Groom—ओं सरस्वति प्रेदमव सुभगे वाजनीवति। यान्त्वा विश्वस्य भूतस्य प्रजायामस्याग्रतः यस्यां भूतꣳ समभवद् यस्यां विश्वमिदं जगत्। तामद्य गाथां गास्यामि या स्त्रीणामुत्तमं यशः॥ १॥

Om saraswati predamavasu-bhage vaajaneevati—Yaantwaa vishwasya bhutasya prajaayaam-asyaam-agratah. Yasyaam bhutam sambhavad-yasyaam vishwamidam jagat. Taamadya gaathaam gaasyaami yaa streenaam-uttamam yashah.

After uttering the above mantra, the groom holds the palm of the bride with his right hand and circumambulates second time with these two mantras.

[Two mantras of second circum-ambulation]

ओं तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह।
पुनः पतिभ्यो जायां दा अग्ने प्रजया सह॥ १ ॥

Om tubhya-magre paryavahan-suryaam vah-ketunaa sah. Punah patibhyo jaayaam daa agney prajayaa sah.

ओं कन्यला पितृभ्यः पतिलोकं यतीयमप दीक्षामयष्ट।
कन्या उत त्वया वयं धारा उदन्या इवातिगाहेमहि द्विषः ॥ २ ॥

Om kanyalaa pitribhyah patilokam yateeyamapa deekshaa-mayashta. Kanyaa utat-twayaa vayaam dhaaraa udanyaa ivati-gaahe-mahi dwishah.

After uttering the above mantras and performing parikramaa of the altar second time the couple should stand near the altar on its west side facing east.

[3rd and 4th circum-ambulation, parikramaa—alongwith 'shilaa-rohan' and 'laajaa-homa']

(**Note :** The passage on the subject of parikramaa, shilaa rohan, and laajaa homa is slightly difficult in Sanskar Vidhi, therefore according to our understanding we are attempting to clarify here so that the ceremony of shila-rohan and lajaa-homa within the ceremony of pairkramaa is clear.)

(1) 1st parikramaa : After the six mantras of paanigrahan, the groom and bride should perform parikamaa of the altar chanting "**ओम् अमोऽहमस्मि**" **'om amoham asmi'** and the same person who was holding the vessel on the south side of the altar should follow them holding the vessel. This is 1st parikramaa. There is no mention of shilaa-rohan and laajaa homa here in the Sanskar Vidhi.

(2) shilaa-rohan : After the above parikramaa and before the start of other 3 parikramaas, within this period the ritual of shilaa-rohan is mentioned in Sanskar Vidhi. While making preparation for the rirual of shilaa-rohan the groom keeps behind the bride and holds her right hand in his right hand facing north while standing. The person holding the vessel should sit facing south.

When the groom and the bride stand facing north and the person holding the vessel sits facing south, then the ritual of shilaa-rohan commences. At the time of shilaa-rohan the mother or brother of the bride make her lift her right foot to step on the stone slab and the groom chants **"ओम् आरोहेममश्मानम्"** **'Om aroha-imam-ashmaanam'** etc. There is no mention at this time of other parikramaa or dropping roasted paddy in the altar in Sanskar Vidhi. Shilaa-rohan is an independent ritual by itself.

(3) parikramaas alongwith laajaa-homa : After the ritual of shilaa-rohan, comes the ceremony of laajaa-homa. There is a mention of 3 circumabulations in laajaa-homa written in the Sanskar Vidhi. There is a mention of one parikramaa alongwith the vessel before the ritual of 3 parikramaa of laajaa-homa and shilaa-rohan and after paanigrahan—if this parikramaa is also included, it comes to 4 parikramaas. What is to be noted is that in the intervening period of the 1st parikramaa and 3 parikramaa, there is ritual of shilaa-rohan. The 1st parikramaa is not lajaa-homa after this is shilaa-rohan and then come the 3 parikramaa—at the time of 3 parikramaa is laajaa-homa.

Another point to remember is there is no mention of shilaa-rohan while mentioning 4 parikramaa. Shilaa-rohan is an independent ritual. There is no mention of shilaa-rohan in the 1st parikramaa and laajaa-homa, mention is made later of laajaa-homa alongwith 3 parikramaa but there is no mention of shilaa-rohan. Mention is also about the person holding the vessel in all the 4 parikramaas. Many purohits get shilaa-rohan and laajaa-homa performed in all the four parikramaas. Probably they combine the 4 parikramaas i.e. the 1st parikramaa and the 3 parikramaas including the shilaa-rohan ceremony during the intervening period. Sanskar Vidhi does not speak as such, it only mentions of 4 parikramaa and 3 laajaa-homa.

(4) Groom and bride sit left and right side of each other: It is written in the Sanskar Vidhi at the time of shilaa-rohan :

'the groom standing close behind the right side of the bride facing north'. The groom being on the right side of the bride means that the bride should be on his left side at the time of shilaa-rohan. After shilaa-rohan comes laajaa homa. It is written at the time of laajaa-homa: 'here the bride remaining on the right'—this means that after shilaa-rohan the bride comes on the right side of the groom. After the 3 parikramaa of laajaa-homa and oblations with **"ओम् भगाय स्वाहा" 'Om bhagaay swaahaa'**; it is written 'thereafter the groom keeping the bride on right side'—this means that during laajaa-homa the bride does remain on the right side of the groom. While discussing this, the intention of the Sanskar Vidhi seems to be that the bride should not remain on the left side of the groom but only on the right side. Mention of remainting on the left side is only at the time of shilaa-rohan which is not during laajaa-homa.

The practice in vogue is that the bride walks in front during the 4 parikramaas of laajaa-homa, the groom walks behind her but in the 4th parikramaa the groom comes ahead of her and the bride sits on the left side of the groom. This is not evident anywhere in the Sanskar Vidhi. It seems that Rishi Dayanand approves the bride sitting on the right side of the groom.

At times, Sanskaar Vidhi uses the term-kanya-girl and sometimes and term-vadhu-bride. It seems proper that the term 'kanya' be used before the ritual of saptapadi and after the ceremony, the term 'vadhu' be used; since the girl becomes a bride only after the ceremony of saptapadi. However, whatever has been written is not objectionable.

Thereafter again in the above manner alongwith the vessel holder, the bride and groom keep standing facing east completing 4 parikramaas and 3 laajaa-homa. The mother or brother of the bride should take the remaining roasted paddy from the basket tilting it and drop in the palm of tne bride and the bride should drop it as an oblation chanting the following mantra :

Bride : ओं भगाय स्वाहा॥ इदं भगाय—इदन्न मम॥

Om bhagaay swaahaa. Idam bhagaay-idanna mum.

After this, the bride keeping on right side of the groom and sitting facing east on the west side of the altar; may offer oblation of ghee.

Groom : ओं प्रजापतये स्वाहा॥ इदं प्रजापतये—इदन्न मम॥

Om prajaapataye swaahaa. Idam prajaapateye-idanna mum.

[Loosening braided hair or hair redemption]

The couple should go in a private room and the groom should loosen the tight hair of the bride with the following mantra :

प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात् सविता सुशेवः। ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्या दधामि॥ १॥

Om pratvaamunchaami varunasya paashaad yena-twaa-avadhnaa-savitaa sushevah. Ritasya yonyou sukritasya loke-arishtam twaa sah patyaa dadhaami.

प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम्। यथेयमिन्द्र मीद्वः सुपुत्रा सुभगासति॥ २॥

Om preto munchaami naamutah subadhaam-utaskaram. Yatheyamindra midhvah suputraa subhagaa-sati.

[Conjugal-tie and main part of marriage—Saptapadi,-seven step ceremony]

Thereafter, coming to the mandapa—place where the yajna is being held;-the process of saptapadi commences. At this time the shawl of the bride should be tied with the upavastra-a cloth cover—of the groom. This is called the conjugal tie of the couple. Leaving their seats the bride and the groom stand up. The groom, holding right hand palm of the bride in his own right hand, leads her to the north side of the altar. Both of them stand close to each other facing north. The groom rests his right hand on the right shoulder of bride and chants :

Groom : मा सव्येन दक्षिणमतिक्राम ॥

Maa savyena dakshinam-atikraama.

Speaking thus, the groom permits the bride to walk placing her right foot forward and:

Groom : ओम् इष एकपदी भव सा मामनुव्रता भव विष्णुस्त्वा नयतु पुत्रान् विन्दावहै बहूँस्ते सन्तु जरदष्टयः ॥

Om esha eka-padi bhava saa maam-anuvrataa bhava vishunustwaa nayatu putraan vindaavahai bahoonste santu jaradashtayah.

After this the groom takes the bride with him so that both walk one step* in the north-east direction chanting following :

ओम् ऊर्ज्जे द्विपदी भव० ॥

Om oorjey dwipadi bhava§—move the 2nd step forward with the mantra.

ओं रायस्पोषाय त्रिपदी भव० ॥

Om raayasposhaay tripadi bhava—move the 3rd step forward with the mantra.

ओं मयोभवाय चतुष्पदी भव० ॥

Om mayobhavaay chatushpadi bhava—move the 4th step forward with this mantra.

ओं प्रजाभ्यः पञ्चपदी भव० ॥

Om prajaabhyah panchpadi bhava—move the 5th step forward with this mantra.

ओम् ऋतुभ्यः षट्पदी भव० ॥

Om ritubhyah shatpadi bhava—move 6th step forward with this mantra.

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* This ritual of taking steps is such that the bride lifts her right foot forward and step towards, north-east, thereafter lifts her left foot and steps not to surpass her right foot, i.e. a little behind her right foot. This is one step. Thus with the next six mantras take one step with each mantra towards north-east.

§ After 'bhava' the balance mantra is the same as in the first.

ओं सखे सप्तपदी भव०॥

Om sakhe saptapadi bhava—move the 7th step forward with this mantra.

In this manner with these mantras jointly taking each step forward towards north-east, the groom and the bride, with the conjugal tie take their seats.

[Bride chants 4 mantras and sprinkles water on groom's forehead]

Thereafter, person sitting towards the south of the altar with vessel of water should bring it near the bride. The bride then takes a little water from the vessel and sprinkles on the forehead of the groom :

Groom : ओम् आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ऽ ऊ॒र्जे द॑धातन।
म॒हे रणा॑य॒ चक्ष॑से॥ १॥

Om aapo hishthaa mayo-bhuvastaa na-oorje dadhaatana. Mahe ranaay chakshase.

यो वः॑ शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयते॒ह नः॑।
उ॒श॒तीरि॑व मा॒तरः॑॥ २॥

Yo vah shivatamo rasatasya bhaajaya-te-hanah. Ushatee-riva-maatarah.

तस्मा॒ऽ अरं॑ गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ। आपो॑ ज॒नय॑था
च नः॥ ३॥

Tasmaan aram gamaam vo yasya kshayaay jinvatha, Aapo janayatha cha na.

ओम् आपः शिवाः शिवतमाः शान्ताः शान्ततमास्तास्ते कृण्वन्तु
भेषजम्॥ ४॥

Om aapah shivaah shivatamaah shaantaah shaant-tamaa-staaste krinvantu bheshajam.*

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* See for meanings in Upnayan ceremony.

[Suryaa-avlokan-looking at the Sun]*

Thereafter the bride and groom get up from their seat and chant the following mantra looking at the sun.

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्। पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥ १ ॥

Om tachchakshur-devahitam purastaa-shukra-muchcharat. Pashyema sharadah shatam jeevema sharadah shatam shrinuyaama sharadah shatam pra-bravaama sharadah shatam-deenaah syaamaa sharadah shatam bhuyashcha sharadah shataat.[§]

[Hridaya-sparsh—touching of heart]

The groom places his right hand on right shoulder of the bride touching her heart by the same hand reciting the following:

Groom : ओं मम व्रते ते हृदयं दधामि मम चित्तमनु चित्तं ते अस्तु। मम वाचमेकमना जुषस्व प्रजापतिष्ट्वा नियुनक्तु मह्यम्॥

Om mum vrate tey hridayam dadhaami mum chittamanu chittam tey astu. Mum vaachame-kamanaa jushasva prajaapatishtwaa niyunaktu mahyam.

Meaning : O bride! (tey)your (hridayam) to inner depths and atma (mum) my (vrate) according to karma (dadhaami) I hold (mum) to my (chittam anu) favourable to mind (tey) your (chittam) mind always (astu) be (mum) to my (vaacham) of speech, you (ekmanaah) with attentive mind (jushasva) be devoted (prajaapatih) let God (twaa) to you (mahyam) for me (niyunakta) may entrust.

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* Look for the meaning of this mantra in shantikaran. (page 75).

§ If the marriage ceremony ends before sunset then it advisable that the couple sight the sun. In such a case the marriage ceremony would commence in the afternoon. If the marriage starts at night then according to the direction of grihyasutra—'astamite-agnim'—darshan of fire-agni could be done in place of the sun—this is the statement of Yudhisthir Mimansak. It is inappropriate to just imagine in mind about the sun instead of surya-darshan.

In a similar manner the bride also touches the heart of the husband with her right hand and chants the above mantra (om mum vrate tey hridyam dadhaami, etc.)

In any case dear brave Lord! I hold your heart, mind and inner depths in me with my virtuous conduct. You may always be well disposed towards me. Whatever I say you always be devoted to me; since today onwards, God has entrusted you to me as he has entrusted me to you. That is, according to this vow each one should be devoted to the other so that, with total happiness and glory, they remain faithful to each other and keep away from all deviations and evil speech and may live with mutual affection.

[Sumangali aashansan,-auspicious desire—Blessing]

Thereafter the groom places his hand on the forehead of the bride:

Groom : सुमङ्गलीरियं वधूरिमां समेत पश्यत। सौभाग्यमस्यै दत्वा याथास्तं वि परेतन॥

Sumangaleeriyam vadhurimaam sameta pashyata. Saubhaagyam-asyai datwaa-yaathaa-stam viparetana.

After reciting this mantra, looks towards people present and all present bless the couple :

ओं सौभाग्यमस्तु। ओं शुभं भवतु॥

Om soubhaagyam-astu. Om shubham bhavatu.

People present bless the couple and shower flower petals on the bride and groom.

[Ghee oblation in swishtakrit and 4 aajyaahuti]

Thereafter both the groom and bride offer oblation of ghee with following mantra :

Groom and bride : ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्ठत्स्विष्टकृद्विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते—इदन्न मम॥

Om yadasya karmano-atyareericham yadvaa nyunamihaakaram. Agnishtha-swishtakrit-vidyaat sarvam swishtam suhutam karotu mey. Agnaye swishtakrite suhutahute sarva-praayashchittaa-huteenaam kaamaanaam samardhaitre sarvaannah kaamaan-samardhaya swaahaa. Idmagnaye swishtakrite-idanna mum.

ओं भूरग्नये स्वाहा। इदमग्नये—इदन्न मम॥

Om bhur-agnaye swaahaa. Idmagnaye-idanna mum.

ओं भुवर्वायवे स्वाहा। इदं वायवे—इदन्न मम॥

Om bhur-vaayave swaahaa. Idam-vaayave-idanna mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय—इदन्न मम॥

Om swaraadityaay swaahaa. Idmaatyaay—idanna mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा॥ इदमग्निवाय्वादित्येभ्यः—इदन्न मम॥

Om bhur-bhuvah swaragni-vaayvaa-dityebhyah swaahaa. Idmagni-vaayayaa-dityebhyah-idanna mum.

After the marriage ceremony is over, the groom and bride may take rest for a while, and commence with the 'uttar-vidhi.'

[Uttar-vidhi of marriage—on sighting the star in sky]

The uttar-vidhi is held in the brides home in north-east direction and preferably in a house which has been constructed earlier.

After sunset, when the stars are visible in the sky the bride and groom sit on the west side of the altar facing east and perform aganyaadhaan (Om bhur-bhuvah swardyou—pg. 90). If the yajna pavilion is already in north-east direction and aganyaadhaan has been performed earlier; then do not perform aganyaadhaan. In such a case perform samidaa-dhaan with four mantras and light the fire :

1. **''ओम् अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व०'' Om ayanta idhma atma jaatave-dastene-dhyasva** etc. page 96.

2. **''ओं समिधाग्निं दुवस्यत०'' Om samidhaagnim duvasyata** etc. page 94.

3. **''सुसमिद्धाय शोचिषे घृतं०'' Susamiddhaay shochishe ghritam** etc. page 94.

4. **''तन्त्वा समिद्भिरंगिरो०'' Tantwaa samidbhi-rangiro** etc. page 95.

Thereafter, 4 aaghaaraa-vaajya-bhaagaahuti (page 98) and with 4 mantras 4 vyaahriti aahuti (page 99)—all this totals to 8 aajyaahuti.

[6 oblations of chief-homa]

Thereafter offer 6 oblations with the following mantras in chief-homa :

ओं लेखासन्धिषु पक्ष्मस्वारोकेषु च यानि ते। तानि ते पूर्णाहुत्या सर्वाणि शमयाम्यहं स्वाहा॥ इदं कन्यायै—इदन्न मम॥

Om lekhaa-sandhishu pakshma-swaaro-keshu cha yaani tey. Taani tey purnaahutya sarvaani shamayaamyahm swaahaa. Idam kanyaayai-idanna mum.

ओं केशेषु यच्च पापकमीक्षिते रुदिते च यत्। तानि०॥

Om kesheshu yachcha paapakam-ikshite rudite cha yat. Taani tey.

ओं शीलेषु यच्च पापकं भाषिते हसिते च यत्। तानि०॥

Om sheeleshu yachcha paapakam bhaashite hasite cha yat. Taani tey.

ओम् आरोकेषु च दन्तेषु हस्तयोः पादयोश्च यत्। तानि०॥

Om aarokeshu cha danteshu hastayoh paadayoshcha yat. Taani tey.

ओम् ऊर्वोरुपस्थे जङ्घ्योः सन्धानेषु च यानि ते। तानि०॥

Om oorvo-rupasthe janghayo sandhaaneshu cha yaani tey. Taani tey.

ओं यानि कानि च घोराणि सर्वाङ्गेषु तवाभवन्। पूर्णाहुतिभिराज्यस्य सर्वाणि तान्यशीशमं स्वाहा॥ इदं कन्यायै—इदन्न मम॥

Om yaani kaani cha ghoraani sarvaangeshu tavaabhavan. Purnaahuti bhraajyasya sarvaani taanisheeshamam shwaahaa, idam kanyaayai—idanna mum.

[Dhruv-darshan—pointing out at pole star]

After offering the following 4 aajyaahuti with 4 vyaahriti mantras, the bride and groom come out from the yajna pavilion and walk towards north.

[Offer 4 aajyaahuti of 4 vyaahriti mantras]

ओं भूरग्नये स्वाहा। इदमग्नये—इदन्न मम॥

Om bhur-agnaye swaahaa. Idmagnaye-idanna mum.

ओं भुवर्वायवे स्वाहा। इदं वायवे—इदन्न मम॥

Om bhur-vaayave swaahaa. Idam-vaayave-idanna mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय—इदन्न मम॥

Om swaraadityaay swaahaa. Idmaatyaay—idanna mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा॥ इदमग्निवाय्वादित्येभ्यः—इदन्न मम॥

Om bhur-bhuvah swaragni-vaayvaa-dityebhyah swaahaa. Idmagni-vaayavaa-dityebhyah-idanna mum.

Thereafter the groom shows the pole-star to the bride in north direction and speaks:

Groom—ध्रुवं पश्य॥

Dhruvam pashya—(look at the pole star), the bride answers :

Bride—पश्यामि ।।

Pashyaami—(I am seeing). The bride then chants the following:

Bride—ओं ध्रुवमसि ध्रुवाहं पतिकुले भूयासम् (अमुष्य असौ) ।।

Om dhruvamasi dhruvaaham patikule bhuyaasam (amushya asou).

Meaning : (amushya) here the name of the husband should be taken, for example—if the name of the husband is Shiv Sharma then 'shivsharmanah' should be spoken and (asau) in place of this word, the bride should complete this mantra taking her name; for example 'bhuyaah soubhaagya-daaham Shivsharmanaste' thus adding both—

O lord! soubhaagydaa (aham) I (amushya) you Shiv Sharma's wife (patikule) in your family (dhruva) fixed and firm as you are (dhruvam) my husband who is stable with firm conviction (asi) you are. I also be your firm and stable wife (bhuyaasam) may be.

[Arundhati darshan]

Thereafter the groom should show the Arundhati star to the bride and speak :

Groom—अरुन्धतीं पश्य ।।

Arundhatim pashya—(look at arundhati, the star).

Bride—पश्यामि ।।

Pashyaami—(I see—the wife replies) again the bride says:

Bride—ओम् अरुन्धत्यसि रुद्धाहमस्मि (अमुष्य असौ) ।।

Om arundhatyasi ruddhaa-ham-asmi (amushya asou).

This arundhati is not an obstacle. I am under control. I, will not be an obstruction to my husband in his good and righteous venture.

After reciting the above mantra the groom looks at the bride and places his hand on her forehead and both chant the following mantra respectively.

[Dhruvi-bhaav-aashansan]*

Groom—ओं ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्। ध्रुवासः पर्वता इमे ध्रुवा स्त्री पतिकुले इयम्॥

Om dhruvaa dyou-dhruvaa prithivee dhruvam vishwamidam jagat. Dhruvaasah parvataa imey dhruvaa streepatikule iyam.

Meaning : O Bride! Just as (dyouh) splendour of Sun and electricity (dhruvaa) are absolute in the solar system and earth just as (prithivee) earth in its form (dhruvaa) is firm, just as (idam) this (vishwam) all (jagat) universe in its course (dhruvam) is firm, just as (imey) these evident (parvataah) mountains (dhruvaasah) are unmoving in their position, similarly (iyam) you my (stree) wife (patikule) in my family (dhruvaa) may always remain stable.

ओं ध्रुवमसि ध्रुवं त्वा पश्यामि ध्रुवैधि पोष्ये मयि। मह्यं त्वादाद् बृहस्पतिर्मया पत्या प्रजावती संजीव शरदः शतम्॥

Om dhruvam-asi dhruvam twaa pashyaami dhruvaidhi poshye mayi. Mahyam twaadaad brihaspatir-mayaa patyaa prajaavati sanjeeva sharadah shatam.

Meaning : O Lord! just as you near to me (dhruvam) are steadfast with firm conviction (asi) just as I (twaa) to you (dhruvam) am steadfast and firm (pashyaami) I see, similarly you always remain dear to me, because, according to my will (twaa) to you (brihaspati) God (adaat) has entrusted, similarly with me, your wife, along with superior progeny (shatam sharadah) until hundred years (sam jeeva) may live. Also O my wife! (poshye) one who is capable of holding and protecting (mayi) close to me your husband (dhravaa) steadfast (edhi) remain (mahyam) God has entrusted you to me according to my will, you (mayaa) to me (patyaa) with your husband (prajaavati) endowed with best progeny may live happily until hundred years. Bride and groom take a vow so that there may never be any conflict.

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* Desire for stability.

[Igniting the 'yajyaagni' and oblations]

After sighting the dhruv and arundhati star, both the bride and the groom sit on the west part of the altar facing east and perform the following :

(1) Both perform 3 'aachaman' (Om amrito pastaranmasi swaahaa etc. with 3 mantras page 88), after this perform aganyaadhaan, agni-deepan, samidhaa-homa etc.

(2) Aganyaadhaan (Om bhur bhuvah swah. Om bhur bhuvah swardyou-riva-bhoomnaa etc. page 90) with these perform aganyaadhaan.

(3) Agni-pradeepan (Om udbudhyaswaagne etc. page 91)

(4) With 4 mantras—samidhaahoma—(Om ayanta idhma atma+om samidhaagnim duvasyata+om susamidhaaya shochishe+om tantwaa samidbhih etc page 92)

(5) 4 aagharaa-vaajya-bhaagaahuti (Om agnaye swaahaa etc. page 98)

(6) 4 vyaahriti aahuti (Om bhuragnaye swaahaa etc. page 99)

[Groom and bride offer 'odan' i.e. 4 oblations of cooked rice]

After this, some cooked rice is taken out in a vessel and mixed properly with ghee with a wooden ladle. They then offer 4 oblations with their hand with a little quantity of cooked rice:

ओम् अग्नये स्वाहा ॥ इदमग्नये—इदन्न मम ॥

Om agnaye swaahaa. Idmagnaye—idanna mum.

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये—इदन्न मम ॥

Om prajaapatayc swaahaa, Idam prajaapataye—idanna mum.

ओं विश्वेभ्यो देवेभ्यः स्वाहा ॥ इदं विश्वेभ्यो देवेभ्यः—इदन्न मम ॥

Om vishvebhyo devebhyah swaahaa. Idam vishvebhyo devebhyah—idanna mum.

ओम् अनुमतये स्वाहा ॥ इदमनुमतये—इदन्नमम ॥

Om anumataye swaahaa. Idam-anumataye—idanna mum.

Thereafter, offer one swishtakrit aahuti (Om yadsya karmano etc. page 100) after this, 4 vyaahriti aahuti (Om bhur-agnaye swaahaa etc. page 99) and 8 ashtaajyaahuti (from Om twanno agne varunasya etc. to Om bhavtannah samanasou etc. page 104)—both these together add to a total of 12 aajyaahutis.

[Tasting of cooked rice by groom-bride]

Thereafter, take out the left over cooked rice in a vessel and mix it with ghee. Recite the following 3 mantras in mind silently and taste the cooked rice placing right hand on the vessel.

ओम् अन्नपाशेन मणिना प्राणसूत्रेण पृश्निना। बध्नामि सत्यग्रन्थिना मनश्च हृदयं च ते॥ १ ॥

Om anna-paashena maninaa prana-sutrena prishninaa. Vaadhnaam satya-granthinaa manashcha hridayam cha tey.

Meaning : O Bride and groom! Just as there is connection of food and vital air and of vital air with food; and there is connection of food and vital air with cosmos; in the same manner (tey) your (hridayam) heart (cha) and (manah) mind (cha) and to your reflections etc. (satya-granthinaa) with the knot of truth (vadhnaami) I bind you.

ओम् यदेतद्धृदयं तव तदस्तु हृदयं मम। यदिदꣳ हृदयं मम तदस्तु हृदयं तव॥ २ ॥

Om yade-tadhridayam tava tadastu hridayam mama. Yadidam hridayam muma tadastu hridayam tava.

Meaning : O groom! O master and O bride! (yadetat) that this (tava) your (hridayam) soul and inner emotions are (tat) that (mam) my (hridayam) may be dear and similar to your soul and inner emotions (astu) be, and (mum) my (yadidam) that this (hridayam) soul, vital air and mind are (tat) should (tava) your (hridayam) be dear similar to your soul etc. (astu) always remain.

ओम् अन्नं प्राणस्य षड्विंशस्तेन बध्नामि त्वा असौ॥ ३॥

Om annam praansaya shadvinsha-stena badhnaami twaa asau.

Meaning : (asau) O bride!—here wife's name should be taken—that (praanasya) who protects vital air (shadvinshah) the 26th element (annam) is food (tena) with that (twaa) to you (badhnaami) I bind you with firm affection.

These 3 mantras should be chanted in mind, from the remaining cooked rice the groom may first taste a little and then offer to his wife for taste. After the bride tastes the cooked rice, both should proceed to the yajna pavilion and sit facing east as prescribed.

[Mahaa-vaam-devyagaan of saam-veda and end of ceremony]

Thereafter, sing Mahaadevyagaan of saamveda and entertain the priest etc. and other righteous persons participating in the ceremony with good food. After that take leave with due respect and warmth; where the men take leave of men and women of women.

Here ends the ceremony of paanigrahan and saptapadi.

5. Preparations for brides departure

Thereafter, after the 2nd or 3rd day in the morning, the people from the grooms side make the bride and groom sit in a conveyance and bring them to their home with honour. However, if the brides eyes are moistened with tears at the time of leaving the home of her parents; the groom may chant the following mantra :

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः।
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वजे॥

Jeewam rudanti vi-mayante adhvare deerghaamanu prasitim didhi-yurnarah. Vaamam pitribhyo ya-idam sameyrire mayah patibhyo janayah parishwaje.

While sitting in the transport, the groom may help the bride to sit with him on his right side chanting the following mantra before leaving :

पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन। गृहान्गच्छ
गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि॥ १॥

Poshaa tweto nayatu hasta-grihyaashwinaa twaa pra vahataam rathena. Grihaan-gachchha grihapatni yathaaso vashinee twam vidathamaa vedaasi.

सुकिꣳ शुकꣳ शल्मलिं विश्वरूपꣳ हिरण्यवर्णꣳ सुवृतꣳ सुचक्रम्।
आ रोह सूर्ये अमृतस्य लोकꣳ स्योनं पत्ये वहतुं कृणुष्व॥ २॥

Sukim-shukam shalmalim vishwa-rupam hiranya-varnam suvritam suchakram. Aa-roha surye amritasya lokam syonam patye vahatum krinushva.

Here ends the 'bride-departure' ceremony

[Sentiments expressed by Kanva-rishi on bidding farewell to Shakuntala]

Kalidas in his drama 'Abhijyaan-Shaakuntal' has displayed such touching sentiments of Kanva rishi while bidding farewell to the girl, that men of literature are stirred with emotions. They say—"काव्येषु नाटकं रम्यं तत्रापि च शकुन्तला। तत्रापि च चतुर्थोऽङ्कः तत्र श्लोक चतुष्टयम्" **"kaavyeshu naatakam ramyam tattraapi cha shakuntala. Tattraapi cha chaturtho-ankah tattra shlokashcha-tushtayam"**—That is; amongst all literary compositions in verse by a single author, his drama; amongst all dramas is Shakuntala; in the drama of Shakunatala there are 4 couplets which are lovely. For the benefit of self-satisfaction of all lovers of literature, we are reproducing the 4 couplets which have inspired lovers of poetry who read this again and again :

यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया कण्ठः स्तम्भितवाष्पवृत्तिकलुषः चिन्ताजडं दर्शनम्। वैक्लव्यं मम तावदीदृशमहो स्नेहादरण्यौकसः पीड्यन्ते गृहिणः कथं नु तनयाविश्लेषदुखैर्नवैः ॥ ४-६ ॥

Yaasyatyadya shakuntaleti hridayam sansprishta-mutkanthayaa kanthah stambhit-vaashpa-vritti-kalushah chintaa-jaram darshanam. vikalavyam mum taav-deedri-shamho snehaa-daranyou-kasah peedyante grihinah katham nu tanayaa-vishlesh-dukhairnavaih.

सुश्रूष्व गुरुन् कुरु प्रियसखीवृत्तिं सपत्नीजने भर्तुर्विप्रकृतापि रोषणतया भा स्म प्रतीपं गमः। भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः ॥ ४-१८ ॥

Sushrooshsva gurun kuru priya-sakhi-vrittim sapatni-jane bhartur-viprakritaapi roshanatayaa bhaasma prateepam gamah. Bhuyishtham bhave dakshinaam parijane bhaagyeshva-nutsekine yaantyevam grihinee-padam yuvatayo vaamaah kulasyaadhyah.

अभिजनवतो भर्तुः श्लाघ्ये स्थिता गृहिणीपदे विभवगुरुभिः कृत्यैस्तस्य प्रतिक्षणमाकुला। तनयमचिरात् प्राचीवार्कं प्रसूय च पावनं मम विरहजां न त्वं वत्से शुचं गणयिष्यसि ॥ ४-१९ ॥

Abhijanavato bhartuh shlaaghye sthitaa grihinee-pade vi-bhava-gurubhih krityais-tasya prati-kshana-maakulaa. Tanayama-chiraat praachur-vaakam prasoo-yacha paavanam mum vi-rahajaam natwam vatse shucham gana-yishyasi.

अर्थो हि कन्या परकीय एव तामद्य संप्रेष्य परिग्रहीतुः। जातो ममायं विशदः प्रकामं प्रत्यर्पितन्यास इवान्तरात्मा ॥ ४-२२ ॥

Artho hi kanyaa parkeey eva taamadya sampreshya pari-graheetuh. Jaato mamaayam vishadah prakaamam pratyarpi-tanyaas ivaantar-aatmaa.

6. Welcome in husband's home

[1st ceremony]

When the groom reaches with his bride at the door of his home; the elderly ladies of the house along with the groom welcome the bride and help her to get down from the transport and bring her to the meeting place or the house. The groom chants the following mantra immediately entering the door of the meeting place or house :

सु॒म॒ङ्ग॒लीरि॒यं व॒धूरि॒मां स॒मेत॒ पश्य॑त।
सौभा॑ग्यमस्यै द॒त्वायाऽथास्तं॒ वि परे॑तन॥

Om sumangaleeriyam vadhurimaam sameta pashyata
Soubhaagyam-asyai datwaa yaathaastam vipara-tena*

[Blessing]

All men and women—ओं सौभाग्यमस्तु। ओं शुभं भवतु॥

Om soubhaagyam-astu. Om shubham bhavatu.

After this perform the following :

[Proceeding to the yajna-pavilion]

Groom—इ॒ह प्रि॒यं प्र॒जया॑ ते॒ समृ॑ध्यताम॒स्मिन् गृ॒हे गार्ह॑पत्याय जागृहि। ए॒ना पत्या॑ त॒न्वं१॒ सं सृ॑ज॒स्वाऽधा॒ जिव्री॑ वि॒दथ॒मा व॑दाथः॥

Om iha priyam pajayaa tey samridhyataam-asmin grihe gaarh-patyaay jaagrihi. Enaa patyaa tanvam sam srija-swaadhaa jivree vidthama vedaathah.

After chanting this mantra the bride and groom proceed near the previously fixed altar and chanting the following sit facing east on the west part of the altar. The groom makes the bride sit on his right side facing east and chants :

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* This mantra has been mentioned earlier in this chapter under 'auspicious desire-blessing'.

Groom— ओम् इ॒ह गाव॒ः प्रजा॑यध्वमि॒हाश्वा इ॒ह पूरु॑षाः।
इ॒हो स॒हस्त्र॑दक्षि॒णोऽपि॑ पूषा नि षी॑दतु॥

Om iha gaavah prajaa-yadhwam-ihashwaa iha purushaah. Iho sahasva dakshino-api pooshaa nishee-datu.

[3 aachaman]

ओम् अमृतोपस्तरणमसि स्वाहा॥

Om amrito-pastaran-masi swaahaa. (first aachaman)

ओम् अमृतापिधानमसि स्वाहा॥

Om amritaapidhaan-masi swaahaa. (second aachaman)

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा॥

Om satyam yashah shree-mayi shreeh shrayataam swaahaa. (third aachaman).

[Angasparsh—touching of limbs]

After this, take water in your left anjali and with the fingers of the right hand touch limbs according to the mantras with water:

ओं वाङ्‌ म आस्येऽस्तु॥

Om vaang ma-aasyeastu—(touch the mouth)

ओं नसोर्मे प्राणोऽस्तु॥

Om nasorme praano-astu—(touch the nose)

ओम् अक्ष्णोर्मे चक्षुरस्तु॥

Om akshnorme chakshur-astu—(touch the eyes)

ओं कर्णयोर्मे श्रोत्रमस्तु॥

Om karna-yorme shrotram-astu—(touch the ears)

ओं बाह्वोर्मे बलमस्तु॥

Om baa-hvorme balam-astu—(touch the shoulders)

ओम् ऊर्वोर्मेऽओजोऽस्तु॥

Om oorvor-ma-ojo-astu—(touch the thighs)

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु॥

Om arishtaani-mey-angaani tanu-stanavaa mey sah santu—(sprinkle over the body)

Samidhaa-chayan, aganyaadhaan and agni prajwalit*

ओं भूर्भुवः स्वः॥

Om bhur bhuvah swah.

Place kapur-camphor in a spoon and light it from an already lit lamp or a match box and chant the next part of the mantra:

ओं भूर्भुव॒ः स्व॒र्द्यौरि॑व भू॒म्ना पृ॑थि॒वी॑व वरि॒म्णा।

तस्या॑स्ते पृथिवी देवयजनि पृ॒ष्ठे॒ऽग्निम॑न्ना॒दम॒न्नाद्या॒याद॑धे॥

Om bhur bhvah swardyou-riva-bhoomnaa prithivee va-varimnaa. Tasyaaste prithivi de-vayajani prishthe-agnimannaa-damannaa-dyaayaadadhe.

Place the lit camphor in the altar and then light the fire with the next mantra :

ओम् उद्बु॑ध्यस्वाग्ने॒ प्रति॑जागृहि॒ त्वमि॑ष्टापू॒र्ते सꣳसृ॑जेथाम॒यं च॑।

अ॒स्मिन्त्स॒धस्थे॒ऽअध्युत्त॑रस्मि॒न् विश्वे॑ देवा॒ यज॑मानश्च सीदत॥

Om udbudhya-swaagne prati-jaagrihi twamishtaa-poorte san-srijethaa mayan-cha. Asmint-sadhaste adhyutta-rasmin vishve devaa yajamaa-nashcha seedata.

[Placing 3 woodsticks with 4 mantras of samidaa-dhaan]

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा॥ इदमग्नये जातवेदसे—इदं न मम॥ १॥

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* Selection of wood, placing of fire and flaming of fire.

Om ayanta idhma aatmaa jaatave-dastene-dhyasva vardhyasva che-dhavardhaya chaasmaan prajayaa pashubhibrahma-varchase-naannaa-dye na-sa medhaya swaahaa. Idmagnaye jaatave-dase-idanna mum—(drop first wood stick in agni)

ओं स॒मिधा॒ग्निं दु॑वस्यत घृ॒तैर्बो॑धय॒ताति॑थिम्। आस्मि॑न् ह॒व्या
जु॑होतन॒ स्वाहा॑॥ इदमग्नये—इदं न मम॥ २॥

Om samidhaagnim duvasya-ta-ghritair-bodhayataatithim. Aasmin havyaa juhotana swaahaa. Idmagnaye—idanna mum.

ओं सुस॑मिद्धाय शो॒चिषे॑ घृ॒तं ती॒व्रं जु॑होतन। अ॒ग्नये॑ जा॒तवे॑दसे॒
स्वाहा॑॥ इदमग्नये जातवेदसे—इदं न मम॥ ३॥

Om susamidhaaya shochishe ghritam teevram juhotana. Agnaye jaatave-dase swaahaa. Idmagnaye jaatave-dase idanna mum—(drop 2nd wood stick in agni)

ओं तन्त्वा॑ स॒मिद्भि॑रङ्गिरो घृ॒तेन॑ वर्धयामसि। बृ॒हच्छो॑चा यविष्ठ्य॒
स्वाहा॑॥ इदमग्नयेऽ ङ्गिरसे—इदं न मम॥ ४॥

Om tantwaa samid bhirangiro ghrite navardhayaa masi.

Brihachchho-chaayavishthya swaahaa. Idmagnaye-angirase—idanna mum—(drop 3rd wood stick in agni)

[5 oblations of ghee chanting mantra 5 times]

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्धस्व चेद्ध वर्धय
चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा॥ इदमग्नये
जातवेदसे—इदन्न मम॥

Om ayanta idhma aatmaa jaatave-dastene-dhyasva vardhasva-che-dhavardhaya chaasmaan prajayaa pashubhibrahm-varchase-naannaa-dye na-sa medhaya swaahaa. Idmagnaye jaatave-dase-idanna mum.

[Sprinkle water around the altar]

Thereafter, sprinkle water in the channel surrounding the altar—

ओम् अदितेऽनुमन्यस्व॥

Om adite-numanya-swa—(pour water in the east channel)

ओम् अनुमतेऽनुमन्यस्व॥

Om anumate-numanya-swa—(pour water in the west channel)

ओं सरस्वत्यनुमन्यस्व॥

Om saraswatya-numanya-swa—(pour water in the north channel)

ओं देव॑ सवि॒तः प्रसु॑व य॒ज्ञं प्रसु॑व य॒ज्ञप॑ति॒ं भगा॑य। दि॒व्यो ग॑न्ध॒र्वः के॑त॒पूः केतं॑ नः पुना॑तु वा॒चस्पति॒र्वा॑चं॑ नः स्वदतु॥

Om deva savitah prasu-vayajyam prasu-yajyapatim bhagaaya. Divyo gandharvah ketapooh ketam-nah punaatu vaachaspatir-vaacham-nah swadatu. (pour water in channel all around the altar).

[4 aaghaaraa-vaajya-bhaagaahuti with ghee]

ओम् अग्नये स्वाहा॥ इदमग्नये—इदं न मम॥

Om agnaye swaahaa. Idmagnaye-idanna mum (north part of kunda)

ओं सोमाय स्वाहा॥ इदं सोमाय—इदं न मम॥

Om somaayaa swaahaa. Idam somaaya—idanna mum (south part of kunda)

ओं प्रजापतये स्वाहा॥ इदं प्रजापतये—इदं न मम॥

Om prajaapataye swaahaa. Idam prajaapataye—idanna mum (mid part of kunda)

ओम् इन्द्राय स्वाहा॥ इदमिन्द्राय—इदं न मम॥

Om indraaya swaahaa. Idam indraaya—idanna mum (mid part of kunda)

[4 vyaahriti oblations with ghee]

ओं भूरग्नये स्वाहा॥ इदमग्नये—इदं न मम॥

Om bhuragnaye swaahaa. Idmagnaye—idanna mum.

ओं भुवर्वायवे स्वाहा॥ इदं वायवे—इदं न मम॥

Om bhuvar-vaayave swaahaa. Idam vaayave—idanna mum.

ओं स्वरादित्याय स्वाहा॥ इदमादित्याय—इदं न मम॥

Om swaraadityaay swaahaa. Idmaadityaa—idanna mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा॥

इदमग्निवाय्वादित्येभ्यः—इदं न मम॥

Om bhur-bhuvah swaragni-vaayvaa-dityebhyah swaahaa. Idmagni-vaayvaa-dityebhyah-idanna mum.

[8 ashtaajyaahuti with ghee]

ओं त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्ठाः।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् स्वाहा॥
इदमग्निवरुणाभ्याम्—इदं न मम॥ १॥

Om twanno agne varunasya vidwaan devasya hedo-avayaa-siseeshthaah. Yajishtho vanhitamah sho-shuchaano vishwaa dweshaansi pra-mumug-dhyasmat swaahaa. Idmagnee-varunaabhyaam—idanna mum.

ओं स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि स्वाहा॥
इदमग्निवरुणाभ्याम्—इदं न मम॥ २॥

Om sa twam no agne-avamo bhavoti ney-dishtho asyaa ushaso vyushthou. Ava yaksha-no varunam raraano vihim mrileekam suhavo na-edhi swaahaa. Idmagnee-varunaabhyaam—idanna mum.

ओम् इ॒मं मे॑ वरुण श्रुधी॒ हव॑म॒द्या च॑ मृळय। त्वाम॑व॒स्युराच॑के॒ स्वाहा॑ ॥ इदं वरुणाय—इदं न मम ॥ ३ ॥

Om imam-mey varun shrudhee havamadyaa-cha mrilaya. Twaa-mava-syuraachake swaahaa. Idam varunaay—idanna mum.

ओं तत्त्वा॑ यामि॒ ब्रह्म॑णा॒ वन्द॑मान॒स्तदा शा॑स्ते॒ यज॑मानो ह॒विर्भिः॑। अहे॑ळमानो वरुणे॒ह बो॒ध्युरु॑शंस॒ मा न॒ आयु॒ः प्र मो॑षी॒ः स्वाहा॑ ॥ इदं वरुणाय—इदं न मम ॥ ४ ॥

Om tatvaa yaami brahmnaa vandamaa-nastadaa shaaste yajamaano havirbhih. Ahela-maano varuneh bodhyu-rushnsa-maa na aayuh pramoshih swaahaa. Idam varunaay—idanna mum.

ओं ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः। तेभिर्नो॑ अद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्का॑ः स्वाहा ॥ इदं वरुणाय सवित्रे विष्णवे विश्वेभ्यो देवेभ्यो मरुद्भ्यः स्वर्केभ्यः—इदं न मम ॥ ५ ॥

Om yete shatam varuna ye sahasram yajjiyaa paashaa vitataa mahaantah. Tey-bhirno adya savito-tavishnur-vishve munchantu marutah swarkaah swaahaa. Idam varunaaya savitre vishnave vishvebhyo devebhyo marudbhyah swarkebhyah—idanna mum.

ओम् अयाश्चाग्नेऽस्यनभिशस्तिपाश्च सत्यमित्त्वमयासि। अया नो यज्ञं वहास्यया नो धेहि भेषजꣳ स्वाहा ॥ इदमग्नये अयसे—इदं न मम ॥ ६ ॥

Om ayaashchaagne-asya-nabhi-shasti-paashch satya-mitva-mayaasi. Ayaano yajyam vahaasyayaa no dhehi bhishajan swaahaa. Idmagnaye ayase—idanna mum,

ओम् उदु॑त्त॒मं व॑रुण॒ पाश॑म॒स्मदवा॑ध॒मं वि म॑ध्य॒मं श्र॑थाय। अथा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ अदि॑तये स्याम॒ स्वाहा॑ ॥ इदं वरुणायाऽऽदित्यायाऽदितये च—इदं न मम ॥ ७ ॥

Om uduttamam varuna paasha-masmadavaa-dhamam vi-madhyamam shrathaaya. Atha vayamaaidtya vrate tavaa-naa-gaso aditaye syaam swaahaa. Idam varunaaya-aadityaay-aditaye cha—idanna mum.

ओं भव॑तन्न॒ः सम॑नसौ॒ सचे॑तसावरे॒पसौ॑। मा य॒ज्ञꣳ हिꣳसिष्टं॒ मा य॒ज्ञप॑तिं जातवेदसौ शि॒वौ॑ भ॑वतम॒द्य न॒ः स्वाहा॑॥ इदं जातवेदोभ्याम्–इदं न मम॥८॥

Om bhava-tannah samanasou sachetasaa-vare-pasou. Maa yajyam-him-sishtam maa yajyapatim jaatave-dasou shivou bhavata-madya nah swaahaa. Idam jaatavedobhyaam—idanna mum.

The groom and bride should prepare for 'chief homa' as under after the above 4-aaghaaraa-vaajya-bhaagaahuti, 4 vyaahriti aauhti, and 8 ashtaajyaahuti—a total of 16 aajyaahuti.

[8 oblations of chief-homa]

ओम् इह धृतिः स्वाहा॥ इदमिह धृत्यै—इदन्न मम॥

Om iha dhritih swaahaa. Idamih grityai-idanna mum.

ओम् इह स्वधृतिः स्वाहा॥ इदमिह स्वधृत्यै—इदन्न मम॥

Om iha swadhritih swaahaa. Idamih swadhrity-idanna mum.

ओम् इह रन्तिः स्वाहा॥ इदमिह रन्त्यै—इदन्न मम॥

Om iha rantih swaahaa. Idamih rantyai—idanna mum.

ओम् इह रमस्व स्वाहा॥ इदमिह रमाय—इदन्न मम॥

Om iha ramasva swaahaa. Idamih ramaay—idanna mum.

ओं मयि धृतिः स्वाहा॥ इदं मयि धृत्यै—इदन्न मम॥

Om mayi dhritih swaahaa. Idam mayi dhrityai—idanna mum.

ओं मयि स्वधृतिः स्वाहा॥ इदं मयि स्वधृत्यै—इदन्न मम॥

Om mayi swadhritih swaahaa. Idam mayi swadhrityai—idanna mum.

ओं मयि रमः स्वाहा ॥ इदं मयि रमाय—इदन्न मम ॥

Om mayi ramah swaahaa. Idam mayi ramaay—idanna mum.

ओं मयि रमस्व स्वाहा ॥ इदं मयि रमाय—इदन्न मम ॥

Om mayi ramasva swaahaa. Idam mayi ramaay—idanna mum.

Meaning : The husband speaks : O bride! (iha) here in the husband's home (dritih) remain lodged (iha) here (swadhritih) also maintain your individuality (iha) here to you (rantih) all means will be available for your delight (iha ramaswa) remain delighted in this home and spend your pastime (mayi dhritih)I wish to entrust you (mayi swadhritih) you also desire to entrust me (mayi ramah) I wish to be happy with you (mayi ramasva) you also desire to be happy with me.

Substance : The husband assures his wife that I love you, you also have similar sentiments of love for me. The husband commits himself to fulfill all requirements of his wife in his home and expects his wife that whatever she wants, she should acquire only from his home, only then mutual affection canbe stable.

Bride and groom offer 4 aajyaahuti with following mantras after offering 8-aajyaahuti with the above mantras.

ओम् आ न॑ः प्र॒जां ज॑नयतु प्र॒जाप॑तिराज॒रसा॒य सम॑नक्त्वर्य॒मा ।
अदु॑र्मङ्गलीः पतिलोकमा वि॑श॒ शं नो॑ भव द्विपदे॒ शं चतु॑ष्पदे॒ स्वाहा॑ ॥
इदं सूर्यायै सावित्र्यै—इदन्न मम ॥ १ ॥

Om aa-nah prajaam janayatu prajaapati-raaja-rasaaya sama-naktvaryamaa. Adur-mangaleeh pati-lokamaa visha sham no bhava dwipade sham chatushpade swaahaa. Idam suryaayai savitryai—idanna mum.

Meaning : O Bride! (aryamaa) judicious, kind (prajaapatih) benevolent God (aajarasaay) to live until old age (nah) to our (prajaam) progeny with virtuous conduct and character (aajanayatu) may make them famous (samanaktu) with that they may become prosperous and virtuous (mangaleeh) women folk may delight all family members (adu) you are one of them O Bride! (patilokam) happiness to the husband's home (aavish) you may bring about (nah) our (dwipade) for my father and other members (sham) you may bring happiness (chatushpade) to cows etc. (sham) bring comfort (bhava) you may.

ओम् अघो॑रचक्षु॒रप॑तिघ्न्येधि शि॒वा प॒शुभ्यः॑ सु॒मनाः॑ सु॒वर्चाः॑। वी॒र॒सू॒र्दे॒वृ॒का॑मा स्यो॒ना शं नो॑ भव द्वि॒पदे॒ शं चतु॑ष्पदे॒ स्वाहा॑॥ इदं सूर्यायै सावित्र्यै—इदन्न मम॥ २॥

Om aghora-chakshur-patighna-yedhi shivaa pashubhyah sumanaah suvarchaah. Vira-surde-vrikaamaa syonaa shan no bhava dwipade sham chatushpade swaahaa. Idam suryaayai saavitryai—idanna mum.*

ओम् इ॒मां त्वमि॑न्द्र मीढ्वः सुपु॒त्रां सु॒भगां॑ कृणु। दशा॑स्यां पु॒त्राना धे॑हि॒ पति॑मेका॒द॒शं कृ॑धि॒ स्वाहा॑॥ इदं सूर्यायै सावित्र्यै—इदन्न मम॥ ३॥

Om imam twam-indra midhvah suputraam subhagaam krinu. Dashaasyaam putraanaam dhehi patimeka-dasham kridhi swaahaa. Idam suryaayai saavitrayai—idanna mum.

Meaning : God ordains man and woman with O (meedhvah) you provider of vigour and vitality (indra) Lord of this bride who is endowed with prosperity! (twam) you (imaam) to this bride (suputraam) with excellent sons (subhagaam) be blessed with good fortune (krina) provide (asyaam) to this bride (dasha) ten (putraan) sons (aa dhehi) be borne, not more. And O lady! You also do not desire for more but 10 sons and (ekaadasham) eleventh (patim) being your husband, contended (kridhi) be. If you greed of more sons, then you will have wicked, short living, and foolish children, and you may also have a short life and may be inflicted with ailments. Therefore do not bear more children.

Substance : (patim ekaadasham kridhi) The meaning will be different in context of 'niyog'*—attachment; i.e. just as for man God has permitted birth of ten sons of a married woman, similarly a woman is also permitted to bear ten sons either from her married husband or from any attachment after becoming a widow. Normally a woman is permitted to have one husband and one marriage and also a man is to have one wife and one marriage. But, just as a woman, after becoming a widow may become a mother due to attachment, similarly a man after becoming a widower may father a child due to attachment'—Rishi Dayanand.

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* See the meaning in marriage ceremony of this chapter under 'pradakshinaa'.

ओं सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव। ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु स्वाहा ॥ इदं सूर्यायै सावित्र्यै—इदन्न मम ॥ ४ ॥

Om samraajyee shwashure bhava samraajyee shvashravaam bhava. Nanandari samraajyee bhave samraajyee adhi devrishu swaahaa. Idam suryaayai savitryai-idanna mum.

Meaning : O bride! You (shvashure) my father who is your father in-law-be respectful to him (samraajyee) like a queen of a mighty king who is impartial; be inclined (bhava) be (shvashravaam) my mother, your mother in-law, be affectionate towards her and remain under her direction (samraajyee) be radiant (bhave) and live (nanaandari) my sister your sister in-law, in her also (samraajyee) show affection and (devrishu) my brothers, your younger and elder brothers-in-law; to them also (samraajyee) be radiant with affection (adhi bhava) with confidence i.e. deal with all of them in harmony and affection.

[6 oblations]

1 स्विष्टकृत् :

ओं यदस्य कर्मणोत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद्विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते—इदं न मम॥

Swishtakrit—

Om yadsya-karmano-atya-reericham yadwaa nyunamihaakaram. Agnishtat swishtakrit-vidyaat sarvam swishtam suhutam karotu mey. Agnaye swishta-krite suhutahute sarvapraayashchittaa-huteenaam kaamaanaam samardhaitre sarvaannah kaapaant samardhaya swaahaa. Idmagnaye swishtakrite-idanna mum.

4 व्याहृति :

ओं भूरग्नये स्वाहा ॥ इदमग्नये—इदं न मम ॥

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे–इदं न मम ॥

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय–इदं न मम ॥

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥ इदमग्निवाय्वादित्येभ्यः–इदं न मम ॥

4 Vyaahriti—

Om bhuragnaye swaahaa. Idmagnaye—idanna mum.

Om bhuvar-vaayave swaahaa. Idam vaayave—idanna mum.

Om swaraadityaay swaahaa. Idmaadityaa—idanna mum.

Om bhur-bhuvah swaragni-vaayvaa-ditye-bhyah swaahaa. Idmagni-vaayvaa-dityebhyah-idanna mum.

1 प्राजापत्याहुति :

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये—इदं न मम ॥

Prajaapati Oblation—

Om prajaapataye swaahaa. Idam prajaapataye—idanna mum.

[Tasting of curd—dahi]

Thereafter, the bride and groom taste curd chanting the following :

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* An ancient Aryan practice according to which a childless widow or woman was permitted to beget a child from other than her husband.

सम॑ञ्जन्तु॒ विश्वे॑ दे॒वाः समापो॒ हृद॑यानि नौ।
सं मा॑त॒रिश्वा॒ सं धा॒ता समु॒ देष्ट्री॑ दधातु नौ॥

Samanjantu vishve devaah samaapo hridayaani nou. Sam maata-rishwaa sam dhaataa samu dishtree dadhaatu nou.*

[Greeting]

After this both the bride and groom respectfully greet the groom's mother and father and others. The best form of greeting is—namaste—this is a vedic utterance and should be used as a term of daily greeting between men—women in any gathering whenever one meets, this greeting should be exchanged. At this time the sentence for greeting is as under :

अहं भो अभिवादयामि॥

Aham bho abhivaada—yaami.

[Blessings]

All men and women present, the couples parents, acharya, purohit etc. may shower petals on the couple with the following:

ओं स्वस्ति ओं स्वस्ति ओं स्वस्ति॥

Om swasti, Om swasti, Om swasti.

Here ends the welcome ceremony at husband's home.

Here ends the ceremony of marriage.

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* See the meaning in marriage ceremony—first shloka in this chapter.

*GRIHAASHRAM, VAANAAPRASTHA, SANYAAS, ANTYESHTHI

—are these Sanskars?

In the Sanskar Vidhi there is a detailed account of grihaashram after marriage. Is grihaashram a sanskar besides marriage? Similarly after grihaashram there is a detailed account in the form of sanskars of vaanaprastha, sanyaas and antyeshthi. The foundation of sanskars rests on the support of grihyasutraas; i.e. there is no mention of vaanaprastha and sanyaas in the grihyasutraas. Anthyesthi sanskar is mentioned in the aashvalaayan grihyasutra and kaushik sutra and none other. Karnavedh is mentioned in the paraskar grihya sutra and none other. Some grihyasutras mention 10, some 11 or 12 or 13 or 14 sanskars. In the Sanskar Vidhi of Rishi Dayanand, 16 sanskars are mentioned. Since after marriage, we propose to write on sanskars, therefore the confusion should be sorted out at this stage. Vaidya Ramgopal Shastri published a booklet in this connection in 1919 named Sanskarvidhi Mandanam where he made a very learned appraisal of this. This booklet was published in the Sanskar Vidhi supplement taken out by Yudhishthir Mimansak in 'Veda-Vaani'. We are reproducing an extract here published in the 'Veda-Vaani' about that booklet which will clarify the stand of Rishi Dayanand about sanskars. Following are the words of Ramgopal Shastri.

What was the need for Swami Dayanand to write Sanskar Vidhi? Apparently the reply is that looking at the lack of sanskars prescribed by the vedic scriptures in the Aryan race, the Rishi wrote this rare literary composition with compassion to reawaken

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* Domestic stage of life, abandonment of worldly things—a hermit, renunciation of worldly ties—an ascetic and last rites.

this declining race. Before Rishi Dayanand, only a few more or less obsolete sanskars were in vogue with the Arya people. Garbhaadhaan and Punsavan had disappeared like a dream. The practice of Seemantonnayan Sanskar was in vogue in the ceremonies for women, where, without chanting any mantra, women used to drop a fruit or a sweet in the lap of the expectant woman. There was no idea about Jaat-karma. People used to send invitations in their own community thereby giving a name and completing the formality of a naamkaran sanskar. Nishkraman and Annapraashan were not even remembered. The practice of Mundan sanskar was performed in a strange and non vedic manner. Karnavedh used to be performed by the women themselves or by any other. Upnayan was performed untimely and in a strange fashion. People from many communities used to wear the yajjopaveet at the commencement of a marriage function after the marriage bath. Many would place the yajjopaveet in the temple of a deity at the feet of the deities and without chanting any mantra would make their child wear the yajjopaveet.

No one knew about Vedaarambh as a result of Upnayan, what to talk about the Samaavarttan? Only the marriage ceremony was given prominence over all other sanskars. Here also there was a lot of outward show and less of ritual.

There were so many malpractices which went against the directions of the scriptures that if one sits to write about them, a separate composition could be written. In those namesake sanskars, there were various rituals which had no sanctity; like worship of the planets—navgrah, worship of Ganesha etc. Where is the question of any mention of the worship of planets—navgrah etc. in the vedas, but what is astonishing is that there is no mention to be found about this in the basic sources of grihyasutras of paraskar, aashvalaayan, gobhil etc. These are the principle literary compositons which form the basis of sanskars. The sanskars derive authority and power from them. Looking to all these facts Rishi Dayanand decided to write the Sanskar Vidhi.

Sanskar Vidhi was first written by the Rishi in vikrami samvat 1932. After a gap of 8 years in the 4th month of Hindu calender i.e., June, July of Vikrami Samvat 1940 he got a revised and amended second edition printed. Following the printing of the second edition, many who were critical and apprehensive about the Arya people believed the Vedas as its own proof-Swatah pramaan—therefore they demanded that each remark made by Swami ji will have go be accounted with veda mantras. One wonders how people make such accusations when the founder of the Arya Samaj Swami Dayanand also did not approve of such a viewpoint. Would one ask whether one should write with his right hand or left? How much cloth should be left behind a turban? Whether one should first wash his feet or hands while taking a bath? Such matters were also tried to be looked upon finding reference from the vedas in an effort to explain to others. Such people are completely unfamiliar with the profound knowledge of the scriptures. Therefore we would first like to establish Rishi Dayanand's viewpoint before such critics.

Rishi Dayanand himself raised this point in his Rigveda-aadi-bhaashya bhumikaa while discussing the subject on the knowledge of vedas—

वेदेषु सर्वा विद्याः सन्त्याहोस्विन्नेति ? अत्रोच्यते—सर्वाः सन्ति मूलोद्देशतः ।

Vedeshu sarvaa vidyaah santi-aho-swinneti? Atrochyate-sarvaah santi mooloddesh-tah.

Substance : Do vedas consist all knowledge or not? To this the Rishi has answered—Vedas do possess all knowledge, but only in the form of a fundamental or origin—source—mooloddesh-tah.

Rishi Dayanand clarifies his doctrine as—"vedas are a source of all knowledge but not in extensive details. Keeping that object in mind of vedic origin, the great rishis have developed and amplified various forms of knowledge by creating various treatises like brahman, upanishads, upaveda, vedaang, upaang, grihyasutra, shrota-sutra, vyaakaran etc." Even after noting such observations of Rishi Dayanand if critics still enquire—"what has been written in a sanskar, show me where it is written in the vedas?"—such questions are not justifiable. Just as the vedas are a source of all knowledge, similarly performing of yajna, and from garbhaadhaan until antyeshthi—last rites are a source of all sanskars. The rishis created the smritis, shreesutra, grihyasutra rituals with their supernatural vision expanding the scope of that primary source.

In his Sanskar Vidhi, Rishi Dayanand writes in the beginning—

वेदादिशास्त्र-सिद्धान्तमाध्याय परमादरात्।
आर्य्यैतिह्यं पुरस्कृत्य शरीरात्मविशुद्धये ।।

Vedaadi-shastra-siddhaant-maadhyaay paramaadaraat.
Aryai-tihya puraskritya shareer-aatma-vishuddhaye.

This book of knowledge—granth—has been produced after meditating with reverence on the vedic scriptures well disposed towards the history of Aryans for the purity of body and mind.

In this shloka Swamiji has written before hand that he has reflected on vedas etc. (aadi) and all shastras. Here the word 'aadi' clarifies that on the basis of other books of knowledge well disposed towards vedas; this 'granth' has been produced. In spite of such evidence, those critics who refuse to understand the Rishi's real viewpoint may ask—show the rite for each ceremony in each sanskar—such people display their inability to understand Rishi Dayanand's viewpoint.

How many sanskars has Swamiji acknowledged?

One hears of this question often—"Swami ji has written Sanskar Vidhi with 16 sanskars, but the sanskars written are more than that. Here Swami ji's article where he writes that from Garbhaadhaan until Antyeshti there are 16 sanskars; goes against his own rule because, on counting the sanskars in the Sanskar Vidhi; grihaashram-sanskar has been written separately and towards the end of the Shaalaadi-karma vidhi in the chapter of grihaashram; he has written 'iti shaalaadi-sanskar vidhih'—this sentence, proves that shaalaa sanskar is also a separate sanskar. With these proofs Swami ji's affirmation is inconsistent."

Here before we reply to such criticism or any question; we feel it would be appropriate to note down the names of the 16 sanskars which Swami ji had approved—

1. Garbhaadhaan.
2. Punsavan.
3. Seemantonnayan.
4. Jaat-karma sanskarah.
5. Naam-karanam.
6. Nishkraman-sanskarah.
7. Annapraashan sanskarah.
8. Chudaa-karma sanskarah.
9. Karna-vedh sanskarah.
10. Upanayan sanskarah.
11. Vedaarambh sanskarah.
12. Samaavarttan sanskarah.
13. Vivaah sanskarah.
14. Vaanprasthaashram sanskarah.
15. Sanyaasaashram sanskarah.
16. Antyeshti-karma-vidhi.

These are the 16 sanskars which have been mainly written in the Sanskar Vidhi. The stand of critics that Swami ji's opinion on grihaashram sanskar was different since the words written are 'grihaashram sanskarah'. This is not correct since only when a complete article is studied that an author's inner most ideas become clear, not otherwise. To explain actions to be performed by man is his life as a householder; Swami ji has quoted various Ved mantras and various instructive statements of counsel from various ancient books of knowledge. He has written their meaning so that before entering a household; a man and a woman must be totally aware of their duties. In the chapter on grihaashram, Swami ji has not written any ritual. If, like any other sanskars, had he written a ritual prelude to an exposition, it would mean he acknowledged it as a sanskar—this could be said.

Just as Swami ji has accepted grihaashram sanskar within the fold of marriage, similarly shaala-nirmaan etc. a short sanskar, and sandhyaa, panch-mahaa-yajna etc. and daily rites of household have also been accepted within marriage. To count these sanskars separately seems to be against his intended purpose. Just writing the word 'sanskar' does not entitle them to be counted in sanskar—this is not proper.

The critics also claim—"Swami ji has not considered antyeshti-sanskar as a sanskar. He has written the term 'antyeshti-karmavidhih' in his book. Thus, he has not considered it as a sanskar but has completed the count of 16 sanskars by including grihaashram sanskar as a sanskar". This is also not correct that by not writing 'sanskar' after the word antyeshti and by writing only 'karmavidhi', it should not be counted amongst the sanskars. In reply to this we submit that Swami ji himself writes in the beginning of 'antyeshti'—"antyeshti-karma is that which is the last sanskar of the body." This clarifies that the Acharya has considered antyeshti also as a sanskar. Towards the end of this sanskar he writes—iti mritak sanskar-vidhi samaaptah—here ends the sanskar rites of a dead human body.

Besides this, Swami ji has used the term 'karma' also to mean 'sanskar'. See Sanskar Vidhi—atha shaalaa-karma-vidhi vakshyaamah. Here the word 'shalaa karma' is written and towards the end of 'shalaa-karma-vidhi' 'iti shaalaadi-sanskarvidhih' is written.

Thus religious actions written earlier as 'karma' have been called as 'sanskar' towards the end. With these statements it seems that Swami ji implied the term 'sanskar' with the term 'karma'. Therefore the doubt that 'anthyeshti sanskar' as a sanskar was not acceptable to him is incorrect. With the study of these passages we reach to this conclusion that Swami ji's intent was to place grihaashram sanskar within marriage not otherwise.

[Reply to mutually inconsistent remarks]

In the 7th lecture of 'Upadesh-Manjari' lecture series delivered by Swami ji in Pune in July 1875 A.D.; there is no mention of karnavedh-sanskar. Here he has counted 16 sanskars by mentioning grihaashram as a separate entity. Sanskar Vidhi which was published in 1933 Vikram Ṣamvat (according to Hindu calendar) has a mention of karnavedh—but there Swami ji did not consider Vaanprasth-ashram-sanskar as a separate entity and had included it in Sanyas.

The answer to this mutually inconsistent remarks is that in 1875 AD., Swami ji had not considered karnavedh to be very useful because there is no mention of it in any grihyasutra till except in a portion of katyaayan supplement part of paraskar grihyasutra. Probably realising this fact he did not give prominence to this sanskar. It is also possible that he may have mentioned about this sanskar in his talk and may have included it within Chudaa-karma sanskar and the person taking notes may have omitted it. It is also possible that in-spite of noting down, it may have not found place in the publishing of Upadesh Manjari since the lectures had to be given in gist form and not in detail. However, it is clear that at that very time Swami ji did not consider it as one of the main sanskars.

When Swami ji published the 1st edition in October 1875,- 3 months after his lecture series at Pune, he found that the practice of karna-vedh was prevalent all over. Since this was according to the shastra, he included it in the chain of sanskars.

Realising that there is not much of a difference between Vaanprastha-ashram and Sanyas-ashram, Acharya Dayanand included it within Sanyas in his 1st edition and considered Grihashram as a main sanskar.

However, according to Hindu calendar in 1940 (1883 AD), after 8 years when the Rishi published the 2nd edition of Sanskar Vidhi, he recognised Karna-vedh and Vaanprastha-ashram as more useful sanskars as compared to griha-ashram and wrote separately about them.

Second Edition of Sanskar Vidhi

Sanskars, whether big or small, always found favour with Swami ji, but he conducted their pre-eminence and gradation in accordance with the appropriate time in the country. Earlier in July 1875, Karnavedh was considered average, but after travelling for 3 months in various places, he realised that this popular ancient sanskar should also be included in the Sanskar Vidhi. This experience made him include this sanskar in his granth. After travelling to different places and completely understanding various customs of every regional community of Arya religion; he highlighted distinguished characteristics of Karnavedh and Vaanprastha in the second edition of Sanskar Vidhi in 1883 AD, considering them very useful as compared to Griha-ashram. In the 2nd edition of Sanskar Vidhi he brought Griha-ashram within the marriage ceremony and wrote separately on Vaanprastha from Sanyas ashram. Earlier Griha-ashram was mentioned separately from marriage ceremony and Vaanprastha was within Sanyas.

We are reproducing Swami ji's article for readers which he has written in the preface of the 2nd edition. About whatever corrections were made in the 2nd edition of Sanskar Vidhi "Whatever subject matter was dealt with in excess has been dropped realising it was not very useful. This time whatever subject was considered of prime utility has been dealt with in detail. It should not be understood that the earlier was not proper and thus left out, only an amendment has been made."

It seems clear from this that Swami ji did not drop out relevant subject matter; only an amendment was made in the 2nd edition. It does not matter if he felt Vaanprastha ashram as more distinguished than Griha-ashram thus including Griha-ashram as a part of marriage. He also considered Vaanprastha as an independent ashram from Sanyas and amended this in the 2nd edition.

Manu has not mentioned about punsavan, seemantonnayan and karna-vedh sanskars in his own Manusmriti. Whereas other rishis who authored the grihyasutras wrote about their characteristics but have omitted Vaanprastha and Sanyas sanskar. Except Ashvalaayan, no other rishi has written about Antyeshti in his grihyasutra. We, however, cannot claim that the authors of the griyasutras are at fault. It is just a coincidence that those great men picked up the source from the Veda according to what was suitable for the country at that time and constituted the Sanskars. As in ancient times the rishis wrote the rituals, similarly in the 19th century the greatest reformer and scholar of vedic principles—Swami Dayanand—according to that period, he brought all of them under the fold of sanskars whichever he considered were very special. He highlighted them; and whichever he felt were common were also included.

It is worth considering that any matter being concealed does not mean that it does not exist, but its pre-eminence or otherwise is acknowledged. Similarly sanskars like shaalaakarma, panchmahayajna etc. should be consideried as part of griha-ashram. Whatever it is, we have no hesitation in writing that Swami ji accepted main sanskars as 16 which were acceptable to the scholars earlier to him. It is important to introduce readers to authors like Manu who authored the Smritis, and Paraskar, Aashvalaayan etc. who were authors of grihyasutra and who had cited specific sanskars in their works before Acharya Dayanand. For this purpose we reproduce from many literary books, the Sanskar chain while appreciating the contents, readers will be able to enlighten themselves as to which Acharya had approved which sanskar in their work—

Following is the 'at a glance' status. The number indicates the inclusion of that sanskar. Each sanskar has a number which is indicated in the chart. The particulars are :

1. Vivaah—marriage
2. Garbha-lambhan
3. Punsavan
4. Seemantonnayan
5. Jaatkarma
6. Naamkaran
7. Annaprashan
8. Choul (Chudaakarma)
9. Upanayan
10. Godaan (keshaant)

11. Samavarttan
12. Antyeshti
13. Garbhaadhaan
14. Garbha-rakshan
15. Vedaarambh
16. Nishkraman
17. Ritugaman
18. Karnavedh
19. Chanturthi-karma
20. Vanprastha
21. Sanyas

Grihyasutra	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Aashvalayan	•	•	•	•	•	•	•	•	•	•	•	•									
Kousheetaki (Shaankhaayan)	•	•	•	•	•		•	•	•	•	•			•	•						
Paraskar (including katyaayan supplement)	•		•	•	•	•	•	•	•	•	•		•		•	•		•			
Aapstamb	•		•	•	•	•	•	•	•	•	•				•		•				
Hiranyakeshi	•		•	•	•			•	•	•	•				•				•		
Maanav	•		•	•	•	•	•	•	•	•	•		•		•	•					
Gobhil	•		•	•	•	•		•	•	•	•		•		•	•					
Kaushik sutram	•					•	•	•	•	•		•			•	•			•		
Gemini	•	•	•	•	•	•	•	•	•	•	•										
Khaadir	•	•	•	•	•	•	•	•	•	•					•	•					
Gopath Brahmanam		•	•	•	•	•	•	•	•	•	•					•					
Kaushik	•					•	•	•	•	•		•			•	•			•		
Manusmiriti	•	•			•	•	•	•	•	•	•	•			•	•				•	•

From the above it is clear that aashvalaayan grihyasutra of Rigveda has a mention of 12 sanskars— nishkraman, karnavedh, vaanprastha and sanyas are not mentioned. Koushitaki has a system of 12 sanskars. Here again nishkraman, karnavedh, vaanprastha and sanyas has no mention. Here 'garbha-rakshan'—a new sanskar has been added, which is ordained to be in the 4th month after punsavan. This sanskar is not in any other grihyasutra except in this one. There are 14 sanskars in the paraskar grihyasutra of yajurveda. It has no mention of vaanprastha, sanyas and antyeshti. Aapastamb-grihyasutra has a mention of 12, hiranyakeshi grihyasutra 10, manav—13, gobhil—12, gemini—11, khaadir-grihyasutra—11, kaushik-sutra of atharva-veda—10, gopath-brahman—11 and manusmriti has a mention of 14 sanskars.

It is clear from the above Sanskar chain that none of the grihyasutras have a mention of vaanprastha and sanyas. Apart from aashvalaayan and kaushik none have mentioned about antyeshti. Only paaraskar (kaatyaayan-supplement) has written about karnavedh. This omission and commission is bound to create doubts in the mind of readers, but the only answer to this is what has already been mentioned, that the rishis arranged rituals keeping in view the time period in the country well disposed to the Vedas. Paraskar highlighted karnavedh considering it as a main sanskar while accepting 'bhadram karnebhih' (Yajurveda 25,21) and created the system of karnavedh. The reason for not mentioning vaanprastha and sanyas is that grihyasutras mention about household related duties; not of others. Special mention of these sanskars is found in the brahman and smriti books of literature. Swamiji has written about these sanskars with their support.

Swamiji has based his Shodash-Sanskarvidhi on grihyasutras of aashvalaayan, paraskar, gobhil, shounak* apart from shatpath brahman and manusmriti.

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* We tried our best to acquire Shounak Grihyasutra, but could not find his book. No foreign scholar has mentioned of Shounak Grihyasutra. We do not know where Swami ji could find this priceless book of literature. Shounak finds mention in Shaangvaayan grihyasutra—Veda-vaani.

[Griha-ashram and Sanskar Chandrika]

There is a separate chapter on griha-ashram in Sanskar-Vidhi, where worship of God—praarthanaa, upaasanaa-reverence, sandyopaasan vidhi-method of morning-evening prayer, daily-morning and evening agnihotra, pitri-yajna, balivaishva-dev yajna, atithi-yajna, paksheshti, navash-syeshti, shaala-karma-vidhi, brahman-swarup-lakshan, kshatriya-swarup lakshan, vaishya-swarup lakshan, shudra-swarup lakshan etc.—a lot has been mentioned. We have, however, not included all this in our book 'Sanskar Chandrika'. We have have only mentioned about 'Shaala-karma vidhi'.

The book would have become very bulky if all kinds of yajnas were written about. The statement of Ram Gopal Shastri makes it clear why griha-ashram has not been dealt with separately—hence his statement has been given in detail.

VAANPRASTHA SANSKAR

Third of the four stages of life

[Analytical Chapter]

1. Two perspectives concerning life—to experience pleasure or pain (Bhog) and self-denial (tyaag)*

The city is Bombay, there is a long road in front--a flow of a vast crowd of people are rubbing shoulders—some are coming and some are going, the crowd includes men—women—children—old—young. Stop any one of them and enquire—my friend what has happened, why are you running in this reckless fashion? His reply without halting indicates an anxiety to earn bread and butter. There is no concern for the future or past,-he is worried about the present. All are on the move with this worry.

Now come to another scene, at Hardwar. On the banks of the Ganga near Har-ki-pairi thousands of holy men, in saffron robes are taking a stroll. Some are discussing about religion in small groups. Ask any of the group—noble men! are you aware what is the state of the world today, everybody is worried about earning his bread and butter, everyone is absorbed in solving this problem. What do they reply? The enlightened ones reply,-Yes, we know, but how does it matter to us. We are absorbed in meditating about the soul, we are engaged in solving problems of the future and the past and not of today and the present. This world is transient—family, relatives, freinds, wife, son all are transient. Leaving them aside we are constantly engaged in search of God.

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* Bhog—to endure, to enjoy, to experience pleasure or suffer pain.
Tyaag—forsake, renunciation, to give up, self denial.
Nivritti—release, abstinence.
Pravritti—conduct, inclination. instinct, tendency.

Broadly speaking these are 2 thoughts about life. One wants to live in the present, he does not reflect on the future; the other wants to live for the future, he is least concerned about the present. These two view points originate wherever there is a deliberation about life. The thinkers of ancient Greece who lived in the present were called Epicureans and those who lived for the future were called Stoics. It is said about the Epicureans that they desired to enjoy full pleasures of life as fast as possible—today and now; as much as possible; they did not rely on what will happen or what will not happen in the future. The Stoics lead a life of ascetics—they were not concerned with the present. What will happen in the future? They programmed their life worrying about this matter. One was the path of endurance—bhog, the other was the path of self-denial—tyaag. In the annals of the world, human society exists on any of these 2 paths. Some are devoted to the path of 'bhog', they are immersed with the present; some follow the path of 'tyaag', they reflect on the future and view the present with contempt. Very few have attempted to harmoneously unite these paths. Buddha, from the pinnacle of spirituality gave a call resulting in the appearance of bhikshus and bhikshunis in thousands of households; hearing the clarion call of Shankaracharya—brahm satyam jaganmithyaa—homes after homes were free of people coming out in saffron robes. Contrary to this, it does not take any major effort to get entangled with the mess of life—it is mans inclination (pravritti) that drags him. Hence, where a few stepped forward to follow Buddha, Shankaracharya—there—the natural inclination (pravritti) of man tied most people to the world perpetually.

2. Viewpoint of vedic culture—integration of endurance—bhog and self-denial-tyaag

The thinkers of vedic culture had deeply pondered over these two paths. Man may lead a life of bhog or tyaag—pleasure or self-denial, may live in this world and fully experience its pleasure or may worry about running away from it, he may enrapture himself living with the present or ponder over the future. Whether he follows the path of active interest in mundane affairs or abstinence—the rishis of the ancient had found a unique solution. The rishis sang—**''ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्''** **"eeshaa-vaasyamidam sarvam yatkinch jagatyaam jagat. Tena tyaktena bhunjeethaa maa-gridhah kasya-swiddhanam."**—O human! everything worth enjoying in this world belongs to Almighty God. The grandeur is His, enjoy it while understanding that it belongs to Him. As you have got it, so you may have to leave it some day. Enjoy it understanding that it does not belong to you, enjoy yet forsake, be inclined with a spirit of resignation, when the bell rings to abandon be ready to abandon—yet enjoy.

Enjoyment—selfdenial, inclination—abstinence, present-future—these are vast problems. Vedic culture coordinated both. Enjoyment is good but its end is in renunciation. Inclination is good but its end is in self denial. The present is good but beginning of the present is in the past and its end is in the future. Enjoyment and inclination should be effected to cause a strong perception of self denial and abstinence. The goal of this universe is self denial and abstinence. Let there never be a state when man reaches the stage of self denial but his passion for enjoyment still prevails; pulling him out from self denial and pushing him towards enjoyment and inclination. Man should firmly stand on the rock of self-denial and not be tempted towards enjoyment. This is possible only when he passes through it—not from hearing alone about its transient nature; but judge it by experiencing it. Enjoyment cannot last—to create its indelible mark in the mind is why bhog—enjoyment has been created. We may not turn back to inclination—pravritti—this is its implied objective. All enjoyment leads to self-denial; all inclinations lead to abstinence; whatever is the present leads to the future. The ancient rishis scientifically planned a program for life with a harmonious coordination of bhog and tyaag (enjoyment and self-denial), pravritti and nivritti—inclination and abstinence—present and future.

3. Brahmcharya ashram*

Our elders had grasped this real truth that the starting point of the world is bhog and the end is tyaag. Then—has life to start with bhog? No—enjoyment also cannot be experienced without self denial. He who has always been nurtured in worldly comforts—what is the value of such comforts for him? He who has managed by eating gram, experiences great happiness on eating mohanbhog (sweet). Where can he who daily eats mohanbhog experience such pleasure? He who sleeps on a hard ground gets such a pleasure when sleeping on a soft bed which cannot be felt by the one who has a soft bed since childhood. He who toils bare feet under the burning sun when given shoes and an umbrella is on top of the world. He who has lived in luxury since childhood sweats even under a cooler. Therefore the ancient rishis realising this real truth had planned human life—accepting that though the starting point of the world is bhog-enjoyment; but even enjoyment cannot be experienced without self denial-tyaag. This first devotion to life was called 'brahmcharya ashram' by the rishis.

Brahmcharya ashram was an ashram to prepare for grihastha-ashram. To fully enjoy all comforts of the world, a child was kept away from all such comforts in the stage of brahmcharya. To enjoy the world, there is a need to create an appetite for the world. Once created—it is all the more important to create that sense so that one may not overeat in hunger. Today, even before that hunger, our children start nibbling to taste such pleasures. The result is that when they reach in their youth, when they reach that age when nature permits them to enjoy the world, they have no enthusiasm left; they find their life hollow.

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* State in the first of the four stages of life prescribed by the scriptures—asceticism, chastity.

How many of our young men are young in their youth? Leading a luxurious life is not youth. Having a zest for life signifies youth. Our young men lead such a luxurious life from childhood that, by the time they reach the age of 25 years, there is no zeal for life left in them. The period fixed by nature for such enthusiasm is turned into despair by man. One can do wonders with such enthusiasm. How many have the enthusiasm of a sherpa Tenzing to scale the high peaks of the Himalayas. If the 'atma' is not elevated like the peak of the Himalayas, how can that enthusiasm come to scale the peak? Our student class is thriving in such a corrupt environment that it does not have the courage and enthusiasm to enjoy the pure gandeur of the world. Time and again we hear of such talk, but mere talk cannot solve a problem. Aryan culture had understood this problem of life as a problem and having understood—it had found a solution to this problem. 'Brahmcharya ashram' was the only solution to this problem. When there is no hunger for the world, then why eat without hunger? Eating without hunger causes indigestion, such indigestion where one is not hungry, but still nibbles around. To be involved in the world without 'brahmcharya' is similar. A brahmchari hungers for the world—he has to be rescued from over-eating. That is why 'brahmcharya ashram' was a lengthy ashram for spiritual endeavour, such devotion where life was a revelation, such devotion where life was looked upon with a special perspective. He who has understood the ultimate truth of life, he who has understood that the human body is not to be squandered away; that there is a certain purpose to it—he will then indulge in worldly pleasures, so that he may enjoy the pleasures of the world, and after experiencing them he may discard even that desire of passion. Without that ascetic devotion towards 'brahmcharya', our life today is only a craving—a thirst. But such a craving, thirst, and hunger which can never be satisfied, which can never be pacified. Today, either we eat without hunger and thirst, without feeling hungry or thirsty or we overeat. We eat so that hunger may disappear, we drink wo that thirst may be relieved. Where is the wisdom in remaining hungry inspite of eating or feeling thirsty inspite of drinking. To give a practical shape to this real truth; vedic culture visualised of 'brahmcharya ashram', where the attitude of the child towards life crystallised to the above view point.

The life of a 'brahmchari' was a life of 'tapasya'—penance. Atharv-veda in Brahmcharya-Sukta describes a 'brahmchari'. In the 26 mantras of this Sukta, the term 'tapa'—penance or self mortification is repeated 15 times: **"स आचार्यं तपसा पिपर्ति—रक्षति तपसा ब्रह्मचारी—ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत"** **"sa aachaaryam tapasaa piparti—rakshati tapasaa brahmchari—brahmcharyena tapasaa devaa mrityum-appaaghnata"**—a 'brahmchaari with his 'tapa'-aseceticism—leads a life of spiritual endeavour—'saadhanaa'. In ancient practice, students lived away from cities in the woods, in the ashrams of the Rishis where they had no temptations. It is true, that to stay away from temptation is no merit to keep clear from it. He who speaks the truth because he has no chance to speak a lie, he who is of a good conduct because he has no opportunity to disgrace himself—what kind of a truthful person is he and what kind of a virtuous conduct he has? It is also true that to throw the child in the midst of temptations is no way of strengthening his morals. To develop a moral force in the child, it is important to keep him in an ethical environment. The child of vedic culture did not have to face temptations from everywhere as a child of today. The life of a father and mother is to experience this world. The child was kept away from his parents. Temptations of a city are at every step. He was isolated from the cities as well. There was no deviation in the woods. He was kept in the woods in ashrams of 'vaanaprasthis', where highest ethical environment was possible. The child was kept in one of these ashrams. These ashrams were technically termed as 'gurukula'. Here the 'brahmchari' used to imbibe knowledge and undergo 'tapasya'—ascetic practice—upto the age of 24 years of life keeping away from all luxuries and comforts. Veda has described a 'brahmchari' as such—look, there comes a 'brahmchari'. His long locks of hair from his head and beard are swinging, he is slender due to 'tapa', he has not even applied oil on his hair. Entering the world after completing his studies—with penance and ascetic endeavour, not to get lost in the world while being in it, not to falter with temptations, not get absorbed while experiencing the pleasures—when he was ready for this, his 'samaavarttan' sanskar was performed. He would then leave the woods and come to the city, leaving the ashram of 'vaanaprasthis' to come to his parents. At that time his 'guru' offered him a mirror, a comb, an umbrealla and shoes. His hair was cut with a razor and hair settled with comb. Getting absorbed in the world, he pursued the path for development of the true nature of soul (aatma-tattva). He came in the world, but with a preparation to face the challenge of temptations. He had already undergone 'saadhanaa'—spiritual endeavour—to meet challenges. This very preparation was called 'brahmcharya ashram'.

4. Grihasthaashram (Householder's Abode)

As we have mentioned earlier, enjoyment cannot be experienced without renunciation. Therefore, before learning to experience the pleasures of the world it is important to learn to live in self-denial—'tyaag', and penance—'tapasya'. This is the reason why 'brahmcharya ashram' has been placed before 'grihasthaashram'. 'Grihasthaashram' is the 'ashram' to experience the pleasures of the world. Those who think that ancient India made a repeated claim of self-denial alone, are not in tune with the culture of those times.

'Grihasthaashram' was an important ashram for the development of man. Man's desire to enjoy life, to reach in depth of sensual pleasures, to have an insight in the bearings of passion—this system of life had its legitimate place in vedic culture. For the instinct for highest development of 'atma-tattva'—true nature of soul—it was considered important to totally settle matters of enjoyment and sensual pleasures in such a way so as not to be drawn back again. The followers of vedic culture talked not only of running away from the world, but also of experincing the pleasures of the world. As there was a place for temples in their prescribed outline of life, so was there a place for palaces; as there was a place for wilderness, so was there a place for large communities; as there was a place for renunciation and abstinence, so was there a total place for enjoyment and conduct.

Those who curse the ancient period of India because the rishis talked of the next world and did not worry about this world are ignorant of their ideology. The thinkers of vedic culture totally appreciated the reality of the world. The prosperity, the wealth, the grandeur, the pleasure stock of ancient India was no less than any country of today. Those who were brought up in the ideology of vedic culture fully enjoyed life in this world, since apart from desire, they had the capacity to experience the pleasures of the world. Yes, while enjoying life there always remained one matter before them. In ancient Rome, whenever there was a large feast, dance and festivity—a skull was also kept of the dead in a closet to remind that this is the ultimate end of all fun, frolic and festivity. When the householders enjoyed life, they enjoyed with a view that this longing may not last till the end—to put an end to this desire, they indulged in it. Decline of capacity to enjoy sensual pleasures of the world is unavoidable; as age catches up—the capacity weakens. Then why not, with declining strength, the desire be declined? Strength may not last but desire may remain—what can be more unfortunate for man. The ideal of life for a householder is that he should rise above sensual pleasures after experiencing them so that he does not have to stare longingly at them. According to the ideal of vedic culture, man has to pass through the midst of sensual pleasures of the world, but he should not get lost in them. What kind of life are we leading today? We stray away in pleasures of the world. Wandering restlessly, passion remains but the body strength declines. The ideal for a householder in Vedic culture is that the natural outcome of a man wandering in sensual pleasures may well retain the strength to enjoy sensual pleasure but passion may not linger on.

Today our life is getting inflicted with passion. Whether there is a capacity to enjoy pleasures or not, the mind gets restless with sensuality flooded all over. 'Grihasthaashram' has become an ashram of passion. Men age, but start consuming tonics; the hair greys, but hair-dyes are rubbed; women have wrinkles, but powder is puffed; 40-year olds claim they are 30—the power perishes but passion remains.

5. Vaanprastha is a perception for detachment

Today we are so stuck in household life (grihastha) that coming out of it saddens us. Most of the people pass their life remaining stay-put in it. The term 'ashram' has a lot of purpose. Household is an 'ashram', a destination, a halting palce. In Vedic terms the rishis considered life as a journey and had acknowledged 4 camps of that journey. The first camp was "brahmcharya ashram" followed by "grihastha"—household. After that came another camp, where a householder left his household and moved ahead. Today we have forgotten the mystery of the term 'ashram'. On entering "grihastha-ashram", we do not want to come out of it. We stubbornly stay in "grihastha-ashram" as if we are going to live till eternity. Life is insured for 30-35 years, but we have set such insurance in our mind as if we will never die. We forget that while remaining in 'grihastha', we have also to come out of it. In any case, he who has come has also to depart. But household is such a formation where, like Abhimanyu, man enters but forgets to come out. We keep on worrying of worldly matters till the last. Those who believed in vedic culture, rested the burden of the household on their children on reaching 50 years of age and would tread on the next path of the journey of life—today they do not do this. Temporary lodging places permit a stay of 5 to 7 days. Those who stay beyond this period, are first given an indication by the lodge manager, but the stubborn ones, who do not take the hint, are clearly told and those who still do not accept have their luggage thrown out. Life is a journey where we have to keep moving forward whether we like it or not. Those good men who move ahead willingly after 'grihastha' keep up their honour, dignity and prestige; but those who act otherwise are pushed out by the owner of the lodge. Today those who have reached the age of coming out from 'grihastha' to move ahead on the next path, should introspect and see whether they are being treated as such. Their own sons and daughters-in-law curse them. Why daughters-in-law cannot get along with mothers-in-law? Because mothers-in-law want to live like daughters-in-law. Why a son cannot get along with his old father? Because in his last days he seems to be a burden on the sons. Those parents who have nurtured us, even if they are a burden; still it is the duty of children to look after them. After all who can repay the debt of parents, but then this is the duty of the children. Who would like to be told that it is your duty to take care of us. Therefore, the ancient rishis indicated another way of repaying 'pitri-rin'—the debt to parents. They never indicated that parents lodge themselves at home and the sons may worship them. They indicated this discipline for parents that after 'grihastha', they embrace 'vaanprashta' and their child may enter in 'grihasthaashram' and repay his 'pitri-rin' (debt to parents) and may endeavour for a better offspring than himself. It is man's nature to desire independence. If the parents remain at home then the children do not have the liberty of functioning according to their will—this is the reason why those who could be closest to each other come to such bad terms thus becoming a sight of ridicule for the neighbours. The parents were masters of the home in their time, they have now to provide that opportunity to their child. But authority is such a phenomena which no one willingly surrenders. One may snatch it, but who parts willingly? Therefore, today one finds conflict between father and son, mother-in-law and daughter-in-law all around. The ancient rishis had solved this problem through "vaanprastha-ashram". It was their submission that if all have to leave this world in the end, then why not give up voluntarily instead of being pushed out and humiliated. In fact everyone wishes to experience the world; therefore, an opportunity is offered to experience in 'grihastha-ashram', but because of his own experience, the householder finds that there is nothing in these experiences—he turns away from them. Release from bhog is inevitable after experiencing it. This natural condition was given a scientific form by the ancient rishis who named this instinct as 'vaanprastha ashram'. 'Vaanprastha' is an exceptional mental process. Relish the pleasures of the world instead of clinging to them; and still give up thereafter. 'Pravritti' and 'nivritti'—instinct and abstinence—both exist in the world, both are proper in their own place. Instinct is called 'preya'—dear, and 'abstinence' is called 'shreya'—virtue in the scriptures. After 'preya' should come 'shreya'—after 'pravritti' should come 'nivritti'—after 'instinct' should come 'abstinence'; after enjoying the world one should know how to renounce it. Renouncing after enjoyment, abstinence after instinct is the 'mental process of vaanaprastha'. Our society today needs that mental process of vaanaprastha, mental process of abstinence is required, instead of clinging; learning to give up is required. We get stuck on trivial matters. Knowing very well that we are on the wrong track, we—because we are we—become stubborn and after sometime make it a matter of prestige. We sit on any chair and cling to it. He who sits on the seat of a president clings to the position of a president. For many people, getting rid of the chair is like the chair being a part of them. People talk of many new diseases in the 20th century. Whether this is old or new—but this disease to cling is certainly new. There is only one recourse to save society from this disease, and that is to awaken the mental process of 'vaanprastha' in society. 'Vaanprastha' is not running away to the woods. 'Vaanprastha' is—abstinence, renunciation and 'aparigrah' (the state of being without belongings beyond the basic minimum). The term 'parigrah' is formed of 'pari' and 'grah'. 'Pari' means—from all four directions, 'grah' means to accept, to cling. To cling to the world from all sides, not setting free inspite of effecting release—this is 'parigrah'. Leaving voluntarily when the time comes, is 'aparigrah'. Does a fruit not fall from a tree itself when ripe? The sentiment of 'vaanprastha' is to separate from the branch like the fruit. No matter how much you reflect on the problems of society—the outcome is the same. If the world needs any message today, then it is the message of 'vaanprastha', 'tyaag' (renunciation) and 'nivritti' (abstinence). In any case renunciation and abstinence are inevitable, if we do not give up—nature will make us give up, if we do not withdraw—nature will drive us away. This has been the way of the world and it will always remain as such. Is there no difference between leaving a lodge willingly and being turned out? Fact of the matter is the same,-result is leaving the lodge. Vedic culture made this outcome so simple through 'vaanaprastha ashram'.

What is the meaning of 'vaanprastha ashram'? Knowing fully well that the call for departure is bound to come, we are left with two options. Either we prepare to pack up ourselves at the age of 70-80 years, or we wait for the time when we are thrown out. He who waits to be thrown out is stubborn, obstinate and unwise. Those who established the 'vaanprastha ashram' had conceded that departure is definite, if not today then tomorrow, if not tomorrow then day after. When departure is certain then where is the wisdom in moving out when tortured, and not move voluntarily. Vaanprastha is not a compulsion to renunciate the world, but to leave on ones own accord; not to run away from the world out of fear, but to move ahead willingly in the journey of life; not to stay-put making a home in one camp, but to prepare to reach the next camp from the present one. How great is the pleasure for that what has to happen, does happen with our willingness. If the world has to be abandoned, then why not abandon it willingly? If, one could perpetually remain in this world with some effort, then it was better to cling to the world; but this is an impossibility, then why not voluntarily do what has definitely to happen? Man dies, is creamated—this is universal; vedic ideal is that he looks through at his own death while living—he looks through the cremation of his own pyre while living. Vaanprastha is death while living; sanyas is burning in the pyre while living. Everyone enters 'grihastha', but in the vedic system there were two other indispensable ashrams apart from grihastha—brahmcharya and vaanprastha. Brahmcharya was inevitable before 'grihastha', so was 'vaanprastha' indispensable after 'grihastha', sanyas was never for all. Vaanprastha meant to snap all ties. No-one should be offerred any position after reaching 50 years of age, he should not be a member of parliament or a president or secretary of any public body—this is vaanprastha. If this perception pervades in society, all disputes will end. To awaken this perception—'idanna mum' was repeatedly chanted;—nothing is mine, nothing is mine—this was practised. This alone is the aim of vaanprastha ashrams.

6. Vaanprastha ashrams in ancient times

In distant past, householders used to embrace 'vaanprastha' after 50 years of age. The cities of those times were not as large as of today. At the right time householders used to build a hut or a cottage and settle outside their village or city in a wood, leaving the burden of household on their child. In the vicinity of each village or city, there used to be of row of dwellings of these vaanprasthis. Children and the youth used to live in towns and the elders used to live in the woods. Towns were surrounded with huts of vaanprasthis in such a manner like one gathers or encircles with both hands. Vaanprasthis had passed through the experience of the world, were mature in all respects; the youth were still experiencing the challenges of life. At times the young householders used to come for counsel to the vaanprasthis and after hearing them would then get back to their work. When ever a complicated problem arose, the young householders discussed with their elders and solved their problems according to their advice. Whenever they were perturbed and depressed with their problems, they went to these ashrams for mental peace. Today our youth visit the theatre or cinema when tired, and relax since there is no other alternative before them. In ancient times, groups of young men were seen strolling towards these ashrams to relax from the days pressures. Ashrams used to be far away from town; to reach there was like a journey, and then to hear a spiritual discourse was a blessing as well as physical and mental relaxation. Who is there today to save the youth from mental turbulance? Where, and to whom should he go? He finds people restless like him all around. How can a blind guide a blind? In old times a young man would go alone to any vaanprastha ashram away from the city. There, an elder of 50-60 years of age himself had passed through such experiences many times. He was aware of the various types of turbulances in life, and the kind of storms one has to face. He would make the young man sit by his side and narrate to him his own story of life. The youth would open up his heart and feel lighter. To whom can he unburden his heart today? Who can solve his queries? In those times the ashrams of vaanprasthis were centres to communicate spiritualism. Just as a lamp spreads light all over, the ashrams spread the message of 'shreya'—abstinence and peace. Today the world is running towards sensual pleasures, epicureanism is on the increase, life is getting shallow, spiritualism is disappearing; who can put a stop to all this, who can hold? Those who are themselves caught in epicureanism, how can they help others to come out of it; those who are themselves victims of instinct—pravritti—how can they counsel others for abstinence—nivritti—those who are themselves stuck in a marshy land, how can they pull out others? A vaanprasthi came out of 'bhog'—endurance and took to the path of 'tyaag'—renunciation. He came out of pravritti—instinct—and was a wayfarer on the path of nivritti—abstinence—he stood up shunning the marshy land—therefore he could counsel others on self-denial; he could teach the lesson of abstinence, he could stretch his helping hand to pull out others from the marshy land. Therefore, the age of vaanprasthis was the age of real spiritualism perfected by 'bhog'—endurance and 'tyaag'—renunciation. The ashrams of vaanprashthis were spread through-out the country. This was the reason that our country was leading in the field of spiritualism over other countries.

7. Vaanprastha ashram and the problem of finance

Thus vedic culture, with the establishment of vaanprastha ashram, shook the foundation of mere epicureanisim. Vaanprastha was a solution to another problem. If the number of workers in a society keeps on multiplying, so much so that the old workers also exist and the new-comers keep on flooding—the result will be that all will die of hunger. Why has the problem of unemployment become so large today? Because those who should be receiving pension find another employment or business after receiving pension. This state of affairs did not exist in vedic culture. The social order was such that those at the age of 50 years were picked out, vacancies were automatic for the youth. Today, those who should be earning are unemployed, and those who should be sitting in ashrams are earning. The youth are sitting idle, not because they cannot earn. They can earn, but only if they are provided with an opportunity to earn. The problem is that whatever profession they specialise in, is full. With the presence of old lawyers, how can the new ones find work; with the presence of old doctors, what can the new ones do. How can new shopkeepers prosper with the presence of old ones. The rishis solved this problem of unemployment through the ashram system. They divided human life span in 4 parts, out of these only one ashram generated wealth. A brahmchari, vaanprasthi and a sanyasi never earned. This does not mean that they became a vaanprasthi or a sanyasi to avoid earning. Without earning in 'grihastha' no-one had the right to enter 'vaanprastha'; usually a vaanprasthi became a 'sanyasi'. Everyone earned, but after reaching a certain age he would stop earning, leaving the way for others. Even all householders never earned. Householders who were brahman or kshatriya spent their time, not in earning but in service of society according to their ability. Only vaishyas earned, since only a few earned, they earned so much that they gave enough to society to subsist. Their earning for society was their service towards society. Today all are earning. Brahman, kshatriya, vaishya, and shudra of course are earning;

here the students, householders, vaanprasthis and sanyasis are also earning. The struggle for earning wealth has resulted in some earning more than their requirement , while others perish with hunger. In times of the past, because of vaanprastha, such disorder was not there. Famous vaidyas, businessmen, architects, professors, members of parliament, shopkeepers etc. used to themselves give up everything after 50 years of age and fresh young men would take their place. These new incumbents maintained contact with the old ones. If a fresh vaidya did not understand a problem, he would seek refuge of any expert old vaidya and take advantage of his advice.

Therefore, with the blessings of the elderly; new comers were developed and society progressed day after day. Some people say that if those with experience sit aloof and leave the field open society will suffer, society will lose the benefit of their experience. This is wrong. Even today if any experienced person stays on in town, there is no guarantee that he will survive till the end of this world. He has to depart sooner or later. His experience can benefit others if newcomers take the benefit of his advice when required. The vaanprasthis used to counsel and help in this manner. They used to vacate for new professionals, they used to transfer this burden on them on their own, since they had to move ahead to the next camp of life's journey, not because of any compulsion. To prove the reality of the journey of life, they could not visualise the development of 'atma-tattva'— true nature of soul.

8. Vaanprastha ashram and compulsory education

Apart from solving the questions of epicureanism and unemployment; vaanprastha solved another problem. Those who settled in the woods leaving their homes, were experienced in all kinds of professions before embracing vaanprastha. Some had reared many children. They were aware the way children develop psycologically. They had once played, cried and laughed with children of their own age. Now, after embracing vaanprastha, children from the village came to study from them. Sometimes

20 children used to collect and even 50 at times or more used to come to these vaanprasthis. Some of these children were from rich families, some were poor, some even came from royalty; but there was no discrimination after coming to the ashram of vaanprasthis. They were all brothers in the ashram. In one such ashram, long time back, Krishna and Sudaamaa had studied.

The children used to bring food-bhikshaa-from the village and all would sit and eat together in the ashram; the guru ate as well as the pupils. Sometimes a son of a rich man would stand before a hut of a poor man and sometimes, son of a poor man would reach before a palace of a rich man, but a child from a rich home never considered himself rich and a child from a poor home never thought he was poor. Here, the ladies of the house eagerly waited for their arrival to give them bread-cakes. If there was delay, they would then come out of their homes eagerly looking for the group of children; wondering why they have not turned up. These ashrams of the vaanprasthis, precisely, were called 'gurukula'. These ashrams never charged either for eating or for teaching. Those who taught were not given any salary. Inspite of taking no salary, no fees, without taking any charge for food from the children, without any state assistance—a complete system for children's education was functioning. The foundation of this very system was vaanprastha ashram. In the present situation it will require crores of rupees to impart free and compulsory education. Vedic culture solved this problem through vaanprastha ashram. There are vaanprastha ashrams in Burma even today. Such ashrams are near each city or village. Every child of the village is sent to this ashram to study, he lives there as well. He asks for alms—(food or bhiksha)—eats himself and offers to the guru. It is due to the glory of these ashrams that Burma has 99% literates as compared to much less percentage in India. It is not because the Burmese government is spending more on education; it is because vaanprastha ashrams, though present in their fragmented form, are still in existence today. The picture that we have portrayed of vaanprastha ashrams surrounding ancient cities, still exists.

VAANPRASTHA SANSKAR

Third of the four stages of life

[Meanings of mantras in a systematic manner]

Vaanprastha sanskar is that which, after marriage and bearing children, the son may also marry after brahmcharya, and after the son has a child, that is, when a son is born to the son, then a man may embrace vaanprastha—that is, leave for the forest and lead a life of 'tapa'—penance and 'swaadhyaay'—self education. It is written in the Manusmriti (6, 1-3) :

एवं गृहाश्रमे स्थित्वा विधिवत् स्नातको द्विजः ।
वने वसेत्तु नियतो यथावद् विजितेन्द्रियः ॥ १ ॥

Evan grihaashrame sthitvaa vidhivat snaatako dwijah.
Vane vasettu niyato yathaavad vijitendriyah.

i.e., in the above manner according to prescribed rites after reading all knowledge, at the time of 'samaavarttan', 'dwij'—who performs bathing rites—a brahman, kshatriya and vaishya who, in full control of his senses and of himself, and completing 'grihaashram' may settle in the forest.

गृहस्थस्तु यदा पश्येद् वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ २ ॥

Grihasthastu yadaa pashyed vali-pali-tamaatmanah.
Apatyasyaiva chaapatyam tadaa-ranyam samaa-shrayet.

When householders see the skin of their body turn loose and hair turn grey, and when a son is born to the son, then they should seek shelter in the forest.

सन्त्यज्य ग्राम्यमाहारं सर्वञ्चैव परिच्छदम् ।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा ॥ ३ ॥

Santyajyam graamyam-aahaara sarvanchaiva

parichchhadam. Putreshu bhaaryaam nikshipya vanam gachchhet sahaiva vaa.

When initiated in vaanprastha, leave all foodstuff of the villages and all house-hold items. Leave your wife with the sons or take her along to the forest.

There in the forest, get involved daily in reading and teaching vedic philosophy etc., have control on the mind and senses. If your wife is with you, never have intercourse except her taking care of you. Be friendly with all, be careful, always provide others—never demand, be compassionate and kind to all beings. Such devotees who live in the forest, who teach and practice yoga and such righteous scholars—go to their homes and accept 'bhikshaa' (alms). Thus living in the forest be devoted to these religious austerities. In the purusuit of knowledge of 'atma' and 'God'; contemplate on various Upanishads and reflect with reverence on the knowledge and creativity of the 'shrutis'. So long as there is no desire to embrace 'sanyas' he may continue in vaanprastha.

Time for entering vaanprastha is after 50 years of age. When a son is born of the son, then proceed with preparing for journey to the forest after advising on all aspects of grihaashram to your wife, son, relatives, daughter-in-law etc. If the wife is willing to accompany then take her along, or else entrust the eldest son to take care of her and instruct his wife to always adivse the son to follow the path of virtue and keep away from evil.

Many people comment that there is no mention of vaanprastha in the Vedas. This doubt is there since they want to look for the word 'vaanprastha' in ved mantras. The word is 'muni' for 'vaanprastha' in the Vedas. In the rig-veda (10, 136, 5) **''देवेषितो मुनिः''** **'deveshito munih'**—here 'muni'means 'vaanprasthi'.

It is written in the 'Mundkopanishad' (1.1.11)—**''स होवाच याज्ञवल्क्यो ब्रह्मचर्यं परिसमाप्य गृही भवेद् गृही भूत्वा वनी**

भवेत्'' **"sa hovaacha yaajya-valkyo brahmcharya parisamaapya grihee bhaved grihee bhutwaa vanee bhavet"**— here the term 'vanee' means he who resides in the forest—a vaanprasthi.

[Spiritual-reflection]

When all take their seats as indicated, the learned person embracing vaanprastha may spiritually reflect with the following mantras—

व्र॒तेन॑ दी॒क्षामा॑प्नोति दी॒क्षया॑प्नोति॒ दक्षि॑णाम्।
दक्षिणा श्र॒द्धामा॑प्नोति श्र॒द्धया॑ स॒त्यमा॑प्यते॥

—यजुः० अ० १९। मं० ३०॥

Vratena deekshaam-aapnoti deekshyaapnoti dakshinaam. Dakshinaa shraddhaam-aapnoti shraddhayaa satya-maapyate.

Meaning : When man embraces the vows of brahmcharya and truth, then with that (vratena) assertion to highest prominence; (deekshaam) to initiation; (aapnoti) he achieves; (dekshayaa) by observing the rules of brahmcharya ashrams etc.; (dakshinaam) to wealth with due respect (aapnoti) he obtains (dakshinaa) with that respect; (shraddhaam) towards the inclination of holding truth (aapnoti) he achieves, and; (shraddhayaa) affection towards truthful and spiritual people; (satyam) acquiring the knowledge of truth and the quality of being truthful; (shraddhayaa) he acomplishes. Therefore after observing brahmcharya ashram and griha ashram, one must embrace vaanprastha with reverence.

अ॒भ्याद॑धामि स॒मिध॒मग्ने॑ व्रतपते॒ त्वयि॑।
व्र॒तञ्च॑ श्र॒द्धां चोपै॑मी॒न्धे त्वा॑ दीक्षि॒तोऽ अ॒हम्॥

—यजुः० अ० २०। मं० २४॥

Abhyaa-dadhaami sam-dhamagne vratpate twayi. Vratancha shraddhaam chopai-mindhe twaa deekshito-aham.

Meaning : (vratpate agne) O God! protector of regulations; (deekshitah) being initiated into; (aham) I; (twayi) firmly in you; (vratam) observing the vows of brahmcharya ashram etc.; (cha) and its material; (shraddhaam) holding truth; (cha) and its methods; (upaimi) I attain, therefore as in fire; (samidham) to the wood fuel; (abhyaa-dadhaami) I maintain and set a glow knowledge and assertions, and in a similar manner; (twaa) I maintain you in my atma and always; (eendhey) bring to light.

आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन्।
तीर्त्वा तमांसि बहुधा महान्त्यजो नाकमा क्रमतां तृतीयम्॥
—अथर्व० का० ९। सू० ५। मं० १॥

Aa-nayai-tamaa rabhasva sukritaam lokamapi gachchhatu prajaanan. Teertwaa tamaansi bahudhaa mahaantya jo naakamaa kramataam triteeyam.

Meaning : O grihastha-householder! (prajaajan) pre-eminently known, you; (etam) of this vaanprastha ashram; (aarabhasva) initiate; (aanaya) turn your mind from grihaashram towards this; (sukritaam) of virtuous people; (lokamapi) worth seeing this vaanprastha ashram also; (gachchhatu) may achieve it; (bahudhaa) of various types; (mahaanti) great; (tamaansi) ignorance, sorrow etc. worldly attachments; (teertwaa) after keeping aside; (ajah) consider your soul as immortal and eternal; (triteeyam) third; (naakaam) to vaanprastha ashram without sorrow; (aakramtaam) ascend according to customary observance.

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे।
ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु॥
—अथर्व० कां० १९। सू० ४१। मं० १॥

Bhadram-ichchhanta rishayas-swar-vidastapo deekshaam-upanishe-duragre. Tato raashtram balamojashcha jaatam tadasmai devaa upsam-namantu.

Meaning : O learned men! just as; (swarvidah) those who are at peace; (rishayah) learned people; (agre) firstly; (deekshaam) are initiated into brahmcharya ashram etc.; (tapah) and good qualities of breath control exercise, knowledge and self control etc.; (upa nishiduh) having achieved and carry out similarly; (bhadram) to this auspicious vaanprastha-ashram; (ichchhantah) desire. Just as a prince after brahmcharya (tatah) immediately thereafter (ojah) valour (cha) and (balam) achieves strength (jaatam) attains fame (raashtram) desire and protect the kingdom, and (asmai) to the just and virtuous king (devaah) learned men greet (tat) similarly all finding you in vaanprastha ashram (upa sam namantu) being near are humble—

मा नो॑ मे॒धां मा नो॑ दी॒क्षां मा नो॑ हिंसिष्ट॒ यत्तपः॑ ।
शि॒वा नः॑ स॒न्त्वायु॑षे शि॒वा भ॑वन्तु मा॒तरः॑ ॥

—अथर्व० कां० १९ । सू० ४० । मं० ३ ॥

Maa no medhaam maa no deekshaam maa no hinsishta yattapah. Shivaa nah santwaa-yushe shivaa bhavantu maatarah.

Meaning : Relatives (nah) of we vaanprasthis (medhaam) to our wisdom (maa hinsishta) may not ruin (nah) our (deekshaam) to our initiation (maa) never, and (nah) our (yat) that (tapah) breath-control etc. which is a good 'tapa'—penance, to that also (maa) may never destroy (nah) our initiation and (aayushe) life for all people (shivaah) may be virtuous (santu) be. Just as our (maatarah) mother, father, grandfather etc. (shivaah) are conducive to well-being similarly all people may permit me with pleasure to enter vaanprastha ashram (bhavantu) be.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्त्या विद्वांसो भैक्ष्यचर्यांश्चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

—मुण्डकोपनि० मं० १ । ख० २ । मं० ११ ॥

Tapah shraddhe ye hu-pav-san-tyaranya shaantyaa vidwaanso bhaikshya-charyanchi-rantah. Surya-dwaaren tey virajaah prayaanti yatraamritah sa purusho yhaavyaa-atmaa.

Meaning : O men! (ye) those (vidwaansah) learned people (aranye) in the forest (shaantyaa) peacefully (tapah shraddhe) practicing yoga and love for God (upavasanti) settle near folks in the forest and (bhaikshya-charyaam) conduct alms (charantah) living in the forest (tey) they (hi) only (virajaah) are innocent, without guilt, are selfless (surya dwaarena) through 'praan'—vital air (yatra) where (sah) what has to be (amritah) away from life and death (avya-yaatmaa) immortal (purushah) eternal God stands attained (hi) only there (prayaanti) proceed. Therefore embracing vaanprastha is excellent.

1. Items to be collected : See page 85

2. Special items for this sanskar—pair of simple clothes, a staff, a yellow coloured upper garment or shawl, simple shoes.

[Start of Yajna]*

Ritwigvaran (page 87), aachaman-mantra (page 88), anga-sparsh-mantra (page 88), aganyaadhaan (om bhur bhuvah swah. Om bhur bhuvah swardyou riva bhumnaa etc page 90), agni pradeepan (om udbudhya-swaagne etc page 91); samidaa-dhaan (om ayanta idhma aatmaa+samidhaagnim duvasyata+susamiddhaay shochishe+tantwaa samidbhih etc page 92) completing samidaa-dhaan with these mantras and then completing jal prokshan reciting 4 mantras sprinkling water around the altar (om adite numanya swa page 96)—4 aaghaaraa vaajya bhaagaahuti (from om agnaye swaahaa-to-om indraaya swaahaa page 98) 4 vyaahriti aahuti (om bhur agnaye swaahaa etc. page

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* There is no mention in Sanskar Vidhi relating to this yajna in 'swishta krit aahuti' about yadasya karmano; in 'praajaapatya-aahuti' about 'prajaapataye'; and 4 pavmaani aahuti (om bhur bhuvah swah. Agna aayunshi etc) and 'ashtaajyaahuti'.(Om twam no agne etc.) The order given in Sanskar Vidhi is: aganyaadhaan, samidaa-dhaan, jala-prokshan, 4 aaghaaraa-vaajya-bhaagaahuti, 4 vyaahriti aahuti, swastivaachan, shaantikaran, Yudhishthir Mimansak comments: "The reciatation of swastivaachan and shantikaran should be before aganyaadhaan. Such disorder is also in the chapter on Sanyas". There is no mention of Ishwar-stuti-prarthanopaasanaa.

99) and then swastivaachan (agnimeede purohitam etc page 43); shanti-karan (shanna indraagni etc page 64)—after this pour ghee on 'sthaali-paak' and offer oblation with the following mantras :

[Offer oblations with ghee in 'sthaali-paak']

ओम् काय स्वाहा। कस्मै स्वाहा। कतमस्मै स्वाहा।

Om kaay swaahaa. Kasmai swaahaa. Katamasmai swaahaa.

आधिमाधीताय स्वाहा। मनः प्रजापतये स्वाहा।

Aadhi-maadheetaay swaahaa. Manah prajaapataye swaahaa.

चित्तं विज्ञाताय आदित्यै स्वाहा। अदित्यै मह्यै स्वाहा।

Chittam vijyaa-taayaa-dityai swaahaa. Aadityai mahiyai swaahaa.

अदित्यै सुमृडीकायै स्वाहा। सरस्वत्यै स्वाहा।

Adityai sumridee-kaayai swaahaa. Saraswatyai swaahaa.

सरस्वत्यै पावकायै स्वाहा। सरस्वत्यै बृहत्यै स्वाहा।

Saraswatyai paavakaayai swaahaa. Saraswatyai brihatyai swaahaa.

पूष्णे स्वाहा। षूष्णे प्रपथ्याय स्वाहा। पूष्णे नरन्धिषाय स्वाहा।

Pooshne swaahaa. Pooshne prapathyaay swaahaa. Pooshne narandhipaay swaahaa.

त्वष्ट्रे स्वाहा। त्वष्ट्रे तुरीपाय स्वाहा।

Twshtre swaahaa. Twashtre turipaay swaahaa.

त्वष्ट्रे पुरुरूपाय स्वाहा। भुवनस्य पतये स्वाहा।

Twashtre puru-roopaay swaahaa. Bhuvanasya pataye swaahaa.

अधिपतये स्वाहा। प्रजापतये स्वाहा।

Adhipataye swaahaa. Prajaapataye swaahaa.

ओम् आयुर्यज्ञेन कल्पताꣳ स्वाहा। प्राणो यज्ञेन कल्पताꣳ स्वाहा।

Om aayur-yajyena kalpataam swaahaa. Praano yajyenkalpataam swaahaa.

अपानो यज्ञेन कल्पताꣳ स्वाहा। व्यानो यज्ञेन कल्पताꣳ स्वाहा।

Apaano yajyen kalpataam swaahaa. Vyaano yajyen kaplataam swaahaa.

उदानो यज्ञेन कल्पताꣳ स्वाहा। समानो यज्ञेन कल्पताꣳ स्वाहा।

Udaano yajyen kalpataam swaahaa. Samaano yajyen kalpataam swaahaa.

चक्षुर्यज्ञेन कल्पताꣳ स्वाहा। श्रोत्रं यज्ञेन कल्पताꣳ स्वाहा।

Chakshur-yajyen kalpataam swaahaa. Shrotram yajyen kalpataam swaahaa.

वाग्यज्ञेन कल्पताꣳ स्वाहा। मनो यज्ञेन कल्पताꣳ स्वाहा।

Vaag-yajyen kalpataam swaahaa.. Mano yajyen kalpataam swaahaa.

आत्मा यज्ञेन कल्पताꣳ स्वाहा। ब्रह्मा यज्ञेन कल्पताꣳ स्वाहा।

Aatmaa jajyen kalpataam swaahaa. Brahmaa yajyen kalpataam swaahaa.

ज्योतिर्यज्ञेन कल्पताꣳ स्वाहा। स्वर्यज्ञेन कल्पताꣳ स्वाहा।

Jyotir-yajyen kalpataam swaahaa. Swar yajyen kalpataam swaahaa.

पृष्ठं यज्ञेन कल्पताꣳ स्वाहा। यज्ञो यज्ञेन कल्पताꣳ स्वाहा।

Prishtham yajyen kalpataam swaahaa. Yajyo yajyen kalpataam swaahaa.

एकस्मै स्वाहा। द्वाभ्यां स्वाहा। शताय स्वाहा।

Ekasmai swaahaa. Dwaabhyaam swaahaa. Shataay swaahaa.

एकशताय स्वाहा। व्युष्ट्यै स्वाहा। स्वर्गाय स्वाहा।

—यजुः० अ० २२। मं० २०,३२,३३,३४

Eka-shataay swaahaa. Vyushtyai swaahaa. Swargaay swaahaa.

Meaning : While being initiated in vaanprastha ashram, the vaanprasthi utters the word 'swaahaa', an exppression of good feelings; for that world with which he was tied till now (kaay) towards comfort received till now (kasmai) towards the one from whom he received comfort (katmasyai) towards all from whom he received comfort (aadhi) towards pain received (aadheetaay) towards whatever he studied (manah prajaapataye) towards mind who is master of all (chittam vijyaataay) towards the soul, of which we are aware (adityai) towards speech which is inspired by the mind and soul (mahiyai adityai) towards this great land (sumrideekaay adityai) towards the mother who provides comfort (saraswatyai) towards rivers (paavkaayai saraswatyai) towards education which purifies (brihatyai saraswatyai) towards vast field of knowledge (pooshne) towards those who have taken care of us (prapavyaay pooshne) specially to those who have provided us proper wholesome food (narandhipaay-pooshne) towards those who always gave wise counsel to people (twashtre) towards the creator of all beings in the world (tureepaay twashtre) towards the builders of boats which help cross the river of the world. (puru-roopaay twashtre) towards the creator of this world who has various forms (bhuvanasya pataye) lord of cosmological world (adhipataye) the supreme being (parajaapataye) towards God (swaahaa) leaving the house hold 'su+aah'—I express good feelings.

[The ingenuity of these expressions are similar to what Swami Ramtirth had sung at the time of leaving (renunciating) his home—Farewell bye-lanes of Lahore, farewell all friends and foes. Farewell dear training, farewell.].

Meaning : (yajyen) I am on the thresh-hold of leading a life full of sacrifice and benevolence, with that (aayuh kalpataam) my life may become 'yajya may'—full of virtuous sacrifice, and with that kind of life my praan, apaan—(vital and foul air), vyaan, udaan, samaan—all vital energies; eyes, ears speech, mind, atma, God—all may become 'yajya-may' (kalpataam) my 'jyoti'—prestige, 'swa'—happiness, 'prishtham'—past—may be full of sacrifice—so much that my 'yajna'—offerring—may be 'yajamay'—full of sacrifice.

Meaning : (ekasmai) towards one (dwaabhyaam) towards two (shataay) towards hundreds (ek shaatay) if more than hundreds, then towards all of them (vyushtyai) towards each and everyone (swargaaya) from such people from whom I have received heavenly comfort, towards them (swaahaa) I express good sentiments, while giving up household and departing for vaanprastha.

Offer 4 vyaahriti aahuti after the above oblations.

[4 vyaahriti aahuti]

ओं भूरग्नये स्वाहा। इदमग्नये—इदन्न मम॥ १॥

Om bhuragnaye swaahaa. Idam agnaye—idanna mum.

ओं भुवर्वायवे स्वाहा। इदं वायवे—इदन्न मम॥ २॥

Om bhurvaayave swaahaa. Idam vaayave—idanna mum.

ओं स्वरादित्याय स्वाहा। इदमादित्याय—इदन्न मम॥ ३॥

Om swaraadityaay swaahaa. Idmaadityaay—idanna mum.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा। इदमग्निवाय्वादित्येभ्यः—इदन्न मम॥ ४॥

Om bhur-bhuvah swar-agni-vaayvaa-dityebhyah swaahaa. Idmagni-vaayvaa-dityebhyah-idanna mum.

[Maha-vaam devya gaan]

After 4 vyaarhiti aahutı, and maha-vaam-devya-gaan, meet friends and leave the responsibility on the sons etc.. Go and reside in solitude of the forest collecting material for 'agnihotra'. Practice yoga, reflect on philosophy, keep the company of holymen while seeking the inner soul and God incarnate.

Here ends the ritual of vaanprastha

*SANYAS SANSKAR

[Renunciation]

[Analytical Chapter]

The rishis, who were authors of vedic culture had called life—a journey—and had divided it into 4 camps. The 4th camp was sanyas ashram. They preferred open air to the extent that in their plan, ¾th part of life span was spent in open air. The brahmcharis lived in the forest, the householders lived in the cities, but vaanprastha and sanyas were ashrams in open air. The reason that people lived longer than those of today was that the major part of life was spent in open areas and forests. To live for a 100 years—**''जीवेम शरदः शतम्'' "jeevema sharadah shatam"**—this was a natural ambition of each man and woman.

The meaning understood of sanyas ashram today is that man leaves all work and sits aloof. Our country is full of such ascetics who remain idle. They think that if they do some work, they will not remain a sanyasi. Today remaining idle is termed as sanyas. But this is not the concept for sanyas in the ashram system. Sanyas is one link in the ashram chain, the last stage in the journey of life, the last camp. The temperament that developed in earlier ashrams, has its climax in sanyas; the aim with which we proceed in the first ashram, that aim is gradually fulfilled and reaches its total accomplishment in sanyas. Sanyas is not an independent ashram, it is connected with the earlier three ashrams, and that sentiment which is in the first three ashrams reaches its fullness in sanyas. We have already observed what kind of reflections do take effect in the first three ashrams.

We saw that the lesson on 'renunciation' and 'penance' was taught in brahmcharya ashram so that man is fully prepared to experience the pleasures at the right age. Without experiencing sensual pleasures of the world—what are they, how are they—without having a taste of them, man cannot resist straying away, hence grihastha-ashram has been conceived. But remaining in grihastha, if man stay—puts in grihastha, then he has not understood the aim of grihastha-ashram. To enter in grihastha is with the purpose of coming out of it, enjoyment of pleasure is for the purpose of getting rid of pleasure, getting engrossed in the world is with the purpose of understanding its emptiness, the path of epicureanism is to direct towards the path of renunciation, inclination is for abstinence. This is how the world exists and has been existing since eternity. Man's frame of mind is such. This natural psycological truth was bound in a system by the Rishis in the form of ashrams. Detachment is bound to come after grihastha. Today we do not let society benefit from that detachment; the rishis had fixed such a system that society benefitted from detachment. Even today a grandpaa lifts his grand-child on his shoulders walking around—at times he becomes a horse, or a donkey for them. With the system set by the rishis, not only one is a grandpaa to his own grandchildren—but for children of the entire village or city. Even now children of the village call a grandfather as grand-paa. The difference is that inspite of being called as such by all; he is a special grand-paa to his own grand children; but a vaanprasthi abandons affection for his own children; and all children of the village are his own children, he is an equal grand-paa to all. This sentiment of self-denial which originates in grihastha ashram—matures in vaanprastha. A householder, after enjoying this world, completely abandons it. It is not easy to leave a ready-made family. But when willy nilly, one day all this has to go, and has to go with wailing and sorrow, we will never want to shed tears before our kith and kin and will cling to them—but leave we must—then why not relish the pleasure of giving up this world with a smile and rejoice in our trimph. A vaanprasthi rejoiced on this triumph but still a little was left wanting in him. He left his town and settled in a nearby forest. Sometimes his chidlren visited him and so the possibility of his going to them remained. Those, children who visited the vaanprasthi to learn, if nothing else; he could also shower his affection on them like his own children which could possibly bind him. But he had stepped forward to loosen his ties instead of binding them. Therefore there was such an ashram after vaanprastha where, if there was any tie left that was also untied, and a vaanprasthi became a sanyasi in true sense of the word.

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* Also written as San-nyas.

A sanyasi cut all ties of attachment, affection, cut all bounds of mine and thine, and calmly, without any special affinity being subjected to as such, would walk around freely with affection towards all and being for all. Sanyas means—sam+nyas, i.e., the burden of attachment which he has been carrying till now on his shoulders—he abandons it, to 'nyas' it—leave it—Sam+nyas—to abandon it completely. Today there are various large religious establishments of sanyasis—those who do not; ardently desire for one. To keep the body without clothes and subsist on alms is not sanyas. Sanyas is a symbol within, not out-side. Sanyas is not a name for leaving the household; it is the name for freeing of love-hate, attachment and affection. Man did not exist for the family after taking sanyas. Sometimes the family was not even aware about the whereabouts of the person who steered their origin. Everyone has to die. A sanyasi reached very near death. In any case one leaves the world after death; a sanyasi relished death while living and was ever-ready to leave the world. The 'bhagvaa' (red ochre) cloth over his body always reminded him of the time when flames engulf the body reducing it to five elements. Sanyas was burning in the pyre while living.

Aim of a sanyasi was to serve living-beings

The high sentiment of renunciation never meant that a sanyasi was worthless for society. According to the ideal of vedic culture, 'renunciation' was another name for 'service'. After all, man serves in some field or the other. Earlier he was serving a limited field. In childhood he only serves himself. What else does a child do? He does not bother whether there is food for the parents, he must get whether others get it or not. This sentiment does not persist in grihastha-ashram. The parents feed the child first even if they have to remain hungry. What does this lesson teach? When the child wets his bed at night, what does the mother do? Does she keep a dry cloth under her and shifts the wet one under the child? No, she keeps lying on the wet one and quickly slips a dry sheet under the child. When the child does not sleep, does a mother sleep and lets her child weep? No, she keeps awake and, if necessary keeps on patting the child in her lap throughout the night, she never sleeps, but makes him sleep. Life in a household teaches the lesson of self-denial, but self-denial of what? Self denial of self-comfort, self denial of self-convenience, self denial of grandeur and enjoyment so that the child remains comfortable and happy. Along with the sentiment of self denial, the feeling of service grows; so much so that parents are prepared to give up all. After learning the lesson to serve, when men and women enter vaanprastha-ashram, the feeling of serving society is more intense. In the household they served their children, but entering vaanprastha they give up their children and start serving children of the society. Here also the perception of self denial takes man forward to the path of service. A vaanprasthi abandons, so that he may enlarge his scope for service, not because he can sit idle in a forest. In ancient times with the help of vaanprasthis, free and compulsory education, without spending a dime; spread from one corner to the other in India—can there be a better illustration than this of a perception for service? A vaanprasthi also served his village or city. After a while he had to enter a larger area leaving the limited one, and; not only of his country, community or people; it became his duty to be of service to the world. He then was a world citizen and not of any country, it became his business to reflect on welfare of the world and not of any country or community. Those who think that sanyas ashram is a place to sit idle, have not understood the inner depths of the thoughts of the rishis. The dignity of vedic culture makes a sanyasi do anything except sitting idle. He is a world citizen. The perspective of members of legislative councils is much broader than those who are worried about district boards; those who are members of parliament would have a still larger perspective; but members of the United Nations should be having the largest perspective. It 'should be' since it 'does not' happen. A sanyasi's vision is like the vision of the United Nations. Today the world needs real sanyasis, such sanyasis who can be termed world citizens. Today the world has structures like the United Nations, housing the best furniture, but it has not prepared humans worthy of sitting in these structures; has not produced such world citizens who vow to serve not only their countrymen but mankind of the world. What can poor India offer to the world? But India has always been offering since centuries and can still contribute. Today it can convey the message of 'world citizenship', it can give the message to have people worthy of occupying the United Nations. It can give the message to bind the world in one. It can give a message, to have such people who would sacrifice their all and everything for the benefit of all mankind. It can search for such ascetics and sanyasis who would sacrifice their all to lead the world to these perceptions.

Usually people talk that the Indian perception is a perception of self interest and selfishness. The people of this country used to retire to the woods for self-enlightenment. This is a wrong perception. The ashram system is a proof in point that in an effort to eliminate selfishness, reducing it to the level of a zero came the sentiment of benevolence. In brahmcharya-ashram, a child's attention is on himself, he does not think of anyone but himself. He studies, writes, eats, drinks, sleeps, exercises and builds up his atma, mind and body. He is not worried about anybody, he is not concerned with the ways of the world. In a way he is a specimen of selfishness. Grihastha-ashram comes after brahmcharya. The same person now—who was not concerned for anyone and not worried, now eats after he feeds his children. If he buys grapes, he offers fresh ones to his child and eats the stained ones himself. He is forgetting the lesson of selfishness in grihastha-ashram and learning the lesson of benevolence; selfishness is being replaced with benevolence. After becoming a father of three children, he is completely selfless. His own desire vanishes, his selfishness disappears; the desires and needs of his children become his own desires and needs. In grihastha-ashram he learns the lesson of making the selfishness of others as his own; still he is not able to do it with skill. To be skillful he has to be a vaanprasthi. Now he has to forget that only his children are his own, that only his own relatives are close to him. Now he has to learn that all the children of the village or city are his own, selfishness and self interest have to be kept at bay. He has to learn the lesson of considering others as his own in vaanprastha and this lesson is perfected in sanyas. No one in particular is his own for a sanyasi, since all are his own equally. The rishis had planned the ashram system in such a manner that while entering the next ashram man would shed off each layer of selfishness, so much so that while entering the last ashram, not even one layer of selfishness remained. The inner self perception of pure selflessness brightened up like the vehement light of the Sun. Who was a sanyasi? A sanyasi was he who, seeing a leper or a disabled, would bandage him with his own clothes, a sanyasi was he who would sit with weeping and distressed widows and shed tears with them, a sanyasi was he who would offer a helping hand to the maimed and crippled. Today those sanyasis who worried about the burden of the world as their own and sorrows of the world as their own sorrow, have disappeared, still this was the ideal and dignity of Sanyas-ashram.

SANYAS SANSKAR

[Renunciation]

[Meanings of mantras in a systematic manner]

Sanyas Sanskar is where one shuns the cover of attachment etc., and partiality and wanders on earth unattached for the well-being of others. Sanyas is of 3 kinds :

[First method—Kram-sanyas—in a sequence]

सम्यङ् न्यस्यन्त्यधर्माचरणानि येन वा सम्यङ् नित्यं सत्यकर्मस्वास्त उपविशति स्थिरीभवति येन स 'संन्यासः', संन्यासो विद्यते यस्य स 'संन्यासी'।

Samyang nyasyantya-dharmaa-charanaani yena waa samyang nityam satkarma-swaasta upavishati sthiree-bhavati yena sa sanyaasah, sanyaaso vidyate yasya sa sanyaasee.

First method—i.e., what has been stated in the beginning of vaanprastha that after completing brahmcharya and then passing though grihastha, thereafter entering vaanprastha and after vaanprastha one may become a sanyasi. This 'kram-sanyas' i.e. crossing through all ashrams in a sequence and embracing sanyas in old age is called 'kram-sanyas'.

[Second method—direct sanyas from grihastha or vaanprastha]

'यदहरेव विरजेत् तदहरेव प्रव्रजेद् वनाद् वा गृहाद् वा।'

Yad-hareva virajet tad-hareva pravrajed-vanaadwaa grihaadwaa—This is a sentence from a treatise called 'braahman'. **Second method**—i.e. the day firm detachment, is attained that very day, even if the time in vaanprastha is not complete or without observing vaanprastha, one may embrace sanyas direct from grihastha-ashram; since the main cause in sanyas is firm detachment and genuine knowledge.

[Third method—direct sanyas from brahmcharya]

ब्रह्मचर्यादेव प्रव्रजेत्॥

Brahmcharyaadeva pravrajet—This is also from 'braahman' treatise. **Third method**—If, after achieving total brahmcharya and worldly knowledge the desire to be attached to worldly pleasures vanishes and there is a keen desire to benefit all without being partial—if he who has firmly resolved to subsist in the discipline of sanyas—then without entering grihastha-ashram and vaanprastha—he may embrace sanyas after completing brahmcharya-ashram.

[Material for Sanskar]

1. Items to be collected : See page 85, except yajjopaveet.

2. Special material for this sanskar—kamandalu or bhikshaa paatra (an earthen or wooden water pot used by ascetics), a staff, geru (red ochre) coloured astringent loin cloth, a girdle, upper clothing, a towel, a shirt without collar, vest etc. Warm saffron coloured clothes for winter.

[Restrictions and vows]

He who desires to embrace sanyas, on the day when he is totally at peace, may follow the following restrictions and assertions; i.e., fast i.e., living only on milk for 3 days, sleep on ground, praanaayam (breath control exercise), meditate in solitude and perform 'japa' of 'omkar' (God). Plan a day before as on page 82, assembly pavilion, altar, wood fuel, ghee etc., saamagri. Thereafter, on the 4th day, when sanyas has to be taken, get up early after usual calls and a bath, and praanaayaam; meditate and 'japa' of 'Om'.

[Start of yajna and ritwigvaran]

At the time of sunrise, select outstanding learned and religious householders and perform yajna as follows :

Ritwigvaran (omaavasoh sadane seed etc., page 87), aachaman (om amrito-pastaran-masi etc., page 88), anga-sparsh-mantra (page 88), aganyaadhaan (om bhur bhuvah. om bhur bhuvah swardyou—riva-bhumnaa, page 90), agni-pradeepan (om udbudhya-swaagne, page 91), samidaadhaan (om ayant idhma aatmaa + samidhaagnim duvasyata + susamiddhaay shochishe+ tantwaa samidbhi, page 92), swastivaachan after ghrit-pratapan (agnimeede purohitam, page 43), shantikaran (sham na indraagni, page 64), jal-prokshan around the altar (om adite numanya swa etc., page 96) 4 aaghaaraa-vaajya-bhaagaahuti (from om agnaye swaahaa-to-om indraay swaahaa, page 98), and 4 vyaahriti aahuti (om bhuragnaye swaahaa, page 99), thereafter offer following 3 oblations—Thus a total of 4 aaghaaraa-vaajya-bhaagaa-huti, 4 vyaahriti aahuti and following 3 aahuti—Out of these offer one by one 11 aajyaahuti. 3 oblations are as follows* :

ओं भुवनपतये स्वाहा ॥ १ ॥

Om bhuvan-pataye swaahaa.

ओं भूतानां पतये स्वाहा ॥ २ ॥

Om bhutaanaam-pataye swaahaa.

ओं प्रजापतये स्वाहा ॥ ३ ॥

Om prajaapataye swaahaa.

Meaning : (bhuvanpataye) towards the lord of universe; (bhutaanaam pataye) towards the guardian of 5 elements—earth, fire, water, air and ether; and (prajaapataye) and towards the lord of all beings—i.e.; (udbhij—plants; swedaj—living things; sweat born—insects; andaj—egg born i.e. birds etc; pindaj—viviparous; (swaahaa) I utter 'swaahaa' from my heart! What a great and amazing creation He has—such utterances come out.

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* Here the recitation has been in disorder. The recitation of swastivaachan, shantikaran should be before aganyaadhaan. In the analyatical chapter of 'vaanprastha' the recitation is also in disorder like this—Yudhishtir Mimaansak. There is no mention of 'ishwar-stuti-praarthano-paasanaa' mantras.

[11 oblations of special cooked rice]

After above 11 oblations (4 aaghaaraa-vaajyaahuti, 4 vyaahriti aahuti and 3 others) that cooked rice which has been prepared properly mixed with ghee is offered to the fire by the yajmaan who is about to take sanyas alongwith two ritwij towards the end of 'swaahaa' in 11 mantras; the other two ritwij may offer ghee oblations alongwith them.

ओं ब्रह्म॒ होता॒ ब्रह्म॑ य॒ज्ञो ब्रह्म॑णा॒ स्वर॑वो मि॒ताः ।
अ॒ध्व॒र्युर्ब्रह्म॑णो जा॒तो ब्रह्म॑णो॒ऽन्तर्हि॒तं ह॒विः स्वाहा॑ ॥ १ ॥

Om brahm hotaa brahm yajjyo brahmnaa swaravo mitaah. Adhwaryu-brahmano jaato brahmano-antarhitam havih swaahaa.

Meaning : (brahm hotaa) brahm alone is hotaa; (brahm yajjyah) brahm alone is yajna; (brahmnaa mitaah swaravo) brahm alone is balanced utterance, swah=one's own, ravah=utterances of mantra; (adhvaryuh) adhvaryu who is directing this yajna, he; (brahmanah jaatah) has been created by brahm alone; (havih) the offering being made in this yajna; (brahmanah) in brahm; (antarhitam) is present within.

Substance : Before taking sanyas man could see only the world everywhere; he could not see brahm, now as he is entering in vaanprastha and sanyas, he is finding brahm everywhere within the world, its motive force. This does not mean that all is brahm—there is no universe. This means that till now he never had 'sight' of brahm, but now he sees brahm in every object. Now he can sight the existence and power of 'brahm'—the Supreme God—in every substance of the wrold.

ब्रह्म॒ स्रुचो॑ घृ॒तव॑ती॒र्ब्रह्म॑णा॒ वेदि॒रुद्धि॑ता । ब्रह्म॑ य॒ज्ञश्च॑ स॒त्रं च॑
ऋ॒त्विजो॒ ये ह॑वि॒ष्कृत॑ः । श॒मि॒ताय॒ स्वाहा॑ ॥ २ ॥

Brahm sru-cho ghrita-vateer-brahmanaa vedi-ruddhitaa. Brahm yajjyashcha satram cha ritwijo ye havishkritah. Shamitaay swaahaa.

Meaning : (gritavatee sruchah) in the pouring streams of ghee; (brahm) is the sight of God; (vedih) altar of the yajna; (brahmanaa uddhitaa) has stood up with brahm; (yajyah satram cha) in large-small yajnas; (brahm) only brahm is sighted; (ye havishkritah ritwijah) brahm alone is sighted in the offerings made by ritwij; (shamitaay) in this manner sighting each substance of the yajna, the unstable mind becomes peaceful towards that supreme brahm; (swaahaa) utterances of praise are coming out on their own.

Substance : Whatever has been said in the earlier mantra, has been stated in this mantra as well. Sanyasi's attitude becomes spiritual. Observing every substance he finds the present in it, he sights that source of inspiration—brahm and is absorbed in its glory.

अंहोमुचे प्र भरे मनीषामा सुत्राम्णे सुमतिमावृणानः । इदमिन्द्र
प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः स्वाहा ॥ ३ ॥

Anhomuche pra-bhare manee-shaamaa sutraamne sumati-maa-vrinaanah. Idamindram prati havyam gribhaay satyaah santu yajamaanasya kaamaah swaahaa.

Meaning : (su, traamne) Brahm, who properly protects the one who is absorbed in this ocean of the world; (sumatim) with my excellent wisdom; (aavrinaanah) while choosing; (anhomuche) in brahm who redeems from evil; (pra, bhare) I dedicate; (indra) O Supreme brahm; (imam havyam) to my devoted dedication; (prati gribhaay) please accept, and with your benevolence; (yajamaanasya) of yajamaan; (kaamaah) desires; (satyaah santu) may be fulfilled.

Substance : Distinction has been made between mind and wisdom. Wisdom has two forms—one is mind which wanders in uncertainty, the other is wisdom which controls the mind, and does not let it go astray. The one, who while embracing sanyas speaks that till now I was plunging in the ocean of the world, but now, seeing the ephemeral nature of the world, I have kept away. Now my mind does not wander and is in control of wisdom, I offer my devotion at the feet of God, I want to spend my life in meditation, may this desire be fulfilled and come true.

अंहोमुचे वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्। अपां
नपातमश्विना हुवे धियेन्द्रेण म इन्द्रियं दत्तमोजः स्वाहा॥ ४॥

Anhoumuche vrishabham yajjiyaanaam viraajantam pratham-madhvaa-ranaam. Apaam napaat-mashvinaa huve dhiyendrena ma-indriyam datta-mojah swaahaa.

Meaning : (ashwinaa=ashvinou—ashoong vyaaptou+kvan= ashvah=vyaaptih—iti) O those who are diffused everywhere! the pair of sun and moon in nature, O ashvidev! in the form of my parents in my life! I; (anhoumucham) who clears all sorrows; (yajjiyaanaam vrishabham) most honoured and venerable, yajnas (adhvaraanaam prathamam viraajantam) graciously seated in yajnas (apaam na paatam) never declining in 'karma'—firm in karma—towards that; (dhiyaa) with wisdom; (huve) I offer oblation of my vow with devotion; (indrena) the Supreme God has; (mey) to me; (indriyam ojah) the splendour and strength to control my senses; (dattam) has provided me.

Substance : The sanyasi addresses the chief pair of this world—the sun and moon; and the main couple, his parents, of the social world,—that with the grace of the supreme brahm—God, I have so much spiritual power that instead of being a slave to my senses, I have control over them. That I may always follow the spiritual path that I have chosen.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। अग्निर्मा तत्र
नयत्वग्निर्मेधां दधातु मे। अग्नये स्वाहा॥ इदमग्नये—इदन्न मम॥ ५॥

Yattra brahm-vido yaanti deekshayaa tapasaa sah. Agnirmaa tattra nayatwagnir-medhaam dadhaatu mey. Agnaye swaahaa. idmagnaye-idanna mum.

Meaning : (brahmvidah) the sanyasis who wisely sight brahm in each and every particle of the world; (deekshyaa tapasaa sah) are firstly initiated and leading a life of penance according to initiation; (yatra yaanti) reach where; (agnih maa tatra nayatu)

God, who leads may lead me there; (agnih) God; (mey) to me; (medhaam dadhaatu) may give me such wisdom that I may always follow that path; (agnaye) towards that omnipotent God, who helps in stepping forward; (swaahaa) this is my hymn and prayer.

यत्र॑०। वा॒युर्मा॒ तत्र॑ नयतु वा॒युः प्रा॒णान् द॑धातु मे। वा॒यवे॒ स्वाहा॑॥ इदं वायवे–इदन्न मम॥ ६॥

Yattra.... . Vaayurmaa tattra nayatu vaayuh praanaan dadhaatu mey. Vaayave swaahaa. Idam vaayave—idnna mum.

—the air may take me there, the air may provide such wisdom to my life.

यत्र॑०। सूर्यो॑ मा॒ तत्र॑ नयतु॒ चक्षु॒ः सूर्यो॑ दधातु मे। सूर्या॑य॒ स्वाहा॑॥ इदं सूर्याय–इदन्न मम॥ ७॥

Yattra...... . Suryo maa tattra nayatu chakshuh suryo dadhaatu mey. Suryaay swaahaa. Idam suryaay—idanna mum.

—the sun may take me there, the sun may provide such wisdom to my eyes.

यत्र॑०। च॒न्द्रो मा॒ तत्र॑ नयतु॒ मन॑श्च॒न्द्रो द॒धातु मे। च॒न्द्राय॒ स्वाहा॑॥ इदं चन्द्राय–इदन्न मम॥ ८॥

Yattra....... . Chandro maa tattra nayatu manashchandro dadhaatu mey. Chandraay swaahaa. Idam chandraay—Idanna mum.

—the moon may take me there, the moon may provide such wisdom to my mind.

यत्र॑०। सोमो॑ मा॒ तत्र॑ नयतु॒ पय॒ः सोमो॑ दधातु मे। सोमा॑य॒ स्वाहा॑॥ इदं सोमाय–इदन्न मम॥ ९॥

Yattra....... . Somo maa tattra nayatu payah somo dadhaatu mey. Somaay swaahaa. Idam somaay—idanna mum.

—the herbs may take me there, the medicines may provide such strength.

यत्र० । इन्द्रो मा तत्र नयतु बलमिन्द्रो दधातु मे । इन्द्राय स्वाहा ॥ इदमिन्द्राय–इदन्न मम ॥ १० ॥

Yattra....... . Indro maa tattra nayatu balamindro dadhaatu mey. Indraay swaahaa. Idam indraay—idanna mum.

—indra may take me there, indra may provide such power.

यत्र० । आपो मा तत्र नयन्त्वमृतं मोप तिष्ठतु । अद्भ्यः स्वाहा ॥ इदमद्भ्यः–इदन्न मम ॥ ११ ॥

Yattra....... . Aapo maa tattra nayantwamritam mopa tishthatu. Adbhiyah swaahaa. Idmabhyah—idanna mum.

—the water may take me there, water may bring such nectar to me.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे । ब्रह्मणे स्वाहा ॥ इदं ब्रह्मणे–इदन्न मम ॥ १२ ॥

—अथर्व० कां० १९ । सू० ४२-४३ ॥

Yattra brahm-vido yaanti deekshayaa tapasaa sah. Brahmaa maa tattra nayatu brahmaa brahm dadhaatu mey. Brahmane swaahaa. Idam brahmane—idanna mum.*

Meaning : The knowledge of brahm may take me there (brahmaa) the great brahm—force; (mey) to me; (brahm) great; (dadaatu) make me. Till now I was an insignificant being in this empty creation, now coming in touch with the great powers of nature I may become great.

Substance : The great powers of nature have been addressed from mantra 5 to 12 i.e. air, sun, moon, vedic deity—soma, indra, water and brahm.—It is prayed that the sanyasi, forsaking his insignificant life is entering a great life—these powers must inspire him to lead an outstanding life. Just as agni, vaayu, surya, chandra, jala serve the whole world uniformly, similarly a sanyasi, like these powers, with uniform consciousness, may spend his life for the welfare of the world.

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* The first 4 mantras are from Sukta 42 and the rest 5-12 are from Sukta 43.

[15 oblations of cooked rice]

After the above 12 oblations, offer one oblation each time of cooked rice for 15 times :

ओं प्राणापानव्यानोदानसमाना मे शुध्यन्ताम्।
ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ १॥

Om praanaa-paana-vyaano-daana-samaanaa mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

Meaning : (mey) my; (praanaa-paana-vyaano-daana-samaanaah) vital air of the lungs, foul air in the anus region, 'vyaan vaayu' which wanders in the whole body, 'udaan vaayu' which belches from the throat, 'samaan vaayu' which is present in the intestines around the region of the centre—all these may remain pure, they should never trouble me; (aham virajaah jyotih) I may be brilliant without raja-dosha (vipaapmaa) without sin; (bhuyaasam) I may become.

Substance : Man has a lot of wind troubles. TB of the lungs, haemorrhoids in the anus, pain in the body, sour belching in the throat, wind in the intestines etc. are due to 'praan-apaan-vyaan-udaan-samaan'. When a sanyasi is out of his home, if these troubles persist, how can life be smooth, hence he plans redemption from these troubles and comes out.

वाङ् मनश्चक्षुःश्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकूतिसंकल्पा मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳस्वाहा॥ २॥

Vaang-manash-chakshuh shrotra-jivhaa-ghraan-reto-budhayaakooti-sankalpa mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

My speech, mind, eyes, ears, tongue, nose, semen, brain, and will; may remain pure......

शिरःपाणिपादपार्श्वपृष्ठोरूदरजङ्घा शिश्नोपस्थपायवो मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳस्वाहा॥ ३॥

Shirah paani-paad-paarshva-prishtho-rudara-janghaa-shishno-pasthapaayavo mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

My forehead, hands, legs, back, thighs, abdomen, knees, organs may ramain pure......

त्वक्चर्ममाꣳसरुधिरमेदोमज्जास्नायवोऽस्थीनि मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳस्वाहा॥ ४॥

Twak-charmaam sarudhira-medo-majjaa-snaayav-asthini mey shudhyantam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

My skin, flesh, blood, fat, bone marrow, nerves, bone structure may remain pure for me......

शब्दस्पर्शरूपरसगन्धा मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ ५॥

Shabda-sparsh-rupa-rasgandhaa mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

Sound, touch, appearance, body secretions, smell, these 5 organs of senses may remain pure for me.

पृथिव्यप्तेजोवाय्वाकाशा मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ ६॥

Prithivyapteja-vaayur-aakaasha mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

Earth, fire, water, air and ether—five elements may remain pure for me.

अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमया मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ ७॥

Annamay-praanmay-manomay-vijyaan-may-anand mayaa mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

Annamay, praanmay etc. 5 kosh may remain pure for me. In the Smritis these are called 'kosha'—sheath for the soul—jiva.

विविष्टयै स्वाहा ॥ ८ ॥ **Vivishtyai swaahaa.**

कषोत्काय स्वाहा ॥ ९ ॥ **Kushotkaay swaahaa.**

Meaning : (vivishtyai) which is specially engrossed in each atom of the world—God-for Him; (swaahaa) from my heart praiseworthy sentiments are being expressed.

(Kashotkaay) Saayaanaacharya has called this illusion of action of name, form, deed as 'kashah'. 'utkaay' means 'eager'. Towards that God who is eager to create a world of—name, form, deed; (swaahaa) my sentiments are of praise for Him.

उत्तिष्ठ पुरुष हरित लोहित पिङ्गलाक्षि देहि देहि ददापयिता मे शुध्यताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा ॥ १० ॥

Uttishtha purusha harit lohit pingalaakshi dehi dehi dadaa-payitaa mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

Meaning : O (purusha) jeeva, resting in this body like a bed; (uttishtah) wake up and stand. O; (harit) virtuous man shun and forsake evil! (lohit) O princely man, who turns blood red seeing obstacles at all times! and O lazy; (pingalaakshi) and possessed with ignorance—morose man! (dehi dehi) keep always giving in life; (dadaa-payitaa) be a provider—this sentiment may to your mind; (shudhantaam) purify. Sanyasi prays—I; (virajah) being free from passion—and coming out of dullness; (jyotih) with clear disposition like a light; (vipaapmaa) bhuyaasam) may rid of evil.

Substance : There are all types of people—satoguni, rajoguni, tamaguni—virtuous, princely and inert. Veda directs towards all of them—Do not get engrossed in selfishness, aim life towards selflessness, do not always take—but keep on giving and giving. Giving provides purity of mind, taking tarnishes the mind. The sanyasi speaks that he is not praying out of emotion, but with purity in mind.

ओं स्वाहा मनोवाक्कायकर्माणि मे शुध्यन्ताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ ११॥

Om swaahaa mano-vaakkaay-karmaani mey shudhyantaam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

My mind, speech, body and actions be pure—whatever is in mind should be in speech and whatever is in speech should be in deed.

अव्यक्तभावैरहङ्कारैर्ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ १२॥

Avyakt-bhaavai-ahankaarai-jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

(Avyakta-bhaavaih ahankaaraih) I may get rid of expressed perception of my ego, if there are any hidden perceptions of my ego, I may get rid of them and be pure.

आत्मा मे शुध्यताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ १३॥

Atma mey shudhya taam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

My (atma) body may be pure.

अन्तरात्मा मे शुध्यताम्। ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा॥ १४॥

Antar-aatmaa mey shudhyataam. Jyotiraham virajaa vipaapmaa bhuyaasam swaahaa.

My inner soul may be pure.

परमात्मा मे शुध्यताम्। ज्योतिरहं विरजा विपाप्मा भूयासथ्ं स्वाहा॥ १५॥

Parmaatmaa mey shudhyataam. Jyotiraham virajaa vipaampaa bhuyaasam swaahaa.

My (parmaatmaa) ultimate self—if I achieve the ultimate stage in life, reach at the top, it may also then become pure, without fault, i.e. such deterioration which easily comes reaching the top—may never touch me.

Noteworthy—(praanaapaan) from the beginning: (parmaatmaa mey shudhyataam) to the end there is counsel to the sanyasi through mantras i.e. he who embraces sanyas ashram, he should imbibe the virtues of righteousness, counsel truth, practice yoga, restraint, self-control, peace, goodness of character etc., and with virtues of knowledge, science etc., believing in the benevolence of God, with exertion and keeping the body, soul and mind etc. away from impure conduct and with good conduct omitting bias, deceit, evil actions; teaching and counselling others to rid of their defects and spread bliss and contentment to all people and be contented himself (Sanskar Vidhi).

[After above 15 oblations—35 oblations of ghee]

After offering 15 oblations of cooked rice with each of the 15 mantras, offer 35 oblations of ghee with following mantras (15+35=total 50)—

ओमग्नये स्वाहा॥ १६॥ ओं विश्वेभ्यो देवेभ्यः स्वाहा॥ १७॥

Om agnaye-swaahaa. Om vishvebhyo devebhyah swaahaa.

ओं ध्रुवाय भूमाय स्वाहा॥ १८॥ ओं ध्रुवक्षितये स्वाहा॥ १९॥

Om dhruvaay bhumaay swaahaa. Om dhruva-kshitaye swaahaa.

ओमच्युतक्षितये स्वाहा॥ २०॥ ओमग्नये स्विष्टकृते स्वाहा॥ २१॥

Om achyu-takshitaye swaahaa. Om agnaye swishtakrite swaahaa.

ओं धर्माय स्वाहा॥ २२॥ ओमधर्माय स्वाहा॥ २३॥

Om dharmaay swaahaa. Om adharmaaye swaahaa.

ओमद्भ्यः स्वाहा ॥ २४ ॥ ओमोषधिवनस्पतिभ्यः स्वाहा ॥ २५ ॥
Om adbhyah swaahaa. Om oshadhi-vanaspatibhyah swaahaa.

ओं रक्षोदेवजनेभ्यः स्वाहा ॥ २६ ॥ ओं गृह्याभ्यः स्वाहा ॥ २७ ॥
Om raksho-dev-janebhyah swaahaa. Om grihyaabhyah swaahaa.

ओमवसानेभ्यः स्वाहा ॥ २८ ॥ ओमवसानपतिभ्यः स्वाहा ॥ २९ ॥
Om avasaanebhyah swaahaa. Om avasaana-patibhyah swaahaa.

ओं सर्वभूतेभ्यः स्वाहा ॥ ३० ॥ ओं कामाय स्वाहा ॥ ३१ ॥
Om sarva-bhutebhyah swaahaa. Om kaamaay swaahaa.

ओमन्तरिक्षाय स्वाहा ॥ ३२ ॥ ओं पृथिव्यै स्वाहा ॥ ३३ ॥
Om antarikshaay swaahaa. Om prithivyai swaahaa.

ओं दिवे स्वाहा ॥ ३४ ॥ ओं सूर्याय स्वाहा ॥ ३५ ॥
Om dive swaahaa. Om suryaay swaahaa.

ओं चन्द्रमसे स्वाहा ॥ ३६ ॥ ओं नक्षत्रेभ्यः स्वाहा ॥ ३७ ॥
Om chandramase swaahaa. Om nakshatrebhyah swaahaa.

ओमिन्द्राय स्वाहा ॥ ३८ ॥ ओं बृहस्पतये स्वाहा ॥ ३९ ॥
Om indraay swaahaa. Om brihaspataye swaahaa.

ओं प्रजापतये स्वाहा ॥ ४० ॥ ओं ब्रह्मणे स्वाहा ॥ ४१ ॥
Om prajaapataye swaahaa. Om brahmane swaahaa.

ओं देवेभ्यः स्वाहा ॥ ४२ ॥ ओं परमेष्ठिने स्वाहा ॥ ४३ ॥
Om devebhyah swaahaa. Om parameshthine swaahaa.

ओं तद् ब्रह्म ॥ ४४ ॥ ओं तद्वायुः ॥ ४५ ॥
Om tad brahm. Om tadwaayuh.

ओं तदात्मा ॥ ४६ ॥ ओं तत्सत्यम् ॥ ४७ ॥
Om tadaatmaa. Om tat-satyam.

ओं तत्सर्वम् ॥ ४८ ॥ ओं तत्पुरोर्नमः ॥ ४९ ॥
Om tat-sarvam. Om tat-puror-namah.

अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु। त्वं यज्ञस्त्वं वषट्कारस्त्वमिन्द्रस्त्वं रुद्रस्त्वꣳ विष्णुस्त्वं ब्रह्म त्वं प्रजापतिः। त्वं तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरों स्वाहा॥५०॥

Antash charati bhuteshu guhaayaam vishwa-moortishu-twam yajjyastwam vashat-kaarastwam-indrastwam rudrastwam vishnustwam brahm twam prajaapatih. Twam tadaap aapo jyoti raso mritam brahm bhur-bhuvah suvarom swaahaa.*

Swaahaa is the utterance for all these in these mantras—agni, vishvadev, dhruv-bhumi, dhruv-kshiti, achyut-kshiti, swishtkrit agni, dharm, adharm, jala, oshadhi, vanaspati, griha, avsaan viz., death, avsaanpati, sarva-bhoot, kaam, antariksha, prithivee, dyu, surya, chandra, nakshatra, indra, brihaspati, prajaapati, brahm, dev, parmeshthi. The sanyasi utters praise for every power in the world and expresses his gratefulness.

He enumerates these powers showering lavish praise on them and declares—'tadaatmaa'—these powers are the 'atma'-soul of the universe, these exist in the universe; 'tatsatyam'—this only is truth—that is, they exist; 'tatsarvam'—this only is everything: 'tatpurornamah'—I bow before them. It is noteworthy that 'sin' is considered a power. There is no doubt that Sin is also a force; a Sanyasi will have to conduct considering sin as a power, he cannot ignore its existence, even if he has to fight with it. A war is with the powerful, not with the weak.

That very brahm (vishwa-moortishu bhuteshu) personified in the world of all inanimate and animate; (antah guhaayaam) as if there in a mysterious place; (charati) where it progresses. O brahm! (twam) you only; (yajjyah) are yajna; (twam) you only; (vashat-kaarah) are overpowering; (twam) you only ; (indrah) are indra; (twam) you only; (rudrah) are rudra, fearsome; (twam vishnuh) are vishnu—the preserver of the world;

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* These 'praanaa-paana-vyaan' etc. mantras are from Taittireeya aaranyak, dasham prapaathak, anuvaak 51 to 60 and 66 to 68.

(twam brahm) you only are 'brahm', the all pervading spirit of the universe; (twam prajaapatih) you only are prajaapati—the creater—the lord of creatures; (twam) only; (tat) are that; (aapah aap) water of waters, you only are light, pleasure, immortal, the all pervading spirit of the universe (bhooh) the life of life; (bhuvah) the liberator from all sorrow; (swah) who is happiness incarnate and causes happiness to his followers—towards the supreme power of universe, I, a sanyasi makes this utterance of praise.

[Sanyasi and shaving ceremony]

After offering oblations for the above 50 mantras with cooked rice and ghee, thereafter, saving 5 or 6 hair—person being initiated to sanyas then follows the ritual of mundan sanskar and shaves off his beard—moustache and hair and has a bath. After this he sprinkles 104 times on his head with the following mantra from 'purush-sukta'—hymn to perform his investiture (abhishek).

[Abhishek, with mantras from 'purush-sukta']

स॒हस्र॑शीर्षा॒ पुरु॑षः सहस्रा॒क्षः स॒हस्र॑पात्। स भूमिं॑ वि॒श्वतो॑
वृ॒त्वात्य॑तिष्ठद्दशाङ्गु॒लम्॥ १ ॥

Sahasra-sheershaa purushah sahasraakshah sahasrapaat. Sa bhumi vishwato vritwaa-atyatishthad dashaangulam.

पुरु॑ष ए॒वेदं सर्वं॒ यद्भू॒तं यच्च॒ भव्य॑म्। उ॒तामृ॑त॒त्वस्येशा॑नो॒
यदन्ने॑नाति॒रोह॑ति॥ २ ॥

Purush evedam sarvam yad bhutam yachch bhavyam. Utaamritattva-syeshaano yadanne-naati-rohati.

ए॒तावा॑नस्य महि॒मातो॒ ज्यायाँ॑श्च॒ पूरु॑षः। पादो॑ऽस्य॒ विश्वा॑ भू॒तानि॑
त्रि॒पाद॑स्या॒मृतं॑ दि॒वि॥ ३ ॥

Etaa-vaanasya mahimaato jyaayaansh-cha purushah. Paadosya vishwaa bhootaani tripaad-syaamritam divi.

त्रि॒पादू॒र्ध्व उदै॒त्पुरु॑ष॒ः पादो॑ऽस्ये॒हाभ॑व॒त्पुन॑ः। ततो॒ विष्व॒ङ्
व्य॑क्रामत्साशनानश॒ने अ॒भि॥४॥

Tripaadoordhva udait purushah paado-syehaa-bhavat punah. Tato vishvang vyakraamat saa-shanaana-shane abhi.

तस्मा॑द्विराळ॑जायत वि॒राजो॒ अधि॒ पूरु॑षः। स जा॒तो अत्य॑रिच्यत
प॒श्चाद्भूमि॒मथो॑ पुरः॥५॥

Tasmaad viraad-jaayata viraajo adhi purushah. Sa jaato atya-richyat pashchaad bhumi-matho puruh.

यत्पुरु॑षेण ह॒विषा॑ दे॒वा य॒ज्ञमत॑न्वत। व॒स॒न्तो अ॑स्यासी॒दाज्यं॑
ग्री॒ष्म इ॒ध्मः श॒रद्ध॒विः॥६॥

Yat-purushena havishaa devaa yajna-matanvata. Vasanto asyaa-seedaajyam greeshma idhmah sharaddhavih.

तं य॒ज्ञं ब॒र्हिषि॒ प्रौक्ष॒न्पुरु॑षं जा॒तम॑ग्र॒तः। तेन॑ दे॒वा अ॑यजन्त
सा॒ध्या ऋष॑यश्च॒ ये॥७॥

Tam yajjyam bahirshi prokshan purusham jaatam-gratah. Tena devaa ayajant saadhyaa risha-yashcha ye.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒तः संभृ॑तं पृषदा॒ज्यम्। प॒शून्ताँश्च॑क्रे
वा॒य॒व्याना॑र॒ण्यान्ग्रा॒म्याश्च॒ ये॥८॥

Tasmaad yajjyaat sarv-hutah sambhritam prisha-daajyam. Pashoon taansh-chakre vaayavyaan aaranyaan graamyaash chaye.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हुत॒ ऋच॒ः सामा॑नि जज्ञिरे। छन्दां॑सि जज्ञिरे॒
तस्मा॒द्यजु॒स्तस्मा॑दजायत॥९॥

Tasmaad yajjyaat sarva-huta richah saamaani jajyire. Chhandaansi jajyire tasmaad yajus-tasmaad-jaayata.

तस्मा॒दश्वा॑ अजायन्त॒ ये के चो॑भ॒याद॑तः। गावो॑ ह जज्ञिरे॒
तस्मा॒त्तस्मा॑ज्जा॒ता अ॑जा॒वय॑ः॥१०॥

Tasmaad-ashwaa ajaayant ye ke cho-bhayaadatah. Gaavo ha-jajyire tasmaat tasmaaj-jaataa ajaavayah.

यत्पुरु॑षं॒ व्यद॑धुः कति॒धा व्य॑कल्पयन्। मुखं॒ किम॑स्य॒ कौ बा॒हू
का ऊ॒रू पादा॑ उच्येते॥ ११॥

Yat purusham vya-dadhuh katidhaa vyakalpayan. Mukham kimasya kou baahu kaa uroo paddaa uchyate.

ब्रा॒ह्म॒णो॑ऽस्य॒ मुख॑मासीद्बा॒हू रा॑ज॒न्यः॑ कृ॒तः। ऊ॒रू तद॑स्य॒ यद्वैश्यः॑
प॒द्भ्यां शू॒द्रो अ॑जायत॥ १२॥

Braahmanosya mukhamaaseed baahu raajanyah kritah. Uroo tadsya yadvaishyah padbhyaam shoodro ajaayata.

च॒न्द्रमा॒ मन॑सो जा॒तश्चक्षो॒ः सूर्यो॑ अजायत। मुखा॒दिन्द्र॑श्चा॒ग्निश्च॑
प्रा॒णाद्वा॒युर॑जायत॥ १३॥

Chandramaa manaso jaatash-chakshoh suryo ajaayata. Mukhad-indrashcha-aagnishcha praanaa-dwaayur-ajaayata.

नाभ्या॑ आसीद॒न्तरि॑क्षं शो॒र्ष्णो द्यौः सम॑वर्तत। प॒द्भ्यां भूमि॒र्दिश॒ः
श्रोत्रा॒त्तथा॑ लो॒काँ अ॑कल्पयन्॥ १४॥

Naabhyaam aasu danta-riksham shorshno dyouh samavartata. Padbhyaam bhumir-dishah shrotraam tathaa lokaam akalpayan.

स॒प्तास्या॑सन्परि॒धय॒स्त्रिः स॒प्त स॒मिधः॑ कृ॒ताः। दे॒वा यद्य॒ज्ञं त॑न्वा॒ना
अब॑ध्न॒न्पुरु॑षं प॒शुम्॥ १५॥

Saptaa-syaasan pari-dhayastrih sapt samidhah kritaah. Devaa yad-yajjyam tanvaanaa abadhnan purusham pashum.

य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्तानि॒ धर्मा॑णि प्रथ॒मान्या॑सन्। ते ह॒
नाकं॑ महि॒मानः॑ सचन्त॒ यत्र॒ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः॥ १६॥

Yajjyen yajna-may-jant devaa-staani dharmaani prathamaanyaasan. Te-ha naakam mahimaanah sachanta yatra poorve saadhyaah santi devaah.

[Aachaman and praanaayaam]

Perform 3 aachamans with 'amrito-pastaran-masi' etc. (page 88) and with following 3 mantras on 'praanaayam' (breath control exercise) properly according to yoga-shaastra do 'praanaayaam' atleast 3 times :

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ॥

Om bhooh. Om bhuvah. Om swah. Om mahah. Om janah. Om tapah. Om satya.*

[Mantra-jaap, repetition in mind]

With folded hands and eyes closed, japa following 6 mantras in mind before the altar.

ओं ब्रह्मणे नमः ॥ ओमिन्द्राय नमः ॥

Om brahmane namah. Om indraay namah.

ओं सूर्याय नमः ॥ ओं सोमाय नमः ॥

Om suryaay namah. Om somaay namah.

ओमात्मने नमः ॥ ओमन्तरात्मने नमः ॥

Om aatmaney namah. Om antar-aatmaney namah.

[Four aajyaahuti]

Thereafter, offer aajyaahuti with 4 mantras :

ओमात्मने स्वाहा ॥ ओमन्तरात्मने स्वाहा ॥

Om aatmaney swaahaa. Om antar-aatmaney swaahaa.

ओं परमात्मने स्वाहा ॥ ओं प्रजापतये स्वाहा ॥

Om parmaatmaney swaahaa. Om prajaapataye swaahaa.

[Madhupark]

Person embracing sanyas should perform the madhupark ceremony.**

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* In the ritual of griha-ashram, these mantras are mentioned in the Sanskar Vidhi for praanaayaam.

** See chapter on 'Marriage Ceremony'—Part I—meanings of mantras.

The acharya or ritwig may hand over the vessel of madhupark to the sanyasi to be—

ऋत्विग्—**ओं मधुपर्को मधुपर्को मधुपर्कः प्रतिगृह्यताम् ॥**

Ritwig—**Om madhuparko madhuparko madhuparkah prati-grihyataam.**

संन्यासार्थी—**ओं प्रतिगृह्णामि ॥**

Sanyasi to be—**Om pratigrihnaami.**

Thereafter, the sanyaasaarthi looks at the madhupark.

संन्यासार्थी—**ओं मित्रस्य त्वा चक्षुषा प्रतीक्षे ॥**

Sanyasi to be—**Om mitrasya twaa chakshushaa prateekshe.**

Thereafter, he holds the vessel with madhupark in his left hand—

ओं देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रति गृह्णामि ॥

Om devasya twaa savituh prasave-shvinor-baahubhyaam pooshno hastaabhyaam prati grihnaami.

Thereafter the sanyasi-to-be, stirs madhupark 3 times with his right hand ring finger and thumb :

ओं नमः श्यावास्यायान्नशने यत्त आविद्धं तत्ते निष्कृन्तामि ॥

Om namah shyaavaa-syaayaa-nan-nashne yatta aaviddham tatte nishkrintami.

Release madhupark in 4 directions with following mantras:

ओं वसवस्त्वा गायत्रेणच्छन्दसा भक्षयन्तु ॥

Om vasa-vastwaa gaayatrena-chchhandasaa bhakshayantu—eastward,

ओं रुद्रास्त्वा त्रैष्टुभेनच्छन्दसा भक्षयन्तु ॥

Om rudraas-twaa traishtubhena-chchhandasaa bhakshayantu—southward

ओं आदित्यास्त्वा जागतेनच्छन्दसा भक्षयन्तु ॥

Om aadityaas-twa jaagatena-chchhandasaa bhakshayantu—westward

ओं विश्वे त्वा देवा आनुष्टुभेनच्छन्दसा भक्षयन्तु ॥

Om vishve twaa devaa aanushtubhena-chchhandasaa bhakshayantu—northward.

Speak the following and take madhupark from the middle of the vessel and sprinkle upwards 3 times.

ओं भूतेभ्यस्त्वा प्रतिगृह्णामि ॥

Om bhutebhyastwaa prati-grihnaami.

Thereafter, divide madhupark in 3 parts and place in 3 brass vessels or any other, keep on the ground in front all 3 and taste a little after reciting the following mantra, or consume all.

संन्यासार्थी—**ओं यन्मधुनो मधव्यं परमꣳरूपमन्नाद्यम् । तेनाहं मधुनो मधव्येन परमेण रूपेणान्नाद्येन परमो मधव्योऽन्नादोऽसानि ।**

Sanyaasaarthi—**Om yanmadhuno madhavyam paramam rupa-mannaadyam. Tenaaham madhuno madhavyena parmena roopen-annaadyen paramo madhavyo-annaado-aasaani.***

If any madhupark is left in the vessels, pour it in water.

[Sanyaasaarthi once again repeats the following mantra with praanaayaam—breath control-and in mind]

ओं भूः सावित्रीं प्रविशामि तत्सवितुर्वरेण्यम् ॥

Om bhuh savitreem pravishaami tat-savitur-varenyam.

ओं भुवः सावित्रीं प्रविशामि भर्गो देवस्य धीमहि ॥

Om bhuvah savitreem pravishaami bhargo devasya dheemahi.

ओं स्वः सावित्रीं प्रविशामि धियो यो नः प्रचोदयात् ॥

Om swah savitreem pravishaami dhiyo yo nah pracho dayaat.

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* For meaning see Vivaah-Sanskar—Part I—meanings of mantras.

ओं भूर्भुवः स्वः सावित्रीं प्रविशामि तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥

Om bhur bhuvah swah savitreem pravishaami tatsavitur-varenyam. bhargo devasya dheemahi. Dhiyo yo nah pracho-dayaat.

Meaning : (bhuh saavitreem)—saavitree-gaayatree—mantra where the first word is 'bhooh', in that; (pravishaami) I enter; (savituh) savitaa—of the sun—(tat varenyam) that part is worthy of being chosen; (bhuvah saavitreem) saavitree—of gaayatree where the middle word is 'bhuvah', in that; (pravishaami) I enter; (devasya) of the divine sun; (bhargah dheemahi) that is a majestic form, I meditate for that; (saavitreem swah) the pleasing last word 'swah' of saavitree; (pravishaami) I enter it; (yah) that; (nah) our; (dhiyah) to wisdom; (prachodayaat) may inspire. Similarly; (bhooh, bhuvah, swah) in all the three words—bhooh, bhuvah, swah—of gaayatri; (pravishaami) I enter; (tatsavituh varenyam) to gain entry in them itself is the chosen form the divine sun. (dhiyo yo nah pracho-dayaat) that which inspires our wisdom.

Substance : Here the system is to repeatedly repeat-japa gayatri in mind. In gayatri's first 'bhooh bhuvah swah'—in each of these three vyaahritis, each word of gaayatri is connected and total gaayatri is recited—'bhooh' with 'tatsavitur-varenyam', 'bhuvah' with 'bhargo-devasya dheemahi' and 'swah' with 'dhiyo yo nah prachodayaat'. Towards the end total gaayatri is recited.

[Thereafter, aajyaahuti in the yajna kunda with following mantras]

ओम् अग्नये स्वाहा॥ १॥ ओं भूः प्रजापतये स्वाहा॥ २॥

Om agnaye swaahaa. Om bhooh prajaapataye swaahaa.

ओम् इन्द्राय स्वाहा॥ ३॥ ओं प्रजापतये स्वाहा॥ ४॥

Om indraay swaahaa. Om prajaapataye swaahaa.

ओं विश्वेभ्यो देवेभ्यः स्वाहा ॥ ५ ॥ ओं ब्रह्मणे स्वाहा ॥ ६ ॥

Om vishvebhyo devebhyah swaahaa. Om brahmane swaahaa.

ओं प्राणाय स्वाहा ॥ ७ ॥ ओमपानाय स्वाहा ॥ ८ ॥

Om praanaay swaahaa. Om apaanaay swaahaa.

ओं व्यानाय स्वाहा ॥ ९ ॥ ओमुदानाय स्वाहा ॥ १० ॥

Om vyaanaay swaahaa. Om udaanaay swaahaa.

ओं समानाय स्वाहा ॥ ११ ॥

Om samaanaay swaahaa.

[Purnaahuti—total oblation—of yajna]

Poornaahuti with following mantra—

ओं भूः स्वाहा ॥

Om bhooh swaahaa.

[Release water signifying renunciation of three desires]

Release water on the ground—in full view of those present speaking the following—

[Son, wealth, society—these 3 desires are worthy of being abandoned]

संन्यासार्थी–**पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्चोत्थायाथ भिक्षाचर्यं चरन्ति ॥** —श० कां० १४

Sanyaasaarthi—**Putraishnaa-yaashcha vittaishanaa-yaashcha lokaishanaa-yaashchot-thaayaatha bhikshaa-charyam charanti.**

पुत्रैषणा वित्तैषणा लोकैषणा मया परित्यक्ता, मत्तः सर्वभूतेभ्योऽभयमस्तु स्वाहा ॥

Putraishnaa vittaishanaa lokaishanaa maya parityaktaa, mattah sarva-bhutebhyo-abhayam-astu swaahaa.

Substance : Those who keep away the mind from desires of attachment towards son etc., wealth and fame in society and who fix their atma in God and follow the discipline of 'bhikshaa'—alms, only they can safely conduct and counsel truth. That is, taking water in my right hand I from today, have abandoned all desire and attachment towards my offspring etc. attachment to wealth and prestige; and may all elements and beings be assured of safety from me—this is my true utterance.

[Enter in water and meditate in God]

Stand in water till the navel facing east and repetitively repeat (japa) the following mantra in mind.

ओं भूः सावित्रीं प्रविशामि तत्सवितुर्वरेण्यम्॥

Om bhooh saavitreem pravishaami tat-savitur-varenyam.

ओं भुवः सावित्रीं प्रविशामि भर्गो देवस्य धीमहि॥

Om bhuvah saavitreem pravishaami bhargo devasya dheemahi.

ओं स्वः सावित्रीं प्रविशामि धियो यो नः प्रचोदयात्॥

Om swah saavitreem pravishaami dhiyo yo nah prachodayaat.

ओं भूर्भुवः स्वः सावित्रीं प्रविशामि परो रजसेऽसावदोम्॥

Om bhur-bhuvah-swah saavitreem pravishaami paro rajase-asaavadom.*

'Japa' the above mantra in mind, meditate in God. Thereafter repeat the above from (putraishnaa-yaashcha...) onwards till the above. Thereafter, japa the following:

[Japa following mantra related to abandonment]

ओं भूः संन्यस्तं मया॥ १॥

Om bhooh sanyastam mayaa.

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* In this sanskar, apart from the last sentence—it is mentioned earlier in this sanskar. See the meaning there.

Today I, (bhooh) meditating and remembering on the life of life—Om—have abandoned all attachment—connections related on earth—bhulok.

ओं भुवः संन्यस्तं मया ॥ २ ॥

Om bhuvah sanyastam mayaa.

(Bhuvah) meditating and remembering the conqueror of sorrow—Om—have abandoned all attachment—connections related to 'bhuvar-lok'.

ओं स्वः संन्यस्तं मया ॥ ३ ॥

Om swah sanyastam mayaa.

(Swah) meditating and remembering the source of happiness—Om—I have abandoned all attachment—connections related to 'swah-lok'.

[Relinquish water from anjali]

Thereafter, standing and holding water in his anjali facing east, person who is being initiated in Sanyas speaks the following—

ओम् अभयं सर्वभूतेभ्यो मत्तः स्वाहा ॥ ४ ॥

Om abhayam sarv-bhutebhyo mattah swaahaa.

All beings may acquire fearlessness from me, I take an auspicious vow towards this. With this release water in anjali towards east with following mantra—

येना॑ स॒हस्रं॒ वहा॑सि॒ येना॑ग्ने सर्ववे॒दसम्। तेने॒मं य॒ज्ञं नो॑ वह॒ स्व॑र्दे॒वेषु॒ गन्त॑वे ॥ ५ ॥ —अथर्व० कां० ९। सू० ५। मं० १७॥

Yenaa sahasram vahasi yenaagne sarv-vedasam. Tenemam yajjyam no-vah swar-deveshu gantave.

Meaning : O (agne) energetic deity, with your kindness for upliftment of all; (yena) with your power and resolution; (sahasram) you to thousands (aavahasi) reach suitably to a high state; (yena) so that; (sarv-vedasam) you lead the one who is knowledgeable; (tena) you with that power and resolution;

(deveshu) for learned men to; (swah gantave) to obtain happiness; (imam sarv-vedasam yajjyam) to my this yajna of detachment from attachment; (nah vah) help in my achieving it, make it successful.

[Relinquish top-knot-shikhaa and sacred thread—yajjyopaveet]

After this, shave off 5 or 7 hair which were kept for top-knot and take off the sacred thread, holding it in hand alongwith anjali full of water. Release the water from anjali including the cut hair and sacred thread with the following mantra—

ओमापो वै सर्वा देवताः स्वाहा ॥ ६ ॥

Om aapo vai sarvaa devataah swaahaa.

ओम् भूः स्वाहा ॥ ७ ॥ **Om bhooh swaahaa.**

Meaning : (aapo..) the water outside and virility inside may brighten our happiness; (bhooh) for God, dear to us more than life; (swaahaa) this is our apt utterance.

[Acquiring of reddish-brown garment and staff]

Till now the ritual was while standing in water. After this, take the acharya (ritwij), pupil (sanyaasaarthi) out of water and affectionately hand over reddish-brown garment, clothes for waist downward and upward of the body, and towel—

Thereafter the acharya stands in front holding a staff in hand and the one who is being initiated to sanyas stands in front of the acharya with folded hands* and recite the following—

ओं ये मे दण्डः परापतद्वैहायसो भूम्याम् ।
तमहं पुनरादद आयुषे ब्रह्मणे ब्रह्मवर्चसाय ॥

Om ye mey dandah paraapatat-vaihaayaso bhumyaam. Tamaham punaraadada aayushe brahmane brahmvarchasaay.**

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* See Vedaarambh—heading—holding of staff.

** See Vedaarambh for meaning of this mantra.

After reciting the above mantra, the pupil (sanyasi to be) holds the staff and invokes the 'aa-havani' agnis etc.

[Good wishes by acharya, ritwig etc.]*

After this, the acharya, ritwij etc. and other learned men pray to God with following mantra and offer good wishes to the initiated sanyasi.

श॒र्य॒णाव॑ति॒ सोम॒मिन्द्रः॑ पिबतु वृ॒त्र॒हा। बलं॒ दधा॑न आ॒त्मनि॑ करि॒ष्यन् वी॒र्यं॑ म॒हद् इन्द्रा॑यन्दो॒ परि॑ स्रव॥ १॥

Sharya-naavati soma-mindrah pibatu vritrahaa. Balam dadhaana aatmani karishyan veerryam mahad indraayendo pari-srava.

Meaning : This (vritrahaa) destroyer of the cover of ignorance; (indrah) this sun-like, splendid man who has taken sanyas; (sharyanaavati) this earth which is full of cruel objects; (somam) to the essence of knowledge and choicest fruits; (pibatu) may taste; (aatmani) inside his atma; (mahat) great; (veeryam) to capacity; (karishyan) desiring to develop; (balam dadhaanah) holding divine strength; (indraay) is for supreme bliss; (indo) O learned man who spreads happiness to all like the moon! After taking sanyas, you to all; (parisrav) rain the message of truth, or; (indo) O God, who rains the nectar of happiness; (indraay) this sanyasi, who is at peace within himself, you bestow your kir [illegible]s.

[illegible] प॑वस्व दिशां पत आर्जी॒कात् सोम॑ मीद्वः। ऋ॒त॒वा॒केन॑ स॒त्येन॑ श्र॒द्धया॒ तप॑सा सु॒त इन्द्रा॑येन्दो॒ परि॑ स्रव॥ २॥

Aa pavasva dishaan pata aarjeekaat soma meedhvah.

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* At the end of yajna, it is proper to offer good wishes in place of blessings. The Rishi has given the rest of 11 mantras alongwith meanings in the beginning of sanyas-sanskar. Madan Mohan Vidyasagar, in his book 'Sanskar Samuchchay.' considering these mantras as appropriate, has included as part of good wishes, which is proper. Those who may desire can end the ritual here, or may recite the next 11 mantras if they so wish.

Rita-vaaken satyena shraddhayaa tapasaa suta indraa-yendo parisrava.

Meaning : O (soma) he who is endowed with the virtue of 'soma'; (meedhavah) he who waters the mind of all with truth; (dishaam pate) he who imparts knowledge to people in all directions and himself follows it; (indo) who possesses the virtue of restraint—O sanyasi, you; (ritwaakena) speaking in accordance to reality; (satyena) speaking the truth; (shraddhayaa) having true love for truth; (tapasaa) with praanaayaam and yoga; (aarjeekaat) with ease; (sutah) you accomplish, you to your body, senses, mind and wisdom; (aa pavasva) purify and; (indraay) for the provider of ultimate happiness, to God; (pari srava) find access to him from all directions. Or provider of happiness—O God! to this sanyasi; (parisrava) overwhelm him all over.

ऋतं वदन्नृतद्युम्न सत्यं वदन्त्सत्यकर्मन्। श्रद्धां वदन्त्सोम राजन्
धात्रा सोम परिष्कृत इन्द्रायेन्दो परि स्रव॥ ३॥

Ritam vadan-nridyumn satyam vadantam-satyam-karman. Shraddhaam vadant-soma raajan dhaatra soma parishkrita indraay-indo pari-srava.

Meaning : O (rita-dyumna) ascetic who glorifies the wealth of truth; (ritam vadan) leaving partisanship aside and speaking of reality, O; (satya-karman) sanyasi who, according to vedas acts on truth; (satyam vadan) speaking the truth; (shraddhaam vadan) counselling on holding truth; (soma) endowed [illegible] the virtue of soma; (raajan) enlightened from all sides; [illegible]a) endowed with the peace of mind of a yogi; (indo) making all happy, O sanyasi you (dhaatraa) undertake to bring your soul in union with the supreme spirit who holds the entire world; (parishkritah) being purified you; (indraay) for attaining ultimate happiness through yoga; (pari srave) really exert.

यत्र ब्रह्मा पवमान छन्दस्यां३ वाचं वदन्। ग्राव्णा सोमे महीयते
सोमेनानन्दं जनयन्निन्द्रायेन्दो परि स्रव॥ ४॥

Yattra brahmaa pavmaana chhand-syaam vaacham

vadan. Graavnaa somey maheeyate someynaa-nandam janyan indraa-yendo pari srava.

Meaning : O (chhanda-syaam) to innocent free (vaacham) to speech; (vadan) while speaking; (somena) with devotion to knowledge, yoga-practice and God, (aanandam) happiness to all; (janyan) while expressing; (indo) O contented! (pavmaan) virtuous soul! O sanyasi who spreads virtue; (yattra) to that; (somey) endowed with ultimate happiness—in that God; (brahmaa) a scholar who knows all 4 vedas; (maheeyate) achieves high status and respect, like; (graavnaa) the clouds bring happiness to all, similarly you to all; (indraay) to provide the joy of ultimate salvation, to accomplish that; (pari srava) obtain by all means.

यत्र॒ ज्योति॒रज॑स्रं॒ यस्मिँ॑ल्लो॒के स्व॑र्हि॒तम्। त॒स्मिन्॒ मां धे॑हि
पव॑माना॒मृते॑ लो॒के अक्षि॑त॒ इन्द्रा॑येन्दो॒ परि॑ स्रव॥ ५॥

Yattra jyoti-rajasra yasmin-lokey swar-hitam. Tasmin maam dhehi pava-maanaamrite loke akshita indraayendo pari-srava.

Meaning : O virtuous self; (pavmaan) who removes the suffering of ignorance; (indo) O God, provider of total happiness; (yattra) where in your form; (ajasram) eternally all-pervasive is your; (jyotih) awesomeness; (yasmin) with that; (lokey), capacity in you to see with knowledge (swah) eternal peace; (hitam) rests; (tasmin) that; (amritai) life-death and; (akshite) devoid of ruin; (lokey) notably in your own identity, you; (maa) to me, a sanyasi; (indraay) to achieve ultimate peace; (dhehi) be benevolent like a mother and with benevolent disposition; (pari srava) bestow bliss.

यत्र॒ राजा॑ वैवस्व॒तो यत्रा॑व॒रोध॑नं दि॒वः। यत्रा॒मूर्य॒ह्वती॒राप॒स्तत्र॒
माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव॥ ६॥

Yattra raajaa vavaswato yatraava-rodhanam divah. Yattra-murya-vhati-raapas-tattra maama-amtritam kridheendraa yendo pari srava.

Meaning : O (indo) blissful God; (yattra) that in you (vaivaswatah) the light of sun; (raajaa) is graciously present (yattra) that in you; (divah) lightning and of evil desire; (avarodhanam) is obstructed; (yattra) that in you; (amooh) those causal aspects; (yahvateeh) extensively in sky; (aapah) life giving air is present; (tattra) that in your own identity; (maam) to me; (amritam) achieve salvation; (kridhi) cause it to happen to me; (indraay) for ultimate peace; (pari srava) you accept me with tender feelings.

यत्रा॑नुका॒मं चर॑णं त्रिना॒के त्रि॑दि॒वे दि॒वः। लो॒का यत्र॒
ज्योति॑ष्मन्त॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव॥७॥

Yattranukaamam charanam trinaake tridive divah. Lokaa yattra jyotish-mantah-tattra maa-amritam kridheendraay-indo pari-srava.

Meaning : O (indo) God; (yattra) that in you; (anukaamam) free according to will; (charanam) have to relax; (yattra) from that; (trinaake) three-fold i.e. spiritual, material and divine—devoid of sorrow: (tridive) the three—brightened and peaceful with the energy of the sun, lighting and earth; (tivah) desirable who are bestowed with virtuous desires; (lokaah) real knowledgeable; (jyotishmantah) realised learned people achieving salvation, wander around; (tattra) in that form of self; (maam) to me; (amritam) to achieve salvation; (kridhi) bestow to me and; (indraay) for that ultimate bliss; (parisrava) bestow with your benevolence.

यत्र॒ कामा॑ निका॒माश्च॒ यत्र॑ ब्र॒ध्नस्य॑ वि॒ष्टप॑म्। स्व॒धा च॒ यत्र॒
तृप्ति॑श्च॒ तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव॥८॥

Yattra kaamaa nikaamaashcha yattra bradhnasya vishtapam. Swadhaa cha yattra triptishcha tattra maamritam kridhi—indraay-indo pari srava.

Meaning : O (indo) God,—the ultimate in happiness and bliss (yattra) that in you; (kaamaah) all desire; (nikaamaah) and longing is abandoned; (cha) and; (yattra) that in you; (adhnasya) the brightest of all, of the sun; (vishtapam) distinctive bliss; (cha) and; (yattra) that in you; (swadhaa) preserving self only; (cha) and, that in you; (triptih) is full contentment (tattra) in that self form; (maam) to me; (amritam) achieving salvation; (kridhi) bestow and; (indraay) and for rendering free from sorrow, you to me; (pari srava) bestow your kindness.

यत्रा॑न॒न्दाश्च॒ मोदा॑श्च॒ मुदः॑ प्र॒मुद॒ आस॑ते। काम॑स्य॒ यत्रा॒प्ताः
कामा॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव॥ ९ ॥

—ऋ० म० ९। सू० ११३॥

Yattraa-nandaashcha modaashcha mudah pramuda aasate. Kaamasya yatraaptaah kaamaastattra maamritam kridheendraay-indo pari-srava.

Meaning : O (indo) blissful God! (yattra) in that you; (aanandaah) total prosperity; (cha) and; (modaah) total rapture; (cha) and; (mudah) total contentment; (cha) and pre-eminent contentment; (aasate) is resting (yattra) in that you; (kaamasya) a desirous man's; (kaamaah) all ambitions; (aaptaah) are achieved; (tattra) in that very own form; (indraay) for ultimate bliss; (maam) to me, a sanyasi; (amritam) free from life and death, and with salvation, so that in the midst of salvation I do not have to enter the world; like that (kridhi) act and in the same manner to all beings; (pari-srava) be objects of your grace.

यद्दे॑वा॒ यत॑यो यथा॒ भुव॑ना॒न्यपि॑न्वत। अत्रा॑ समु॒द्र आ गू॒ळ्हमा
सू॒र्य॑मजभर्त्तन॥ १० ॥ —ऋ० म० १०। सू० ७२। मं० ७॥

Yad-devaa yatayo yathaa bhuva-naanya-pinvata. Atraa samudra aa goodha-hamaa surya-maja-bharttana.

Meaning : O (devaah) completely wise; (yattayah) sanyasis! you; (yathaa) just as; (attra) in this; (samudre) in sky; (goodham) hidden; (aa suryam) God, who is a source of light and provides light to the sun, similarly to Him; (aa ajabharttana) hold him from all sides within your soul and experience bliss, just as (yat) those; (bhuvanaani) who are men in household—grihastha—, to them always; (apinvata) keep together with knowledge and counsel, this is your ultimate 'dharma'.

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे । ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ ११ ॥

—अथर्व० का० १९ । सू० ४१ । मं० १ ॥

Bhadram-ichchhanta rishyah swar-vidastapo deekshaam-upanishe-duragre. Tato raashtram balamojascha jaatam tadasmai devaa upasam-namantu.

Meaning : O learned sanyasi men! (swarvidah) who achieve bliss; (rishayah) those virtuous people who received vedic knowledge; (bhadram ichchhantah) desiring benediction (agre) first; (tapah) praanaayaam and pursuit of knowledge, restraint etc. acquiring such virtues of 'tapa'—penance, with stability; (deekshaam) initiation to brahmcharya—grihastha—vaanprastha—sanyas ashrams. (upanisheduh) as they have acquired, similarly you also get initiated to sanyas with penance; (tatah) after that only; (raashtra) kingdom; (balam) power and; (ojah) bravery; (jaatam) are born: (tat) with that; (asmai) for observing sanyas-ashram; (devaah) all scholars; (upa, sam, namantu) may greet this sanyasaarthi so that he may achieve success in his objective.

Here ends the ritual of sanyas-sanskar

ANTYESHTI SANSKAR

[Last—funeral—Sanskar]

[Analytical Chapter]

1. Is funeral a rite to be performed or a 'sanskar'?

In Sanskar Vidhi, 'griha-ashram-sanskar' is written after 'vivaah-sanskar' and 'antyesti-karma' is written after 'sanyas-sanskar'—some people get confused with this. Is griha-ashram a sanskar like other sanskars, and is antyesti unlike other sanskars—a 'karma'—a religious action or a rite? Should this not be excluded from the count of 16 sanskars? We have pondered over this question and refer to the booklet 'Sanskar-Vidhi Mandanam' written by Ramgopal Shastri. Reading all aspects in the Sanskar Vidhi, this doubt is cleared. Whatever sanskars have been given in the Sanskar Vidhi after providing ample evidence, where the heading termed is—'vidhi'—, also provides the method to conduct that Sanskar. While dwelling on griha-ashram, there is no 'vidhi'—method—given but while dwelling on antyeshti, 'vidhi' is given. It is clear from this that in the eyes of Rishi Dayanand griha-ashram is a 'karma' and antyeshti is a 'sanskar'. It seems, that because of carelessness of somebody, 'sanskar' was printed along with 'griha-ashram' and 'karma' with 'antyeshti' or else it should have been 'karma' with griha-ashram and 'sanskar' with antyeshti. This confirms that various mantras and couplets given in the exposition of griha-ashram explain the meaning of duties mentioned in a household. After that there is the mention of 'sandhyaa' and havan (religious rites) and house duties and later on characteristics of a brahman, kshatriya, vaishya, shudra. The system on shaalaa karma—duty in a home is given and no other sanskar is mentioned. On this basis some scholars rightly observe that whereas towards the end of vedaarambh sanskar, in the Sanskar Vidhi, the duties of a brahmchari are mentioned, similarly, being a part of the vivaah sanskar in the form of a supplement to vivaah sanskar, the duties in household are described. Therefore, while counting 16 sanskars, antyeshti sanskar has truly been counted and not griha-ashram. Inspite of writing 'antyeshti-karma' as a heading—within the chapter; the subject discussed is under the caption of 'vidhi bhaag'—part on rites-methods. Due to writing under 'vidhi bhaag', the real meaning is 'antyeshti sanskar' and not 'antyeshti karma'. Like other sanskars; towards the end of the sanskar the sentence; 'itimritak sanskarvidhih samaaptah' is written—the aim can only be that Rishi Dayanand viewed it as a sanskar.

2. This is the last sanskar—there is no 'karma' after this

The following sentence of Sanskar Vidhi is worth reflecting: Antyeshti karma is a sanskar of body's end, after this there is no other sanskar for the body. This is also called 'nar-medh, nar-yaag, purush-yaag'. Quoting Yajur-veda, it is written: **''भस्मान्तꣳशरीरम्'' "bhasmaantam shareeram"**—the body exists till it is reduced to ash. Manusmriti says : **''निषेकादि श्मशानान्तो मन्त्रैः यस्योदितो विधिः'' Nishekaadi shma-shaanaanto mantraih yasyodito vidhih**—the start of the body is with impregnation—and its ends is in the cremation ground, that is; it is a karma for the dead. It is written in the Sanskar Vidhi: 'It is clear on the evidence of mantra from yajur-veda that after cremation and collecting remains after cremation, there is no other action or duty for the dead.' Rishi Dayanand writes about the various rites of—dashgaatra in Puraana, ekaadashaah, dwaadashaah, sapindi-karma, maasik, vaarshik, gayaa-shraadra etc.: 'This is all false because there is no such arrangement for these karmas in the vedas, therefore it is not a duty. A dead person has no connection with earlier relatives or with the loved ones, that jeeva is born acording to his karma'.

Anyone can talk about his ancestors with reverence—there can be no objection to it; but to make offerings to the spirit of the deceased and offering food to the brahmans signifying reaching food to the dead ancestors etc. is not logical and inconceivable.

3. What then happens to atma after death?

To imagine that atma proceeds to 'yamlok' (the destination of the lord of death) is mere conjecture. The basis of this is the description of 'yamlok' in garuda-puraana, but this has arisen out of not understanding the word 'yama' in the vedas. The word 'yama' has been used for various objects in the vedas, not understanding it has lead to its meaning as 'yamlok'. For example, it is written in the Rigveda (m.1, sukta 164 mantra 15) ''षडिद् यमा ऋषयो देवजा इति'' **"Shadid yamaa rishayo devajaa iti"**; in (m.2, sukta 5 mantra 1) it is written ''शकेम वाजिनो यमम्'' **"shakema vaajino yamam"**; in (m10 sukta 14 m.13) it is written: ''यमाय जुहुता हविः। यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः'' **"yamaay juhutaa havih. yamam ha yajjyo gachchhati-agnidooto arankritah"**; in (m8, sukta 24 mantra 22) it is written ''वाजितं यमम्'' **'vaajitam yamam'**; in (m1 sukta 164 mantra 46) it is written ''यमं मातरिश्वानमाहुः'' **"yamam maatarishvaanmaahu"**. In Yajurveda (chapter 8 mantra 57) it is written ''यमः सूयमानो विष्णुः सम्भ्रियमाणो वायुः पूयमानः'' **"yamah sooyamaano vishnuh sambhriya-maano vaayuh pooyamaanah"**—etc. Yama does not mean yamlok in all these mantras. Apart from this, the term 'yama' has been used for seasons, agni, air, energy (electricity), sun, God. Yama means—one who restricts, one who maintains discipline.

After death, atma enters the emptiness of cosmos, and as preordained according to its karma, takes birth.

This is repetitively repeated in the cremation sanskar that the soul leaves the body and takes birth according to its karma. Rishi Dayanand has selected these mantras with great ability. We have given the meaning of those mantras at every stage. One should understand the depth of those mantras while conducting the antyeshti-sanskar, because they bring forth very profound truths.

4. Is atma entirely free from the body after death?

After death, this gross body is free, but does the subtle body remain in-tact? The main reason for those who believe in rebirth is their belief in the principle of karma. Where do karmas remain? The base of karma is the body, our brain is also housed in the body. The brain stores the sanskars of karma. But after death when the brain comes to an end, then on what basis will the sanskars of karma be present? When the body is reduced to ash, the brain also reduces to ash; reduction of brain to ash would mean that the sanskars of karma are also reduced to ash: if the sanskars of karma do not remain then what is the basis of rebirth?.

To satisfy this doubt, Indian thinkers thought of the concept of the subtle body. Subtle body is also known by other names like 'linga-sharira, kaaran-sharira, aativaahik-sharira'. This body is made of subtle material elements, they are so minute that inspite of being material are also called celestial since even after the loss of 5 senses in the gross body this does not perish, hence the sanskars of our karma are intact in this subtle body which bear fruit in the next birth. Rishi Dayanand writes in Satyaarth Prakash in the 9th samullaas (chapter) that there are 3 bodies one that is gross, is visible, the other is subtle body which has 2 distincitons—material and celestial. This celestial body exists in salvation also, with this alone the soul enjoys peace in salvation.

The purpose of writing this is that even after the body perishes, there is another body which remains with the atma and which is a base of our karma, or else there is nothing present inside atma, which can maintain karma in collective form. The views of Indian Philosophy regarding subtle body of atma are confirmed by modern investigations.

5. Gross body is free, subtle body remains

Raymond A Moody has written a book titled 'Life after Life' . A few illustrations from this book were published in the editions of the Illustrated Weekly of India dated 5th, 12th and 19th March, 1977. The writer claims that he had met 150 people who were pronounced dead by doctors, but after remaining in that state for some time they again came back to life. What happens after death—they touched on this subject which confirms that atma, after leaving the body, finds itself in such a subtle body where inspite of freeing itself from the body-it still does not free itself from it.

Moody writes of a person who, inspite of drowning, came back to life. He narrates: I was 17 years of age and my brother used to work in a park. We decided to go for a swim one day. While swimming I drifted in midstream. There, I started sinking in water, I sank deeper and bubbles started coming out from my mouth. I felt that I have separated from my body—away from my friends—I observed that my body was away from me at a distance of 3 to 4 feet and is drowning in water. As, in my state, I was watching that my body is not with me; I realised that I have a body.

There are various illustrations as such in this book which makes it obvious that after leaving the gross body our conciousness is tied with some subtle body which, inspite of being real is minute; so much so that it can be called celestial. This is such a stage when the relation of the gross body with atma is set free and atma looks through its subtle body that it is positioned away from the gross body. This subtle body alone gathers together within itself the sanskars of karmas of the present birth which travel in cyclic order-birth after birth. This very subtle body is the foundation of rebirth.

On the basis of this, according to vedic viewpoint, death is only a guise—change of attire, a garb.Geeta says—"न जायते म्रियते वा कदाचित्" **"na jaayate mriyate vaa kadaachit".**

6. Rebirth

The idea of rebirth is a legacy from India to the world. In the western world this idea was proclaimed by Pythogarous and Pythogarous got this idea from India. Many western thinkers claim that the idea of rebirth in India came from outside, however, they are in delusion since they are ignorant of the Vedas. Veda is the most ancient treatise of creation—this is endorsed by western thinkers as well. It is written in the Rigveda (8,1,23,6-7)—

असुनीते पुनरस्मासु चक्षुः पुनः प्राणम् इह नो धेहि भोगम्
ज्योक् पश्येम सूर्यम् उच्चरन्तम् अनुमते मृडया नः स्वस्ति।
पुनर्नो असुम् पृथिवी ददातु पुनर्द्यौः देवी पुनरन्तरिक्षम्
पुनर्नः सोमः तन्वं ददातु पुनः पूषा पथ्यां या स्वस्ति॥

Asuneete puna-rasmaasu chakshuh punah praanam iha no dhehi bhogam. Jyok pashyem suryam uchcharantam anumate mridayaa nah swasti. Punarno asum prithivee dadaatu punaradyou devi punaranta-riksham Punarnah somah tanvam dadaatu punah pooshaa pathyaam yaa swasti.

It means, O God—who takes jeeva from one body to an other body, again in the next birth—we may again experience other pleasures and eyes, praana etc. We may again see the rising brilliance of the Sun etc.

It is written in the Atharva veda (7,6,67,1)—"पुनर्मा एतु इन्द्रियम् पुनरात्मा द्रविणं ब्राह्मणं च" **'Punarmaa etu indriyam punaratma dravinam braahmanam cha'**—i.e. once again, I may get the senses, the body, the wealth and prosperity, and the splendour of brahm.

The roots of the idea of rebirth were so deeply entrenched that when Alexander (356-323 A.D.) attacked this country, he witnessed many Hindus peacefully offering oblations to the body in cremation fire due to the firmness in this belief.

Many rational reasons are offerred to prove rebirth which we have referred to in our other book in detail. However, we are giving below 2 reasons which should be pondered over by scientists shunning their prejudice :

1. Principle of cause-action—The total structure of science stands on firmness of the principle of cause and action. Philosophically defining the nature of the principle of cause—action is aptly given in the Gita (chapter 2,16); thus **''नासतो विद्यते भाव: नाभाव: विद्यते सत:'' "Naasato vidyate bhavah naabhaavah vidyate satah"**—What is unreal (non existent), it cannot exist; whatever is real (existent), it cannot non-exist! Holding this entire principle firmly, it is said in the antyeshti sanskar; your five gross bodies may merge in their respective elements. Apart from these elements, the element of consciousness does not arise from these five elements, which has its own independent existence, which is called 'atma'. After the body dies, what happens to that conscious existence? If it does not perish, then it must be existing; if it exists, then what happens to those 'karmas'—deeds which it performed but it could not endure its fruits. To accept rebirth for enduring unendured karmas is an appropriate solution; or else with the presence of 'cause' and no 'action'; it would be breaking an unbreakable principle. It was another matter if after death the atma also perishes, but according to science, this perishable body also does not perish, it undergoes transformation, but then consciousness—atma—is a different matter. Consciousness is not made of material elements, it is established by itself, if the body transforms, consciousness will remain. Alongwith it, the unendured karmas will also remain. These unendured karmas will powerfully drag it in rebirth.

2. Many examples are found about rebirth—There is such a curtain between present birth and the next birth that it is not possible to cross it, we do not know where does atma go after death; but time and again there are such instances where in exceptional cases some person or the other remembers instances of previous birth. Pythogarous, Sir Walter Scott and Willian Home have written about their remembering instances of previous birth. In India, there are various examples of rebirth. Santram B.A. has written a book 'The riddle of life-death' (in Hindi) where he has mentioned an instance in his knowledge about a girl. She died in Nara Village of Distt. Hoshiarupur and was born in Jalandhar (Punjab). This girl came to Nara village and recognised all her relatives and her house of previous birth. This instance is of 13th July, 1970. Surendra Sharma wrote an article in Arya Mittra on 28th September, 1985 where he has mentioned about one Shanti Devi of Delhi as a case of rebirth. Chandramani Vidyalankar has mentioned in his paper 'Doon Samachar' dated 26th July, 1952 where he has mentioned of the daughter of a prominent Seth Ram Kishore remembering her previous birth. This girl is now grown up and lives in Bangalore. Her name is Mridula Sharma. We have given a detailed description of these instances in our book "The Scientific Basis of Vedic Thought". We are giving 2 such examples on rebirth:

(a) Balram Shastri has published an incident in **Navbharat Times** of 25th August, 1976 which we reproduce as follows:

"While investigating on rebirth I had to leave for Farrukhabad and Mainpuri districts a number of times. Farrukhabad district consists of Guthana village which is in Kayamaganj Tehsil. The famous place for pilgrimage for Buddhists—Sankisa—is nearby. In District Mainpuri there is one tehsil named Bhogaon and in this tehsil there is a village named Bhainsroli. A strange incident happened in this village. River, Kalindi flows near village Bhainsroli, this small river is dangerous during rains. A brahman named Chandrabhan used to live in this village. Chandrabhan was imprisoned because of some offence.

Chandrabhan had a wife at home and while he was imprisoned his wife died. Now Chandrabhan's mother and his small daughter were living in the house. Chandrabhan was prosperous since he had a special mango orchard apart from good agricultural land. His daughter's name was Gayatri. As Gayatri grew up, one day Chandrabhan came out from prison. He owned a buffalo which gave milk. A young neighbour used to help in milking the buffalo. Gayatri used to offer milk to this youth as a compensation for his help in milking the buffalo at times.

When Chandrabhan came out from prison, somebody whispered to him about relations between this youth and Gayatri. Chandrabhan, without any thought that the daughter had no option and was friendless; on the basis of hearsay, severely reprimanded her. The daughter, spending time with her grandmother alone without any friends around, was not expecting to be rebuked by her father. She was looking forward for parental affection after her father came back from prison.

In place of affection, she was reprimanded, and as already deprived of a mother's love,—she became very agitated. Assuming the darkness of the raining frightful night as a form of her parents, when it was raining, Gayatri got up in the still night and drowned herself in the surging waves of the river. The frightful stream of the river wrapped her up in its lap and life for Gayatri ended on this earth. In the morning, the news spread of Gayatri's death. The people of Bhainsroli village always lived in harmony, the prestige of the village was at stake, hence the incident was suppressed—the police came and returned without any proof or evidence.

Days passed by. After the death of Gayatri, Chandrabhan went into deep sorrow—she was his only daughter and now she was gone. This incident occurred around the year 1957 A.D.

After that in Guthana village, in the year 1958 a girl was born. As it happened she was also named Gayatri. Her father's name was Prem Chand Shukla. When Gayatri was 6 years of age, one day in the 1st week of June or July, Premchand came home with a few mangoes. He offerred mangoes to his daughter. The daughter sat down to eat the mangoes alongwith her father Premchand, while eating, all of a sudden in a startled state she said—father! come to my village. I will give you large mangoes, these are small ones. My village has very sweet mangoes. Without paying any attention Premchand said—Which is your village? With the same expression the girl said—Bhainsraai! Premchand dismissed this talk as juvenile. It is only when the girl started talking of Bhainsraay village repeatedly that it caught Premchand's attention. Referring to her earlier conversation the girl said—Father! My earlier village was Bhainsraai. My grandmother and father live there; my father was one day upset with me, so I drowned myself. Come with me—I will show you my village and my home. Premchand did pay some attention to what the girl said but the mystery was not solved. The issue was never taken seriously and what the girl said was treated as juvenile talk.

An exhibition is organised in Mainpuri during the month of March-April. In 1966, Premchand Shukla alongwith his daughter came to see this exhibition. After staying in the exhibition for sometime he decided to return when the girl insisted on eating 'chaat' (a spiced mix of fruits and vegetables) at one of the shops. Premchand gave her some money and stoodby while the girl ate 'chaat'. Suddenly she recognised a man standing at a Pan Shop. The girl approached him and Premchand went alongwith her. The girl spoke to the stranger whom even Premchand could not place, she said—Hear me! Give me some money.

Hearing that an unfamiliar girl is asking for money, first that person hesitated and then took out 20 paise from his pocket and gave it to her. Looking at the 20 paise, the girl made a face and said—Only just 20 paise! That person was further perplexed, after all, any girl from a civilized family asking for money and making a face looking at a few coins—he found all this very strange. He again looked at the girl restlessly. Premchand was observing all this standing on one side. The girl addressed the stranger and said—I had asked you for money and you have given only 20 paise! Are you not ashamed! I sacrificed my life for you and you are giving me only 20 paise!

The man was surprised hearing this from the girl. He wanted to put some questions to her, in between the girl spoke up in a fit—Mahesh! you have not recognised me, I am Chandrabhan's daughter, Gayatri, I died for you but now I am living in Guthana. See-here is my father. Premchand by now had reached by the girl's side. He was listening to the conversation carefully between the girl and Mahesh Chandra. He recollected all what she had told him about her village and he was trying to find from where does this man come from; and how does this girl recognise him? What all is she talking? At that very time, Chandrabhan also reached. He had also come to see the exhibition just as Mahesh Chandra had come to see the exhibition.

Remember, Bhainsroli village is only 10 kms. away from Mainpuri. Bhainsroli village is very near to Motaa Railway Station. The next station after Mainpuri is Motaa and third station is Parwanaa. Guthana village is near Parwanaa station. Parwanaa, Motaa, Mainpuri station are on the branch line of Shikohabad, Farrukhabad.

All the three men—Premchand, Chandrabhan and Mahesh Chandra stood at one place together. Seeing Chandrabhan, the girl hesitated slightly, but she immediately embraced him and started weeping.

Looking to Gayatri's behaviour of embracing Chandrabhan and weeping—all the three were surprised. All the 3 decided to test her statement. They reached Bhainsroli village. Remember that Premchand's daughter, Gayatri used to call Bhainsroli village as Bainsraai village.

M/s Premchand, Mahesh Chandra and Chandrabhan reached Bhainsroli village with the girl. Before entering the village, the girl was leading the way in front and without any hesitation entered the house of Chandrabhan. When she entered the house all the three men also came in alongwith her. After sometime a number of women of the village came in. When Premchand's daughter was asked about a few women in the village whom she knew; she recognised them and also introduced herself to few known women of previous birth. The most surprising incident was that the girl embraced a woman whom she used to address as 'bhabhi'. On enquiring, it was revealed that Gayatri had great affection for that woman who was living in the neighbourhood. The woman also had a lot of respect for Gayatri. On uttering the word 'bhabhi' that woman was in tears and with that the steadfastness of Chandrabhan came to an end. After this Chandrabhan remembering Gayatri's life of previous birth burst in tears.

To check on the above incident I had to go to Guthana many times. That girl came to see me 3 times at my request in my home. This incident of rebirth brought out various strange happenings. The name of this girl in previous birth was Gayatri and the same name was kept in the present birth. She was born in a brahman family in the previous birth which was true in the present birth as well; the distance between Bhainsroli village and Guthana village is only 1-2 kms."

(b) Brajendra Rahi has written about a child who talked about his previous birth in the 9th January, 1977 issue of Navbharat Times as thus:

"Many stories and instances are talked about previous birth, in fact scientists are still investigating how a person can remember incidents of previous birth when it is difficult for man to recall incidents a few years of the past?

How wonderful is a man's brain which holds incidents of previous birth like a computer. How true are these incidents of previous birth. Many times random remarks are confusing. However, I was really astonished one day when I met this child Rakesh Gaur who was 7½ years of age. This boy was the son of a Post Master at Kaankrauli—one named Satyanarain Gaur. Whatever was narrated by him was investigated by his father by travelling to the place of his previous birth. I myself not only questioned this child but also saw letters written by his sons from previous birth.

Since many days Rakesh was insisting to take him to Tonk, he said that his children, his wife and his home is in Tonk. When the father first heard him, he was surprised. But when the child went on repeating this, the father thought that there must be something in it that the child is pressing so much. Usually this child of 7½ years of age behaves normally, but when he recalls his previous birth he is lost in another world and his conversation and attitude is like that of a grown-up man.

That day, I was accompanied by the correspondent of 'Rajasthan Patrika' from Jaipur—Bahadur Singth Sarupariya and the editor of 'Gora Badal', a newspaper published from Bhopal namely, Saroj Lalwani. When Rakesh, the child, started talking of incidents of his previous birth, all of us got excited.

In his previous birth, the child used to reside in Tonk village of Rajasthan and his father's name was Ganesh Lal who was a goldsmith by caste. He was the only child of his father. He used to live in Chheepon mohalla in a house consisting of 4 rooms. His name in previous birth was Vitthadas. He could not continue his studies since he failed in the VIIIth class. His father got him a job as a lines-man in the electricity department at a stipend of Rs. 46/- per month. He was married to Kesar who is still living. She was called Mallaa at home. She was dark complexioned and was greatly in love with Vitthadas. His father died after some years of his marriage when he was 28 years of age. God was kind and there was happiness and prosperity in his home. Why would Vitthadas not be happy. His 2 sons, Bhanwarlal and Babulal were always screaming with joy in his courtyard. In such an environment of peace and tranquility he was contented. But what is ordained, has to happen. One day at the age of 36 years Vitthadas was repairing the electricity lines when suddenly, because of short current, he died. It was astonishing that Vitthadas and his father Ganesh Lal both had a red birth mark between their eyebrows on the forehead. This red mark which was on late Vitthadas was also seen on the forehead of Rakesh.

Post Master Gaur left for Tonk on 14th October, 1976 to find the truth about the statements made by Rakesh. Since he did not know anyone he went straight to the Post Office. While sitting there he found out all about this story. When Gaur informed the officials and employees of the Post Office of the purpose of his visiting Tonk, all of them were also astonished.

It was evening time and this news spread in Tonk like wild fire. It was an unusual coincidence when wife Kesar of Rakesh alias Vitthadas in previous birth heard of all this, she left for the post office alongwith her sisters. When she left from her home—at the same time Gaur alongwith the Wireless Inspector left for the home of Vitthadas. On the road at the turn of a lane, the elder son Bhanwarlal of late Vitthadas was coming, seeing him child Rakesh raised his hand to stop him with a smile. Bhanwarlal is a teacher in a Government school. They had barely moved few steps forward that 3 women were seen coming from the front. Rakesh pointed towards the woman who was wearing deep violet coloured saree with a matching blouse and said—See-she is coming. The situation was so delicate that while narrating this to me, postmaster Gaur was moved to tears. Crowds of people flooded Tonk, the child was somewhat scared and therefore Gaur left for Kaankrauli the same night.

Late Vitthadas's elder son, Bhanwarlal recently visited Kaankrauli. He said for definite, that the soul of his father is in this child. Late Vitthadas's wife at that time was planning to visit Kaankrauli in December. What a strange phenomena. Strange are the ways of nature. Who knows when man will solve this mystery?"

7. Philosophical appraisal over doubt on rebirth

Many doubts are raised over rebirth. The greatest doubt is that those who accept rebirth cannot explain the fact as to how they recollect the memory of their previous birth! After the body dies, the brain—which is the basis of memory—also perishes; then how does memory come up when the brain—its base—perishes.? The basis of this doubt is related to our thinking that the gross senses which give us knowledge, those very gross senses are the means of all knowledge, man has no other means for except this knowlege. This perception is erroneous. Sigmund

Freud was the founder of psycho-analysis and Young, alongwith him—was also one of the initiators of psycho-analyisis. In a way Freud and Young can be called fathers of psycho-analysis. Young says that just as the conscious mind—latent in our senses, is a means to obtain knowledge; similarly without any help from senses, our unconscious mind is a great means to get knowledge. Conscious mind functions in the area which is bound by space and time; unconscious mind functions in the area which is not bound by space and time, it is free to wander anywhere it desires crossing the barrier of space and time. Thus unconscious mind can see that area which for a conscious mind is a period of past and future and is beyond the scope of conscious mind. The area for conscious mind is the present and closeness to matter; the area of unconscious mind is the past and the future—remoteness. Young says—we are compelled to acknowledge that 'priory knowledge' rests in unconscious mind, such knowledge where the distinction of space and time does not exist. The existence of past and future happenings are visible before it without the gross senses. That sight, that knowledge is not bound in the bond of cause—action; that knowledge crosses the limit of causal basis.

Those who remember previous birth or those who predict the future which later proves to be true in intervening time; or those who dream of such happenings which never occured at present but do happen with time—all this knowledge is through the unconscious mind. Ordinarily our conscious mind centres around the present; but when conscious mind weakens and becomes slack, when that mind which always constrains the conscious mind and that which always engages on causal basis, when that alert mind stops thinking wisely; this provides an opportunity to the unconscious mind—and then this consciousness—mind—**''दूरंगमं ज्योतिषां ज्योतिरेकम्'' "dooramgamam jyotishaam jyotirekam"—''यज्ज्योतिरन्तरमृतम् प्रजासू'' "yajjyotirantaramritam prajaasu"—''येनेदं भूतं भुवनं भविष्यत् परिगृहीतम्'' "yenedam bootam bhuvanam bhaviyshyat parigriheetam"—**

wanders in the past and future as if explicitly observing the happenings of the past and even crosses the happenings of future. In his 'life story', Young has mentioned various incidents on his past and future which he experienced in his life in a dreamy state.

It is true that there are very few examples of people who remember their experiences of previous birth. There can be various reasons. A few are noted below :

(1) Just as all people are not born with talent for music but some are—this could be a reason. Similarly this extraordinary power of unconscious mind may be present in some but not in all. Ramanujam was one person who could solve the most complicated mathematical problems without going through complicated calculations. It is important for the brain to be involved to solve any question, but he never required all this. It is clear from this that knowledge in priory form can also be obtained—but this cannot come to all. He who is endowed with extraordinary power can alone be blessed with such knowledge.

(2) Another reason could be a means of a biological safeguard of this power not being possessed by all. It is a rule of nature that protection be maintained for all beings. If all and everyone can recall incidents of previous birth, then life would be in chaos. It is nature's way to avoid such a chaos in life so that previous birth is not recalled.

(3) The third reason can be that though the power source of priory knowledge through unconscious mind is present in all barring a few, it has decayed in the rest.

(4) It can also be said that we are so used to applying the conscious mind that there is no opportunity for the unconscious mind to function.

(5) Many philosophers declare that a human has not developed to that stage where priory knowledge is an innate part of him and begins to acquire that knowlege through unconscious mind which comes naturally to a select few. Possibly as man progresses—to gain knowledge through unconscious mind may

become a common phenomena.

(6) Those who can recall instances of previous birth, which is possibly due to the reason that their death was caused due to a terrible accident which left its irrevocable stamp. Usually those who recall instances of previous birth say that their end came due to a terrible accident, some were murdered, some got drowned, some were victims of some kind of accident. This can be said only in a few cases but not for all.

It can also be said that such incidents of previous birth do not prove rebirth but these persons have the power of clairvoyance. This is not true. The mind of a clairvoyant can only see a priory matter or incident but cannot establish the identity of the viewer. The viewer can only witness his observance separately from the incident. In examples of rebirth there is no testimony but identity exists. A person claims that he is the same in present birth what he was in previous birth. The presence of this perception of indentity is possible only if it is presumed that after death some such power remains which calls itself the same what it was in previous birth. The power which leaves after the body perishes, further acquires a body. This consciousness can be perceived which is not bound by space and time. This consciousness is unconscious mind which can get knowledge of past and future. In such people where it enlightens itself—only those are illustrations of rebirth. What is the material support of this unconscious mind. We have previously discussed this about subtle body—aati-vaahak sharira—causal body etc.

Leading psycho-analysts claim that in the last days of life they have experienced such dreams which indicate of rebirth. On the basis of these experiences they did not affirm the principle of rebirth, but definitely mentioned of getting a glimpse of rebirth from these experiences.

Western philosophers and scientists claim that if the motive of rebirth can be proved, if the connection between cause-action is clear from the events of present birth and pervious birth—then the principle of karma would be sufficiently clear and one can understand that man has to undergo one birth to the other so that he can seek release from his psychic deterioration. In fact those rishis who had propounded the principles of karma and rebirth; their only intention was that the birth of man is an opportunity to get rid of internal decline.

8. Opinions of different religions regarding body after death

What happens to atma after death—we have discussed this matter. Now we have to see what happens to the body after death? In fact, the answer to this question is obvious—the body perishes, but in what way it should perish. For this there are various views in the world. Some of them are mentioned here.

1. Dead body is kept well protected as 'Mummies' in Egypt—What should be done with a dead body. For this, various means are practiced in the world.

It is the understanding of various races that when one dies; his connection with the body is not severed for ever; his connection with the body is maintained in some invisible form. If the dead-atma leaves this world for any other world—still its connection is maintained with this world and this body. The perception of fear and attachment with the dead person does not leave man. This is the reason that these races try to keep the dead body well protected in some way or the other. They cannot appreciate that all is abandoned after death. This is probably because the idea of immortality of soul is dear to man. If the soul is immortal, then it is natural for an undeveloped mind to think of protecting the body in any manner so that the body can be of use to the soul. Various races practice and provide utensils, edibles, furniture etc. while burying the dead body. In many communities when a child dies, the mothers take out milk from their breasts and fill the childs mouth with milk so that the child may have their milk. In Bulgaria, the priest kept a hole in the grave so that water and food could be supplied to the dead. In some races when a chief or a king died, his grave was made so large that it could accommodate his slaves and wives after they were slain. Sometimes they were slain and sometimes the living wives of the chief were buried alive alongwith the dead so that they could be of use to him.

The personified example amongst all these practices is that of the Egyptian mummy. The ancient Egyptians were worried how to annoint the body of their dead king so that a to and fro travel of the dead persons soul from this world to the other world—(osiris) may be maintained. This was the reason why they never cremated the body but, kept it well protected in the grave. These Egyptian kings were called Pharaoh and large graves were built for them which are known as Pyramids. The bodies of these ancient kings were annointed and kept in these pyramids alongwith their wives, servants and furniture etc. and such articles which are still safe with their dead bodies. These pyramids are counted as one of the great wonders of the world.

2. Burying the dead in Christianity—The origin of Christian religion is from Jewish religion. The jews bury their dead. Jesus was also a jew, therefore, when he died he was buried on a hill. The Christians believe that he rose from his grave on the third day and proceeded to God. To mark this memory the Christians started burying the dead. It is their conviction that those who believe in Jesus; for them a grave is a place of rest and belief, and till the time the graves do not open up they will sleep in peace. After this will come the day of end of creation, when the graves will open; all will rise and witness Jesus sitting on the right side of God. They will observe their fate being decided, for all who believe and for all who do not believe in Jesus. This is called the day of Resurrection. Those who believe in Jesus will go to heaven and those who do not will go to hell for ever. The Christians bury the body of the dead with care so that the soul may enjoy or suffer this kind of consequence of 'karma'—deeds.

3. Burying the dead in Islam—The reason why Christains bury the dead is similar to that in Islam. They declare that when the end of creation—that is when the doomsday comes then a trumpet called 'sur' will sound, all graves will open, and judgement for hell or heaven will be announced. The question can arise for those who are living at that time and are not dead—for there will be no graves for them—what will happen to them. To this, the answer is that with the sound of the trumpet on doomsday, all those living will die. The question can arise that bodies lying in the grave for so many days would turn to dust, how will the dead rise? Dr. Sele, while pointing this out in his English translation of Quran (Koran) has written that Hazrat Mohammed had solved this problem that the body alone may turn to dust, but one bone will remain which is known as 'Al Ajb' or 'Os Coccygis' in English, which is the last bone in the spine. This idea has been taken from Jewish religion by Islam. They call this bone as 'Luz'. There will be rains for 40 days from doomsday. Just as plants grow from a seed when it rains, similarly from 'Al Ajb' all corpses will rise. It is said in the Jewish religion that on doomsday dew drops will fall due to which 'Luz'—the bone of spine will get soaked thereby the dead will rise.

According to Islam a dead body is buried facing towards 'Kiblaa'—Mecca Sharif. The grave is so deep that the corpse can easily rise and sit when the time comes. Two angels—Munkir and Nakeer—will be on either side of the corpse and will check his good and bad karmas according to which he will be sent to hell or heaven. Since all this has to be done with the corpse, hence in Islam the dead body is buried instead of cremated.

4. Leaving the dead in open air in Parsi religion—In Parsis, a dead body is neither buried nor cremated. The dead body is placed on a tower or a dome, bare in the open. Placing on a tower or dome means—on the ground, on dust, on bricks, on stones—anywhere at a place where the birds from the sky eat and finish it. There is a tower in Bombay which is known as the Tower of Silence. The corpse is brought and kept bare on a board. Those who bring the corpse are called 'Naasaa-saalaar'. Hundreds of vultures flutter around to consume the corpse. These vultures finish with the corpse in 1 or 2 hours as soon as it is kept; leaving the bones, They neither protect the corpse carefully like the Egyptians nor do they bury. Just as while living, a human conducts good deeds, similarly in death he is useful in satisfying the hunger of birds. The stock of bones increases in the Tower of Silence day in and day out. Two times in a year the 'Naasaa-saalaar' remove the board and clean it and the bones fall in a well.

Rudyard Kipling—(1865-1936) who received Nobel Prize in literature in 1907, has mentioned in his memoirs, an incident about leaving dead bodies in the open. He was born in India, and for years was involved in journalism. In childhood, he was living with his parents near the Tower of Silence of the Parsis. One day he found a rotten limb of a child in his father's garden. Kipling asked his mother about this mystery but she shut him up. It was not surprising that such instances happened due to the corpse being left in the open. Witnessing such instances is indeed distressing. This incident is mentioned by Vasant Shaahaane in the Illustrated Weekly issue of 18th September, 1976.

5. Hindus cremate the corpse—We have seen that those who preserve the dead with care or bury in a grave; they keep imagining a relationship of the soul with the corpse in some way or the other. Amongst the Hindus, even after cremation, those believing in 'Puraana' by way of reverential belief, not with the body of the dead, but somewhat conduct themselves towards engaging with the soul. But according to Vedic religion, after the body is cremated there is no relationship between the body and soul—bhasmaantam shareeram—according to this the connection between the body and soul ends after it is cremated. The relatives also have no connection with the body, only memories of the soul remain, nothing else. If this is viewed scientifically, this view is quite logical.

Besides this, the Hindus or the followers of vedic religion cremate the dead without hesitation because according to them it is not necessary to wait for the outcome of karma and wait for the day of resurrection according to the Jews, Christians or Muslims. The outcome of karma is not tied with the body, atma is engaged with the outcome of karma. Inspite of the body being cremated the soul gets the fruit of karma. It is, therefore, not necessary to protect the body with care or bury it in the ground.

Amongst the Hindus many dispose a sanyasi's body in a river instead of cremating. It is written in the Manusmriti (6,43) for a sanyasi.

अनग्निः अनिकेतः स्यात् ग्रामं अन्नार्थं आश्रयेत्,
उपेक्षकः असंकुसुकः मुनिर्भाव समाहितः ।

Anignih aniketah syaat graamam annaartham aashrayet.
Upekshakah asanku-sukah munirbhaava samaahitah.

—this means that a sanyasi is 'anagnih'—he is devoid of havan-agni—fire ritual—aahavaneeya—etc. It is said for him that he may not bind himself to one home, and take shelter of a village for edibles and clothing, he may view evil men with indifference and may wander with resolute mind and reflect in God and meditate.

In the Sanskar Vidhi, in the footnote of this shloka it is written: 'with this word (anagni), erroneously sanyasis are not cremated, and sanyasis do not touch 'agni'—fire—this sin is imposed on sanyasis. Here he is to be free from the aahavani agni—etc. (symbolic), and not from touching it or from cremation.' Therefore, according to the opinion of Rishi Dayanand, it is proper to cremate the dead-body of a sanyasi.

9. Cremation of corpse in Europe and America

1. Tradition of cremation in Europe—The elements which form the body are: earth, water, fire and air. Throughout the world a dead body is offerred to one of these elements. Those who bury offer to the earth, those who dispose in a river offer to water, those who cremate offer to the fire and those who leave the corpse in the open, offer to the air. These four elements absorb the dead body and merge in the elements of nature in atomised form. Nothing remains of the dead-body, some are broken into atoms and some go in the stomach of fish and birds. Those which are disposed in the river, the water creatures consume them and those which are exposed in open are finished by the birds. What is worth pondering is: what is the most scientific method amongst these?

There was a time in Europe where the authority of Rome prevailed everywhere. In that period in Roman empire, people from upper class of society used to cremate the body, not bury it. Seeing the Romans; in Europe also the dead body was cremated. This custom of the Romans was taken from the Greeks, and at some time, Greece came under the influence of Indian philosophy. Pythogarous, the Greek philosopher had visited India. India's influence on Plato's ideology was clearly obvious. The practice of cremating the dead spread from India to Greece and then to Rome and from Rome to Europe. After this, when belief in Christianity spread and the idea emerged of each one rising physically on the day of resurrection; the church opposed burning of the dead. It was opposed because if the body is cremated, then, on the day when each ones account of virtue and sin will decide the division between heaven and hell—with the body burnt—who will get heaven and who will get hell. If the body is not there, for whom will there be resurrection, who will get heaven-hell. With the spread of Christianity, cremation was stopped in the western world, but the practice continued in the east. The exception was China, since their ideology was that wherever a Chinese dies, he has to be buried on Chinese soil. But now the practice of cremation is generally inforce.

This was the world status of disposing of a dead body in 1874. During this time the surgeon of Queen Victoria was Sir Henry Thompson. In 1873 an exhibition was held in Vienna where a furnace was displayed to cremate the dead, which was used in some places in Italy to cremate the dead. Sir Thompson was impressed seeing this furnace. He had seen the sad state of burial grounds in England, seeing the furnace brought back that memory and he pondered over the matter thinking as to why not make such an arrangement for disposal of the dead where they are cremated instead of being buried. As a result of this, to give a concrete shape to this idea, he started an institution called 'Cremation Society of England' . He also wrote a book to give a firm footing to the idea of cremating the dead known as—'Cremation—The treatment of the body after death.' The contemporary scientists, writers and artists expressed agreement with the views of Sir Thompson. They got together on 13th January, 1874 and established the 'Cremation society of England'. Its manifesto declared:

"The promoters disapprove of the present system of burying the dead and wish to substitute some method which would rapidly resolve the body into its component elements by a process which could not offend the living and would render the remains perfectly innocuous"

—We have written earlier why burying the dead was a righteous act in the eyes of Christianity, if the body is burnt—for whom will there be resurrection? Even after the formation of this society, due to opposition from the church, no land was allotted to it. The promotors, however, kept on trying continuously for the same. At last, after 4 years they were allotted in Surrey at Voking where the first Crematorium of England was built. Inspite of this, no one was ready to cremate their dead due to opposition from the church. In 1883, William Price attempted to cremate his dead child. Due to this reason he was prosecuted. In the end the court gave a judgement that cremating a corpse is not unconstitutional.

2. Cremation Law in Europe—For the first time, Cremation Act was passed in England in 1902. Inspite of it being passed there were very few people who were prepared to cremate their dead. Exceptional progress took place in this direction at the time of the IInd World War. The dead were so many in numbers that difficulty was felt in burying them since available land was not enough. It was being felt in England that to bury the dead was a misuse of land. This encouraged the tendency for cremation. In the latter part of the 20th Century the increase in number of those who were cremated started increasing by about 3 lakhs per year. This means that in England, out of a total number of dead people; half were being cremated. Thus the number of crematoria rose to 190.

Looking at the experience of England, Europe and other countries also followed the practice of cremating their dead. In Scandinavian countries, Australia and New Zealand—30% corpse were being cremated. In every country, laws were being framed which provided validity to cremation of a dead body. There was one hitch in cremating the dead. After burning a corpse, there was no further possibility of investigating any offence committed by the person—since after its cremation, all the testimony was destroyed. If the dead has been murdered or he has committed suicide—all this could be investigated by digging the grave of the corpse but not after cremating it. Therefore, whatever laws were framed in Europe regarding cremation, such restrictions were introduced so that these matters could be checked. For cremating a dead body, a doctor's certificate was necessary and other restrictions were fixed.

The practice of cremating a dead body started in 1876 in America. According to statistics provided by the Cremation Association of America; 210 crematoria were in existence in the latter part of the 20th Century. In 1970, 88000 dead bodies were cremated.

By 1937 each country had its own Cremation Association apart from Europe and America. In order to exchange ideas; an International Cremation Federation was established which had its Head Office in London. This Federation holds its congress once in every 3 years and deliberations are held for encouraging the practice of burning the dead.

We have seen that wherever the dead were buried; a sense of awareness was created and it was found more rational to burn the dead instead of burying. There are a few reasons for this awakening:

10. Comparison between burying and cremating a dead body

(1) Very little space is required to burn a dead body. Graves occupy more space at various places and lot of land is occupied.

(2) Cemetries pollute the environment. Because of this, the air gets polluted and can cause and spread disease in society. By burning the dead, this does not happen.

(3) Water that flows near a cemetry can be a cause of disease; by burning the dead there is no such possiblity.

(4) Some animals dig up and eat the dead body and by eating the defected body they get diseased and spread disease. This harm cannot come by burning the body.

(5) Some coffin-thieves dig a grave and steal the dress cover of the body. Thus they hurt the sentiments of relatives. This does not happen by burning the dead.

(6) Lakhs of bighas of land is tied up in cemetries throughout the world. In cremating a body lot of land would be available for agriculture and building homes. Land is scarce for the living since it is confined with the dead.

(7) Worship of the entombed in shrines of tomb, worship of graves, worship of saints who are entombed—worship of corpse—all these various dissimulations will stop if the dead are cremated.

(8) Many priests whose profession is to consume the offerings on graves, shrines etc.; will become useful members of society and put their mind to some useful work.

(9) By worshipping these shrines, by making offerings and travelling to and fro—all this money spent pointlessly can be saved.

(10) There are hundreds of shrines of tombs and mausoleums which have cost thousands and lakhs of rupees; this unnecessary expense running in crores can be saved and put to use for education, health care and other utilities.

(11) Many abject persons dig out the corpse and have been caught indulging in misconduct—such misfortune will not befall the corpse. At some Hindu entombments, consumption of intoxicating drugs, consumption of opium and liquor has been found—these malpracties and corrupt behaviour will disappear.

Therefore, from the view-point of health care, from the view-point of scarcity of land, from the view-point of saving money and from the view-point of good conduct, it is proper to burn the dead instead of burying the dead.

Now about throwing the dead in the open like the Parsis. They neither cremate nor bury the dead, but place it on top of a tower where vultures etc. consume the body. There is a well below this tower where the bones fall.

Whatever Rishi Dayanand has written, pondering over all these customs, in Satyaarth Prakash—is in the form of a question-answer. It throws light on all these practices in a few selected words. He writes:

Question:—which is the best system out of the four—cremation, burying, disposal in river and discarding in a forest.

Answer:—The worst is burying, a little less disagreeable than this is disposal in a river because acquatic animals consume it at the same time, but whatever bones and excreta remain in water will decay and cause problems to the world. A little less disagreeable than this is discarding in a forest since although carnivorous animals will tear and eat it away, nevertheless its bone marrow and excreta will decay and spread foul odour which will be dis-service to the world; however, cremation is the best since all matter will turn to atom and be lost in the air.

The word for death in Sanskrit is—"**पञ्चत्वं गतः**" "**panchatwam gatah**". The body consists of 5 elements—earth, water, fire, air and cosmos, therefore, after death to turn these 5 elements minute—subtle—as fast as possible in its basic form—this is the vedic system. Earth does not mean land or soil, water does not mean fluid water, air does not mean the flowing wind. These are its gross forms. There is even subtle form of these forms—of these 5 elements. The gross forms are visible but that form is invisible. The only means to convert the dead body to invisible subtle elements immediately is 'agni'—fire. All other means take time, agni is such a means which performs this without delay. It takes months for the corpse to turn to dust by burying, by disposing in a river the dead body decays in the stomach of fish, and, takes time to turn to its basic form, leaving it in the open also takes months since the bones remain—cremating in fire is such a means that within an hour all elements of the dead body turn to their basic elements. Atridev has rightly written; 'Today when we find new methods of executing death sentence, so that man's soul is least troubled and life is quickly extinguished-then to end this dead body as soon as possible, why not adopt the system of burning it? Just as an electric current ends life in a second, similarly fire immediately turns the atoms of this body—the gross elements in subtle form and ends the body's existence. This body goes away to where it came from. The sages found an easy solution to return that matter wherefrom it came—as soon as possible and immediate—they taught the ritual of cremation'. It is written in the Atharv-veda (Chapter 18, Sukta 2, mantra 38)—

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः
सर्वास्तानग्न आ वह पितृन्हविषे अत्तवे।

Ye nikhaataa ye paroptaa ye dagdhaa ye choddhitaah
sarvaas-taan-agna aa-vah pitrin-havishe aattave.

i.e., those who (nikhaataa)—have been buried in the ground, (paroptaa)—who have been set aside without any purificatory rites—sanskar—(dagdhaa)—have been cremated; (uddhitaa) ut+hitaah=who have been kept above a place; (taan sarvaan pitrin) to the dead body of all those elders; (agne havishe attave) to be consumed by agni; (aavah) bring.

Whatever practice is possible for a dead body; all that has been recounted in this mantra and it is said that the deed in fire is the best. 'Nikhaataa' means—those who dig and bury the corpse; like Christians, Muslims etc., 'paroptaah' means—those who dispose the corpse in a river or discard in a forest, like the corpse of a sanyasi etc.; 'dagdhaa' means—those who cremate, like the Hindus, Japanese, Burmese etc.; 'uddhitaah' means—those who keep the corpse at a height for consumption of birds and creatures, like the Parsis etc.—they have been given a call to cremate in fire; through this mantra. In the next mantra human society is called 'agnidagdhaah' and 'an-agnidagdaah' having said this, burning the body of the dead has been called the best sanskar of the dead.

ANTYESHTI SANSKAR

[Last—Funeral—Sanskar]

[Meanings of mantras in a systematic manner]

[Duty-action after birth]

Immediately after death, the relatives, acquaintances and friends of the dead are informed at once. Effort should be that the dead body is lifted as soon as possible, since without life the body starts deteriorating giving foul smell.

If death has occured at night, or for whatever reason the body has to be kept for more time, then proper arrangement should be made for keeping it as such.

After death the body should be brought down on the ground from the cot or bed. Spread a mat, carpet or a sheet on the ground. Two or three people may lift the body and lay it on that and cover the body with a sheet.

Clothes worn by the dead person at that time may be removed. The sheet and clothes may be given to the needy.

While placing the dead body on the ground, its limbs may be properly straightened for lying on the ground. Tie both legs with a string or a cloth; similarly straighten the hands and tie them so that the limbs are not drawn in.

[Arranging for material to be collected]

(1) Bathe the body and anoint the body with scented paste of sandalwood; (2) new clothes; (3) soap for bath; (4) two and a half times of the height of the dead—i.e. around 4.5 metre new white cloth which can be wrapped around the body of the dead; (5) if the person is well to do then pure ghee equal to the weight of his body, if otherwise then five persons may arrange for 20 kg of ghee; (6) to mix in approx. 40 kg of ghee, ½ gms. of musk, 6 gms. saffron, 1 kg each of 'agar' (incense sticks) and tagar

(tabernamu tana caronaria) and enough sandal powder, camphor and 5-6 boxes of matches; (7) samagri equal to the weight of the body, if poor then 40 kg. of samagri; (8) 10 quintal (400 kg) wood fuel; (9) earthen lamp with ghee; (10) if the dead is a woman whose husband is living, then vermilion; (11) in case of well to do male then a silk or woollen shawl for cover, if from middle class then a cotton sheet.

Looking at the changed circumstances in the country, to procure items for cremation mentioned by Rishi Dayanand is rather difficult, therefore, at least 2 kg of pure ghee, 10 kg samagri, atleast 1 kg of sandal-wood fuel, ½ kg agar, 250 gms of tagar, 100 gms camphor should be arranged. Simple white cloth measuring 4 metres is enough.

If there is no arrangement to take the corpse in a hearse then organise two long firm bamboos and tie bamboo splinters across to take the dead to the cremation ground.

If the dead is a man then a man should bathe the body; if it is woman then a woman should bathe it. Make it wear new clothes and annoint scented sandal paste. Make a cushion out of placing leaves of banana tree or grass and lay the body on the bier and cover it. Tie the body on the bier with a rope so that it may stay while carrying the body on the bier on shoulders.

[Funeral procession till the cremation ground]

First the nearest relatives of the dead should shoulder the bier, later others and friends may shoulder it and walk slowly. In between people may take turns. If the cremation site is at a distance, it may be more convenient to arrange for a hearse. If possible, at the time of the funeral procession, chant Ved mantras—**"ओं क्रतो स्मर कृतं स्मर" "om krato smar kritam smar".**

[Preparation for 'dahan'—burning]

If there is no previous altar in the cremation ground, then dig a new altar in the ground. This place of cremation from the town should be towards south or south-east or south-west—there the ground should be dug. Feet of the dead should remain south-west or south-east, head should be north-east or north-west.

The altar should be low towards the feet of the dead, and slightly high towards its head.

While fixing the dimensions of the vedi, its length should be equal to a man standing with his hands raised; breadth should be equal to the size of spreading both hands sideways, that is, equal to three and a half times hands of the dead or should be broad at the top by three times hands, deep equal to the size of the chest and (towards the feet) low by half hand.

Sprinkle a little water in that altar. If cowdung is available then plaster it with that. Place woodfuel from the bottom of the altar till half its height just as bricks are arranged to make a wall, meaning the wood be firmly placed—between the wood fuel place camphor within small space. Thus with the pyre ready, remove the rope from the bier. The top sheet or shawl may be given to the cremation attendant. Keep the dead body above the pyre, meaning the altar may remain open from all sides, thereafter place sandalwood and foilage all over. Place woodfuel above the altar.

As this activity is going on, the ghee should be heated up separately and placed in various utensils. Mix musk, agar, tagar, sandalwood, curd etc. all in ghee. Take four ladles (large spoons) whether they are of wood, silver, gold or steel is immaterial, but should carry upto two ounces and not less than quarter of an ounce of ghee. Tie these firmly with four bamboos.

[Agni-prajwaalan—lighting the fire]

Thereafter, nearest relatives, eldest son, husband or a friend,—in case the dead is a sanyasi then the main pupil—light the camphor with the lamp with ghee and begin lighting with fire starting from the head and then towards the legs while circum-ambulating-light in the mid-part. After introducing the fire, offer oblations with the following mantras :

ओमग्नये स्वाहा ॥ ओं सोमाय स्वाहा ॥

Om-agnaye swaahaa. Om somaay swaahaa.

ओं लोकाय स्वाहा ॥ ओमनुमतये स्वाहा ॥

Om lokaay swaahaa. Om anumataye swaahaa.

ओं स्वर्गाय लोकाय स्वाहा ॥ –आश्व०गृह्य० ४,३,२५-२६

Om swargaay lokaay swaahaa.

Meaning : In these five mantras, oblations of 'swaahaa' have been offerred to these five: agni, soma, loka, anumati, swarga. Agni and soma have a close relationship in Vedic literature. It is written—"**अग्नीषोमात्मकं जगत्**" "**agneeshomaatmakam jagat**"—meaning, there are two forces in this universe—agni and soma. 'agni' represents 'intensity', 'soma' represents 'amiability'. In scientific language it can be called—positive and negative—fire and water, heat and coolness. The world is an expansion of these two, thus in the third mantra it is said—"**लोकाय स्वाहा**" "**lokaay swaahaa**"—loka i.e. the universe. Due to the attributes of 'agni' and 'soma' whichever world man wanders, he can stay there till he moulds himself according to its laws—to express this it is said—"**अनुमतये स्वाहा**" "**anumataye swaahaa**"—'anumati' meaning 'to be well disposed'. Man can be happy only if he is well disposed—to express this happiness, it is said—"**स्वर्गाय लोकाय स्वाहा**" "**swargaay lokaay swaahaa**". The five mantras give the formula for life.

Offering oblations with these five mantras, let the fire be bright—

[Oblations with ghee and samagri]

Thereafter, four men standing apart chant the following seventeen mantras beginning with 'om' and ending with 'swaahaa' keep offering oblations. After every 'swaahaa', offer oblation.

[Beginning of Ved mantras]

सूर्यं॒ चक्षु॑र्गच्छतु॒ वात॑मा॒त्मा द्यां च॑ गच्छ पृथि॒वीं च॒ धर्म॑णा। अ॒पो वा॑ गच्छ॒ यदि॒ तत्र॑ ते हि॒तमोष॑धीषु॒ प्रति॑ तिष्ठा शरी॑रैः स्वाहा॑ ॥ १ ॥

Suryam chakshur-gachchhatu vaatamaatmaa dyaam-cha gachchha prithiveem cha dharmanaa. Apo-vaa gachchha yadi tattra-tey hitamoshadheeshu prati tishthaa shreeraih swaahaa.

Meaning : O the one dead! (dharmanaa) the body is mortal, hence according to the rites of mortality; (chakshuh) your power of eyes; (suryam gachchhatu) may go to the sun; (aatmaa) body; (vaatam, dyaam, prithiveem gachchha) air, may go to cosmos and earth; (yadi) if; (tattra) there; (tey hitam) the fruits of your karma keep you, then; (aapah gachchha) go to water, or; (shareeraih) with each limb of your body; (oshadheeshu) in herbs and vegetation; (prati-tishtha) go and stay. In this mantra it is said that this mortal body is made of earth, water, fire, air and ether, now after burning, it will merge with those elements of which it was made of.

In the Upanishads, the word 'aatmaa' has been used for the body.

अ॒जो भा॒गस्तप॑सा॒ तं त॑पस्व तं ते॑ शो॒चिस्त॑पतु॒ तं ते॑ अ॒र्चिः । यास्ते॑ शि॒वास्त॒न्वो॑ जातवेद॒स्ताभि॑र्वहैनं सु॒कृता॑मु लो॒कं स्वाहा॑ ॥ २ ॥

Ajo bhaagas tapasaa-tam tapaswa-tam tey shochis-tapatu-tam tey archih. Yaastey shivaa-stanvojaatave-dastaa-bhirvahainam sukritaamu-lokam swaahaa.

Meaning : (ajah bhaagah) O the dead! that which is your unbegotten part; (tam tapaswa) make it energetic through penance; (tam tey shochih) to that your refining power; and (tam tey archih) your energy; (tapatu) may make it brilliant through penance; (jaatavedah) O agni present in existing matters!; (yaah tey shivaah tanvah) that which are your virtuous bodies; (taabhih) with that; (enam) to this; (sukritaam u) to those who are virtuous; (lokam) in the bodies; (vah) may take you.

Substance : A dead man's 'aja'—the unbegotten part is 'atma'. It has left this body, but it has to be in readiness for the future. It is being addressed that you purify your 'karma' and become such that with the energy of your brilliance may take you to those births where with such elements of 'agni'—virtuous bodies take birth, your brilliant karmas may take you to those births.

अव॑ सृ॒ज पुन॑रग्ने पि॒तृभ्यो॒ यस्त॒ आहु॑त॒श्चर॑ति
स्व॒धाभि॑ः। आयु॒र्वसा॑न॒ उप॑वेतु॒ शेष॒ः सं ग॑च्छतां त॒न्वा॑
जातवे॑द॒ः स्वाहा॑ ॥ ३ ॥

Av-srij punaragne pitribhyo yast aahu-tash-charati swadhaabhih. Aayur-vasaana upa-vetu sheshah sangachchhataam tanwaa jaata-vedah swaahaa.

Meaning : O (agne) agni! (yah) that this dead; (tey aahutah) is like an oblation in you—fire of the yajna; (swadhaabhih='swa' means in itself; 'dhaa' means that which holds, i.e.—karma) with its karmas; (charati)is wandering, to it; (punah) once again; (pitribhyah) to father and mother, meaning for rebirth; (avasrijah) again provide birth; (jaatavedah) O fire! that; (sheshah) what is left after the death of the body; (aayuh vasaanah) he holding on to span of life; (upa vetu) may come near us and; (tanwaa sangachchataam) come together with the body.

Substance : It is said in this mantra that after the death of the body, atma remains, alongwith it is 'swadhaa' holding themselves together the karmas are present, with the power of those karmas may acquire rebirth through the medium of father-mother achieving long life span. Every person does not achieve salvation—moksha. Commonly it is birth and re-birth.

अ॒ग्नेर्वर्म॒ परि॒ गोभि॑र्व्यय॑स्व॒ संप्रोर्णु॑ष्व॒ पीव॑सा॒ मेद॑सा
च। नेत्त्वा॑ धृ॒ष्णुर्हर॑सा॒ जर्हृ॑षाणो द॒धृग्वि॑ध॒क्ष्यन् पर्य॒ङ्खया॑ते॒
स्वाहा॑ ॥ ४ ॥

Agner-verma pari-gobhir-vyayasva sampror-nushva peevasaa medasaa cha. Netwaa dhrishnur-harasaa jarhishaano dadhrik-vidhakshyan paryang-khyaate swaahaa.

Meaning : (agneh) agni's; (verma=vrinya aachchhaadane) covering of wood etc. placed on the pyre;-fire (gobhih) with ghee and flames of the fire; (pari-vyayasva) reduce to ash from all sides and; (peevasaa) the body of the dead with flames to its flesh etc.; (medasaa cha) to fat and flesh; (san, pra, urnushva) cover it so that the whole body be properly reduced to ash; (na it) or else; (dhrishnuh) that which seizes; (dadhrik) bold and skillful; (jarhishaanah) agni roaring with laughter; (twaam) to you; (harasaa vidhakshayan) seizing and burning with its flames; (pari angkhyaate) will repeatedly narrate of burning your body.

Substance : In this mantra as if the dead is addressed that you who have given up this body and should let the flames of fire burn it in such a manner that all the flesh-fat etc. turn to ash, or else if you are merciful to your body, and will not let it to turn to ash—then the flames are not going to leave the body now, they-as if roaring with laughter, will cover your each limb and will announce that this body will not remain, will definitely reduce to ash.

यं त्वमग्ने समदहस्तमु निर्वापया पुनः।
कियाम्ब्वत्र रोहतु पाकदूर्वा व्यल्कशा स्वाहा॥ ५ ॥

—ऋ० म० १०। सू० १६। मं० ३-५, ७, १३॥

Yam twam-agne sama-dahastamu nirvaa-payaa punah. Kiyaamb-vattra rohatu paakaa-doorvaa vyal-kashaa swaahaa.

Meaning : (agne) O agney! (twam ye samdah) to whom you have cremated; (punah) now again; (tam u) to that alone (nirvaapaya) bring peace i.e., after turning the body to ash, now agni be at peace, and; (attra) at this place; (kiyaambu) with a little water; (vyalkashaa) which has various branches; (paakdoorvaa) several types of mature soft grass; (rohatu) may come up.

Substance : After the body is turned to ash by fire; with a little water at that site, the ground may turn abundant with grass so that it is not worthless.

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य
स्वाहा ॥ ६ ॥

Pare-yivaansam pravato maheeranu bahubhayah panthaam-anupaspa-shaanam. Vaivaswatam sangamanam janaanaam yamam raajaanam havishaa duvasya swaahaa.

Meaning : O jeeva-soul! (maheeh) great meaning various; (pravatah) to pre-eminent births; (anupare-yivaansam) he who helps to attain; (bahubhyah) many; (panthaam) to paths (anu paspa-shaanam) to reveal; (vaivaswatam sangamanam) who bestows the sun etc. its proper course; (janaanaam yamam) to maintain restraint in whatever occurs; (raajaanam) to the king; (havishaa) with devoted sacrifice; (duvasya) you worship.

Substance : It is said in this mantra—that he reigns the world who provides excellent birth to soul. Makes it wander through many paths, it alone restraints the sun, he is the lord of nature—sing for him with devotion.

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा
उ। यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या३अनु
स्वाः स्वाहा ॥ ७ ॥

Yamo no gaatum prathamo viveda naishaa gavyuti-rapa-bhartavaa u. Yattraa nah poorve pitarah pare-yurenaa jajyaanah pathyaa-anu swaah swaahaa.

Meaning : (prathamah yamah) that who exists since the beginning—that who regulates creation, that God known as 'yama'; (nah) our; (gaatum) progress—whether good karmas or bad—to this; (viveda) is aware; (eshaa) this; (gavyootih) path of departure (na u apa bhartavaa) cannot be avoided; (yattra) from where i.e. from that auspicious path; (nah poorve pitarah) our ancestors; (pareyuh) followed; (enaa) to that path; (ajyaanaah) who perceive; (pathyaah) pioneer people (anuswaah) inspire us to—'anu'—follow that path—'swaah'—with ease.

Substance : Because of the reason that God regulates creation, he is called 'yama'; he is aware of our good and bad karmas—the consequence of those karmas cannot be avoided. The pioneers in our society may guide us towards righteousness which was followed by our ancestors.

मातली कव्यैर्यमा अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
याँश्च देवा वावृधुर्ये च देवान्त्स्वाहान्ये स्वधयान्ये मदन्ति
स्वाहा ॥ ८ ॥

Maatalee kavyair-yamo angiro-bhir-brihaspatir-rikwabhivaa-vridhaanah. Yaanshcha devaa vaa-vridhur-ye-cha devaan-swaahaanye swadhyaanye madanti swaahaa.

Meaning : (maatalee) accomplished people like; (kavyaih) from poets; (yamah) those who practice restraint like; (angirobhih) those who have the knowledge of life; (brihaspatih) learned like; (rikwabhih) hymns of praise from the richas of the vedas; (vaavridhaanah) progress and are encouraged; (cha) and; (yaan) to whom; (devaah) divine people; (vaavridhuh) promote; (ye cha) and who; (devaan) promote divine people—from them; (anye) any one; (swaahaa) with only utterance of praise and; (anye) any one; (swadhayaa) by receiving edibles etc. by way of a religious service; (madanti) are pleased.

इमं यम प्रस्तरमा हि सीदाङ्गिरोभिः पितृभिः संविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषा मादयस्व
स्वाहा ॥ ९ ॥

Imam yama prastaramaa hi seedaangi-robhih pitribhih samvidaanah. Aa-twaa mantraah kavishastaa vahantwenaa raajan-havishaa maa-dayasva swaahaa.

Meaning : O (yama) soul! involved in the restrictive bond of karma if your karmas have not been endured totally, then; (imam prastaram) in this extended world; (hi) undoubtedly; (aaseed) come and settle and; (angirobhih pitribhih) those elderly persons who have the knowledge of life, with them;

(samvidaanah) discuss the indentity of self with the ultimate; (twaa) you may; (kavishastaah) from elders praiseworthy; (mantraah) counsel; (aa vahantu) may receive; (raajan) kindled with virtuous qualities, you; (enaa) with this; (havishaa) sacrifice; (maadayasva) be pleased yourself and make others happy.

अङ्गि॑रोभि॒रा ग॑हि य॒ज्ञिये॑भि॒र्यम॑ वैरू॒परि॒ह मा॑दयस्व।
विव॑स्वन्तं हुवे॒ यः पि॒ता ते॒ऽस्मिन्य॒ज्ञे ब॒र्हिष्या नि॒षद्य॒
स्वाहा॑ ॥ १० ॥

Angirobhi-raa-gahi yajjyiye-bhiryama-vai roopai-riha maa-dayasva. Vivaswantam huve yah pitaa tey-asmin-yajjye barhishyaa nishdya swaahaa.

Meaning : O (yama) soul! involved in the restrictive bond of karma; (vairoopaih) of various types; (yajyiyebhih) yajna-related; (angirobhih) with such constituents; (aagahi) come; and again acquire this human birth; (maadayasva) make us happy; (asmin yajye) in this yajna like life; (yah tey pitaa) he who is your father; (barhishi) on the seat of sacred grass; (aa, nipadya) may sit—such your (vivaswantam) of such father who is brilliant like the sun—(huve) we invoke.

Substance : O jeeva—soul! if you are not free from the bonds of karma, then once again acquire this human body and be born for this sacrificial life—yajna of life. We desire such parents for you which are brilliant like the sun and participate in various yajnas sitting on a seat of grass.

प्रेहि॒प्रेहि॑ प॒थिभिः॑ पू॒र्व्ये॑भि॒र्यत्रा॑ न॒ः पूर्वे॑ पि॒तर॑ः प॒रे॒युः।
उ॒भा राजा॑ना स्व॒धया॒ मद॑न्ता य॒मं प॑श्यासि॒ वरु॑णं च दे॒वं
स्वाहा॑ ॥ ११ ॥

Prehi prehi pathibhih poorvye-bhir-yattra na poorve pitarah pareyuh. Ubhaa raajaanaa swadhyaa madantaam yamam pashyaasi varunam cha devam swaahaa.

Meaning : O jeeva! (yattra) where ever; (nah poorve pitarah) our ancestors; (oorvyebhih) of ancient time; (pathibhih) from paths; (pareyuh) have gone there; (prehi, prehi) to proceed and go on; (ubhaa raajaanaa) both of you with brilliance—you and your ancestors—(swadhayaa madantaa)—'swa' means within oneself, 'dhaa' means to hold—being pleased with the karmas held within; (yamam varunam devam cha) to 'yama' and 'varundeva'; (pashyaasi) look for.

Substance : In this mantra, the soul—jeeva—is addressed that, to that virtuous path followed by our ancestors—you also follow that path. You and ancestors—both carry the bundle of your karmas and carry on with pleasure—in this manner you will be granted the sight of 'yama' who regulates creation and 'varuna' who selects virtuous people. Granting the sight means, will experience them.

सं ग॑च्छस्व पि॒तृभि॒: सं य॒मेने॑ष्टापू॒र्तेन॑ पर॒मे व्यो॑मन्।
हि॒त्वाया॑व॒द्यं पुन॒रस्त॒मेहि॒ सं ग॑च्छस्व त॒न्वा॑ सु॒वर्चा॒॑:
स्वाहा॑ ॥ १२ ॥

Sam gachchhasva pitribhih sam yame-neshtaa-poortena parame vyoman. hitwaayaa-vadyam punarasta-mehi samgachchhaswa tanwaa suvarchaah swaahaa.

Meaning & Substance : O jeeva! (yamena) with the laws of the creator governing the world (pitribhih samgachchhasva) of assuming various parents through rebirth (ishtaa poortena) and accomplishing your own desires and fulfilling the desires of others (parame vyoman sangachchhasva) reach the ultimate abode (avadyam hitwaay) 'avadya'—meaning shunning evil (punah astam ehi) come again to abode of the world (suvarchah tanwaa) with gifted body (samgachchhasva) come together. This mantra speaks of rebirth of 'jeeva'.

अपे॑त॒ वी॑त॒ वि च॑ सर्प॒ता॒तो॒ऽस्मा ए॒तं पि॒तरो॑ लो॒कम॑क्रन्। अहो॑भिर॒द्भिर॒क्तुभि॒र्व्य॑क्तं य॒मो द॑दात्यव॒सान॑मस्मै॒
स्वाहा॑ ॥ १३ ॥

Apeta veeta vi-cha sarpa-taato-asmaa etam pitaro loka-

makram. Aho-bhiradbhir-taktu-bhirvyaktam yamo dadaatya-vasaana-masmai swaahaa.

Meaning & Substance : O jeeva! (atah) from this birth (apahita) move away (vi-ita) completely move away (vi-cha sarpata) proceed for the next birth (asmaa) for your dead body (pitarah) your father and mother have (etam) this (lokam) universe (akran) had created, but now (yamah) the controller of creation (ahobhih, aktubhih, adbhih vyaktam) day and night with water—your manifested. (asmai) to this body (avasaanam dadaati) provides calmness rest.

य॒माय॒ सोमं॑ सुनुत य॒माय॑ जुहुता ह॒विः ।
य॒म ह॑ य॒ज्ञो गच्छत्य॒ग्निदू॑तो॒ अरं॑कृत॒ः स्वाहा॑ ॥ १४ ॥

Yamaay somam-su-nuta yamaay juhutaa havih. Yamam ha yajjyo gachchhatya-agni-dooto arankritah swaahaa.

Meaning : O jeevas! (yamaay) the system of restriction may be maintained with this aptitude (somam sunuta) spread the charm of amiablity (yamaay) to maintain that system of restriction (havih juhutaa) perform havan of life in a shape of sacrifice (arankritah agnidootah yajjyah) this adorned yajna of which agni is the envoy (yaman gachchhati) carries this concept and reaches it to the restrictive force of creation.

Substance : the literal meaning of this mantra is—Extract 'soma' juice (fermented juice drunk at vedic sacrifice and offerred to the gods) for 'yama', offer sacrifice for him of soma-juice. The yajna adorned with agni as envoy reaches 'yama', but two or three points are hidden in its indepth meaning. It is said that their is a strict regulation in creation, without that, creation, cannot be in discipline, but to meet that harshness, a tinge of amiability is necessary—this is what is meant by 'somam-sunat'; the other point said is, that to maintain this system of regulation sometimes one has to die—this is what is meant by 'yamaay juhataa havih'. The fire reduces all matter to minute—subtle form and reaches it far away—this is why agni is called the evnoy of yama—'agnidootah'.

य॒माय॑ घृ॒तव॑द्ध॒विर्जु॑होत॒ प्र च॑ तिष्ठत ।
सं नो॑ दे॒वेष्वा य॑मद्दी॒र्घमायु॒ः प्र जी॒वसे॒ स्वाहा॑ ॥ १५ ॥

Yamaay ghritavat-havir-juhot pra-cha tishthat. Sa-no deveshvaa yama-deergha-maayuh pra-jeevase swaahaa.

Meaning & Substance : O jeevas! while performing yajna (ghritvat havih) oblations with a mix of ghee (yamaay juhot) offer in the name of he who maintains and regulates creation (pra cha tishtha) be firm on this matter because (deveshu) whatever restraints there are in creation, in that (sah) only he (nah) to us (prajeevase) in the best way for life (deerghaayuh) long life (aa yamat) he prescribes.

य॒माय॒ मधु॑मत्तमं॒ राज्ञे॑ ह॒व्यं जु॑होतन । इ॒दं नम॒ ऋषि॑भ्यः
पू॒र्व॒जेभ्य॒ः पूर्वे॑भ्यः पथि॒कृद्भ्य॒ः स्वाहा॑ ॥ १६ ॥

—ऋ० म० १०। सू० १४॥

Yaamaay madhu-mattamam raajye havyam juhotana. Idam nama rishibhyah poorvajebhyah poorvebhyah pathi-kridbhyah swaahaa.

Meaning : O jeevas—(raajye yamaay) for inflamed yama, who has established a system of restraint in this universe (madhu-mattamam) in a gentle manner (havyam) of oblation of perception (juhotana) offer oblation (idam) this (pathi kridbhyah) who built the path before us (poorvebhyah poorvajebhyah) our ancestors who exitsted (rishibhyah) towards the sages (namah) is our respectful salutation.

कृ॒ष्णः श्वे॒तो॑ऽरु॒षो यामो॑ अस्य ब्र॒ध्न ऋ॒ज्र उ॒त
शोणो॒ यश॑स्वान् । हिर॑ण्यरूपं॒ जनि॑ता जजान॒
स्वाहा॑ ॥ १७ ॥ —ऋ० म० १०। सू० २०। मं० ९॥

Krishnah shweto-arusho yaamo asya braghna rijra uta shaano yashaswaan. Hiranya-roopam janita jajaana swaahaa.

Meaning : O jeeva! (asya) for the steersman of this universe—'yama'—this world is like a (yaamah) chariot. What kind of chariot? (krishnah) dark—tamogunmay—of darkness (shwetah) satogunmay-white—of goodness (shonah) blood-rajogunmay-of passion, and (braghnah) very great (rijrah) but still of simple (yashaswaan) glory. To such universe (janitaa) he who has given birth to this creation (hiranya-roopam) full of brightness (jajaana) has created. It is also said in the vedas—**''हिरण्यमयेन पात्रेण सत्यस्यापिहितम् मुखम्'' "Hiranya-mayen paatrena satyasyaa-pihitam mukham".**

[All four persons offer 63 oblations of ghee as follows]

With the above 17 mantras from Rig-Veda all four persons after offering 17 aajyaahuti, offer oblations with following mantras in a similar manner—

प्रा॒णेभ्य॒ः साधि॑पतिकेभ्य॒ः स्वाहा॑ ॥ १ ॥
Praanebhyah saadhi—pati—kebhyah swaahaa.

पृ॒थि॒व्यै स्वाहा॑ ॥ २ ॥
Prithivyai swaahaa.

अ॒ग्नये॒ स्वाहा॑ ॥ ३ ॥
Agnaye swaahaa.

अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ४ ॥
Antarikshaay swaahaa.

वा॒यवे॒ स्वाहा॑ ॥ ५ ॥
Vaayave swaahaa.

दि॒वे स्वाहा॑ ॥ ६ ॥
Divey swaahaa.

सूर्या॑य॒ स्वाहा॑ ॥ ७ ॥
Suryaay swaahaa.

दि॒ग्भ्यः स्वाहा॑ ॥ ८ ॥
Digbhyah swaahaa.

च॒न्द्राय॒ स्वाहा॑ ॥ ९ ॥
Chandraay swaahaa.

नक्ष॑त्रेभ्य॒ः स्वाहा॑ ॥ १० ॥
Nakshatrebhyah swaahaa.

अ॒द्भ्यः स्वाहा॑ ॥ ११ ॥
Adbhyah swaahaa.

वरु॑णाय॒ स्वाहा॑ ॥ १२ ॥
Varunaay swaahaa.

नाभ्यै॒ स्वाहा॑ ॥ १३ ॥
Naabhyai swaahaa.

पूताय॒ स्वाहा॑ ॥ १४ ॥
Pootaay swaahaa.

वा॒चे स्वाहा॑ ॥ १५ ॥
Vaache swaahaa.

प्राणाय स्वाहा ॥ १६ ॥ **Praanaay swaahaa.**	प्राणाय स्वाहा ॥ १७ ॥ **Praanaay swaahaa.**
चक्षुषे स्वाहा ॥ १८ ॥ **Chakshushe swaahaa.**	चक्षुषे स्वाहा ॥ १९ ॥ **Chakshushe swaahaa.**
श्रोत्राय स्वाहा ॥ २० ॥ **Shrotraay swaahaa.**	श्रोत्राय स्वाहा ॥ २१ ॥ **Shrotraay swaahaa.**
लोमभ्यः स्वाहा ॥ २२ ॥ **Lomabhyah swaahaa.**	लोमभ्यः स्वाहा ॥ २३ ॥ **Lomabhyah swaahaa.**
त्वचे स्वाहा ॥ २४ ॥ **Twachey swaahaa.**	त्वचे स्वाहा ॥ २५ ॥ **Twachey swaahaa.**
लोहिताय स्वाहा ॥ २६ ॥ **Lohitaay swaahaa.**	लोहिताय स्वाहा ॥ २७ ॥ **Lohitaay swaahaa.**
मेदोभ्यः स्वाहा ॥ २८ ॥ **Medobhyah swaahaa.**	मेदोभ्यः स्वाहा ॥ २९ ॥ **Medobhyah swaahaa.**
माꣳसेभ्यः स्वाहा ॥ ३० ॥ **Maan sebhyah swaahaa.**	माꣳसेभ्यः स्वाहा ॥ ३१ ॥ **Maan sebhyah swaahaa.**
स्नावभ्यः स्वाहा ॥ ३२ ॥ **Snaavabhyah swaahaa.**	स्नावभ्यः स्वाहा ॥ ३३ ॥ **Snaavabhyah swaahaa.**
अस्थभ्यः स्वाहा ॥ ३४ ॥ **Asthabhyah swaahaa.**	अस्थभ्यः स्वाहा ॥ ३५ ॥ **Asthabhyah swaahaa.**
मज्जभ्यः स्वाहा ॥ ३६ ॥ **Majjabhyah swaahaa.**	मज्जभ्यः स्वाहा ॥ ३७ ॥ **Majjabhyah swaahaa.**
रेतसे स्वाहा ॥ ३८ ॥ **Retase swaahaa.**	पायवे स्वाहा ॥ ३९ ॥ **Paayave swaahaa.**
आयासाय स्वाहा ॥ ४० ॥ **Aayaasaay swaahaa.**	प्रायासाय स्वाहा ॥ ४१ ॥ **Praayaasaay swaahaa.**

संयासाय स्वाहा ॥ ४२ ॥
Sanyaasaay swaahaa.

वियासाय स्वाहा ॥ ४३ ॥
Viyaasaay swaahaa.

उद्यासाय स्वाहा ॥ ४४ ॥
Udyaasaay swaahaa.

शुचे स्वाहा ॥ ४५ ॥
Shuche swaahaa.

शोचते स्वाहा ॥ ४६ ॥
Shochate swaahaa.

शोचमानाय स्वाहा ॥ ४७ ॥
Shocha-maanaay swaahaa.

शोकाय स्वाहा ॥ ४८ ॥
Shokaay swaahaa.

तपसे स्वाहा ॥ ४९ ॥
Tapase swaahaa.

तप्यते स्वाहा ॥ ५० ॥
Tapyate swaahaa.

तप्यमानाय स्वाहा ॥ ५१ ॥
Tapya-maanaay swaahaa.

तप्ताय स्वाहा ॥ ५२ ॥
Taptaay swaahaa.

घर्माय स्वाहा ॥ ५३ ॥
Dharmaay swaahaa.

निष्कृत्यै स्वाहा ॥ ५४ ॥
Nishkrityai swaahaa.

प्रायश्चित्यै स्वाहा ॥ ५५ ॥
Praa-yashi-chatyai swaahaa.

भेषजाय स्वाहा ॥ ५६ ॥
Bheshajaay swaahaa.

यमाय स्वाहा ॥ ५७ ॥
Yamaay swaahaa.

अन्तकाय स्वाहा ॥ ५८ ॥
Aatakaay swaahaa.

मृत्यवे स्वाहा ॥ ५९ ॥
Mrityave swaahaa.

ब्रह्मणे स्वाहा ॥ ६० ॥
Brahmane swaahaa.

ब्रह्महत्यायै स्वाहा ॥ ६१ ॥
Brahm-hatyaayai swaahaa.

विश्वेभ्यो देवेभ्यः स्वाहा ॥ ६२ ॥
Vishvebhyo devebhyah swaahaa.

द्यावापृथिवीभ्याꣳ स्वाहा ॥ ६३ ॥ —यजुः० अ० ३९॥
Dyaavaa-prithivibhyaam swaahaa.

In these mantras with utterance of praise and offering oblations towards all as a final farewell is being taken on behalf of the soul—jeeva—for its departure on embarking the great journey. Those who are addressed are:

Jeeva sahit praan—soul with life, prithivee—earth, agni—fire, antariksha—comos, vaayu—air, akaash—sky, surya—sun, dishaa—course, chandra—moon, nakshatra—heavenly bodies, jala—water, varuna—deity of the ocean, naabhi—navel-centre, poota—pure souled, vaani—speech, praan—life, chakshu—eyes, shrotra—ears, loma—every fibre of being, twachaa—skin, rudhir—blood, meda—fatness, maans—flesh, snaayu—muscles, nerves, asthi—bones, majja—bone marrow, retas—seminal fluid, paayu—rectum, aayaas—effort, praayaas—endeavour, shuchi—virtue, shochat—sorrow, shoka—mourn, tapa—penance, tapyata—grief, sanyaas, viyaas, udyaas, shochamaan, tapyamaan, tapta—sufferring, dharma, nishkriti, praayash chitya-remorse, bheshaj—medicines, yama, antak, mrityu, brahm—the ultimate, brahm-hatyaa—killing of a brahman, vishwa-deva—lord of universe, dyaavaa-prithivee.

[Thereafter all 4 persons offer 10 oblations with following mantra]

After individually chanting 63 mantras with 63 oblations, offer oblation with following mantra:

सूर्यं॒ चक्षु॑षा॒ गच्छ॒ वात॑मा॒त्मना॒ दिवं॑ च॒ गच्छ॑ पृथि॒वीं च॒
धर्म॑भिः। अ॒पो वा॒ गच्छ॒ यदि॒ तत्र॑ ते हि॒तमोष॑धीषु॒ प्रति॑
तिष्ठा॒ शरी॑रैः॒ स्वाहा॑॥ १॥

Suryam chakshushaa gachchha vaata-maatmanaa divam cha gachchha prithiveem cha dharmabhih. Apo vaa gachchha yadi tattra tey hita-moshadheeshu prati tishthaa shareeraih swaahaa.

Meaning : (aatmanaa) after own dead body is reduced to ash (chakshuh) the power of your sight (surya) it may reach its source of origin, the Sun, of the body (dharma) elements: air, energy, earth, water, herbs may merge with vegetation. A similar mantra has come earlier also. Here 'atma' means 'body'.

सोम॒ एके॑भ्यः पवते घृ॒तमेक॒ उपा॑सते ।
येभ्यो॒ मधु॑ प्र॒धाव॑ति॒ तांश्चि॑दे॒वापि॑ गच्छतात् स्वाहा॑ ॥ २ ॥

Soma ekebhyah pavate ghritaa-meka upaasate. Yebhyo madhu pradhaavati taanshchi-devaapi gachchhtaat swaahaa.

Meaning : (ekebhyah) for a few divine, virtuous people (somah pavate) soma-ras-juice is served (ekey) some (ghritam upaasate) desire ghee (yebhyah madhu pradhaavati) for whom madhu is rushed (taan) in those (chit evam) births alone (api gachchha-taat) O jeeva-soul! you circulate—i.e. when you take birth again, then you may receive sweetness all around in life.

ये चि॒त्पूर्व॑ ऋ॒तसा॑ता ऋ॒तजा॑ता ऋ॒ता॒वृध॑ः ।
ऋषीं॒स्तप॑स्वतो यम तपो॒जाँ अपि॑ गच्छता॒त् स्वाहा॑ ॥ ३ ॥

Ye chit-poorva rit-saataa rit-jaataa ritaa-vridhah. Risheens-tapaswato yama tapojaam api gachchh-taat swaahaa.

Meaning : (ye chit) whoever (poorve) before now (rit saataah) who conduct in 'rit'—cosmic order, 'satya'—ultimate reality (rit-jaataa)—were born as if in 'satya' (ritaa-vridhah) have developed in 'satya', such (tapaswatah) ascetics (tapojaan) who lead a lifetime in penance (risheen) for the course of rishis (yam) O God who restraints! this jeeva-soul (api gachchhataat) may reach.

तप॑सा॒ ये अ॑नाधृ॒ष्यास्तप॑सा॒ ये स्व॑र्य॒युः ।
तपो॒ ये च॑क्रि॒रे मह॒स्तांश्चि॑दे॒वापि॑ गच्छता॒त् स्वाहा॑ ॥ ४ ॥

Tapasaa ye anaa-dhrishyaas-tapasaa ye swar-yayuh. Tapo ye chakrire mahastaanshchit-devaapi gachchhtaat swaahaa.

Meaning : (ye tapasaa anaadhrishyaa) who have(ye tapasaa swah yayuh) those who have achieved a pleasant life through penance (ye mah tapah chakrire) those who have gone through great penance; this jeeva-soul of divine virtue (taan chit eva) to those births (api gachchhataat) may achieve.

ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् स्वाहा ॥५॥

Ye yudhyante pradha-neshu shooraaso ye tanu-tyajah. Ye vaa-sahasra-dakshinaa-taanshchit-devaapi gachchhataat swaahaa.

Meaning : (ye shooraasah) those valiant men (pradhaneshu) in wars (yudhyante) who battle (ye) those (tanoo-tyajah) who leave the body while fighting (ye vaa) or those (sahasra dakshinaah) who give away thousands in charity in yajna etc. auspicious acts (taan chit eva api) to those births also (gachchhataat) O jeeva—soul—you proceed.

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी ।
यच्छास्मै शर्म सप्रथाः स्वाहा ॥६॥

Syonaasmai bhava prithivya-nriksharaa niveshanee. Yachchhaasmai sharma saprathaah swaahaa.

Meaning : (prithivee) O earth! (asmai) for this dead body of the soul (anriksharaa) without trouble (niveshanee) giving place in self (syonaa) providing comfort (bhav) be (saprathaah) you are extensive (asmai) to it (sharm) peace or place (yachchha) provide.

अपेमं जीवा अरुधन् गृहेभ्यस्तं निर्वहत परि
ग्रामादितः। मृत्युर्यमस्यासीद्दूतः प्रचेता असून् पितृभ्यो
गमयां चकार स्वाहा॥७॥

Apemam jeewaa arudhan grihebhya-stam nirvaha-ta pari graamaa-ditah. Mrityur-yamasyaa-siddutah prachetaa asoon pitribhyo gamayaan cha-kaara swaahaa.

Meaning : (imam) to him (jeevaah) the desire to live (grihebhyah) to keep staying at home (apa arudhan) had restrained (tam) him (itah graamaan) from this place (pari nirvahat) continue to exist keeping away i.e. remove the dead body from here (mrityuh prachetaah yamasya doot aaseet) death had come to pick him up as a discreet messenger of 'yama' who to his (asoon) vital life (pitribhyah) to his ancestors (gamaancha-kaara) set going to that path.

य॒मः परोऽव॑रो वि॒वस्वां॒स्तत॒ः परं नाति॑ पश्यामि॒ किं च॒न। य॒मे
अ॑ध्व॒रो अधि॑ मे॒ निवि॑ष्टो॒ भुवो॑ वि॒वस्वा॑न॒न्वात॑तान॒ स्वाहा॑॥ ८॥

Yamah paro-avaro vivaswaan-tatah param naati pashyaami kin-chana. Yame adhwaro adhi-mey nivishto bhuvo vivaswaa-nanwa tataan swaahaa.

Meaning : O jeeva (vivaswaan yamah) master of energetic universe like the Sun (parah avarah) is far and beyond and so near and close (tatah param) greater than this (kinchan) whatever else (ati, na, pashyaami) I do not see in excess (mey adhvarah) my yajna etc duties (yamey) in that master of the universe (adhi nivishtah) are infused with, that (vivaswaan) energy like the sun (nanu bhuvah aa tataan) is extensive in the universe with determination.

Substance : Omnipotent God is far away and yet so near. He is wise like the rays of the Sun. I find nothing more eminent than Him. My yajna of life is carrying on well under shelter of that God, master of the universe.

अपा॑गूहन्न॒मृतां॒ मर्त्ये॑भ्यः कृ॒त्वा सव॑र्णामदधु॒र्विव॑स्वते।
उ॒ताश्विना॑वभर॒द्यत्तदासी॒दज॒हादु॒ द्वा मि॑थु॒ना स॑र॒ण्यूः
स्वाहा॑॥ ९॥

Apaa-goohan-aamritaam-martyebhyah kritwaa savarnaam-adadhur-vivaswate. Utaa-shvinaay-bharad yat-tadaaseed-jahaadu dwaa mithunaa saranyuh swaahaa.

Meaning : (amritaam) to the nectar like veda—utterance (martyebhah) from mortal humans (apaagoohan) to keep hidden (sarvanaam kritwaa) again through the acharyas, making it descriptive of God (vivaswate) for a learned man (adaduh) bestowed (saranyooh sri saraney) thus the expanding veda utterance in the universe (ashvinou) the learned men who grasped fast (abharan) held it within, then (yat) that (dwaa mithunaa) the the two conflicts like passion and anger (aaseet) which existed (tat) those (ajahaat) were removed.

Substance : Knowledge of vedas is like immortal utterance, it is hidden in truths, but being in contact with acharyas and gurus it becomes clear, does not remain a mystery. Those who desire to imbibe knowledge after grasping it, abandon passion-anger, envy-malice etc. such conflicts.

इ॒मौ यु॑नज्मि ते॒ वह्नी॒ असु॑नीताय॒ वोढ॑वे।
ताभ्यां॑ य॒मस्य॒ साद॑नं॒ समि॑ती॒श्चाव॑ गच्छता॒त् स्वाहा॑॥ १०॥

—अथर्व० का० १८। सू० २॥

Iamou yu-najmi tey vahnee asunitaay bodhave. Taabhyaam yamasya saadanam samitishchaava gachchhataat swaahaa.

Meaning & Substance : Two 'agnis' are used in vedic system for cremation. One is 'chitaagni'—agni of pyre and the other is 'gaarha-patyaagni'. The system is that when a graduate enters grihastha ashram—householders abode—then for righteous acts he conceives 'gaarha-patyaagni', and with that 'agni' he continues conducting his yajna etc. virtuous duties. At the time of cremation rites the dead person's 'gaarha-patyaagni' also to be consigned to the pyre. There is no connection with 'chitaagni' of 'karmas' for the dead person. This 'chitaagni' only reaches him at the 'shelter of yama' that is, reaches the cosmos. The body turns in subtle form and merges in air and ash. But karmas incurred in 'gaarha-patyaagni' cause (bodhave) atma to once again attain life i.e. rebirth and become a cause to carry to the mother's womb. In this way (imau tey vanhee unajmi) your both 'agnis' are assigned to cremation, then (taabhyaam) passing through the middle of both and acquiring rebirth again in next birth (samiteeshcha gachchhataat) the atma reaches the company of the learned and receives knowledge.

[Thereafter all 4 people offer 26 oblations with following mantra]

अग्नये रयिमते स्वाहा ॥ १ ॥

Agnaye rayimate swaahaa.

Meaning : (rayeemate) rayi-meaning wealth. Connected with it, this is an utterance of praise for agni. All metals are cast in fire, with that wealth, coins are made. Bidding farewell to all after death, 'jeeva' bids final greetings to 'rayimaan agni'.

पुरुषस्य सयावर्यपेदघानि मृज्महे।
यथा नो अत्र नापरः पुरा जरस आयति स्वाहा ॥ २ ॥

Purushasya sayaa-varya-peda-dhaani mrij-mahe.
Yathaano attra naaparah puraa jaras aayati swaahaa.

Meaning : (urushasya) with man (sanyaa-vari) O sanskars! living together from birth after birth (adhaani) to sanskars of evil (apet) set free, by setting them free only (mrij-mahe) we become pure (yathaa) so that (attra) here (nah aparah) our 'apara'—i.e. sanskar of evil which is not the real form of 'jeeva' (jarasah puraa) the stage before old age—in youth (naa aayati) does not appear.

Substance : If jeeva becomes virtuous after setting free from evil sanskars, then there is no contact with evil. This does not mean that in old age the evil sanskars catch up. Evil sanskars come before old age—'puraa jarasah'—in youth. Here 'puraa jarasah' means young age.

य एतस्य पथो गोप्तारस्तेभ्यः स्वाहा ॥ ३ ॥

Ya etasya patho goptaa-rastebhyah swaahaa.

य एतस्य पथो रक्षितारस्तेभ्यः स्वाहा ॥ ४ ॥

Ya etasya patho rakshitaa-rastebhyah swaahaa.

य एतस्य पथोऽभिरक्षितारस्तेभ्यः स्वाहा ॥ ५ ॥

Ya etasya patho-abhi-rakshitaa-rastebhyah swaahaa.

Meaning : (ye) That which (etasya) of this dead person's (pathah) path (goptaarah, rakshitaarah, abhi-rakshitaarah) are goptaa, rakshitaa, abhirakshitaa (tebhyah namah) greetings to them.

Substance : What is the path of the dead? In which direction and where does a man depart after death? This all is a mystery—no one knows. Inspite of this mystery being a secret the 'jeeva'—soul is not only safe but totally safe, hence, he who keeps the path of the dead as mystery and he who maintains it safe and totally safe—greetings to him.

ख्यात्रे स्वाहा ॥ ६ ॥ अपाख्यात्रे स्वाहा ॥ ७ ॥

Khyaatre swaahaa. Apaa-khyaatrey swaahaa.

Meaning : (khyaatre, apaa khyaatre) farewell to all such matters where the dead earned fame and glory as well as such matters where he endured disgrace.

अभिलालपते स्वाहा ॥ ८ ॥ अपलालपते स्वाहा ॥ ९ ॥

Abi-laala-pate swaahaa. Ap-laala-pate swaahaa.

Meaning : (abhilaalpate, apa-laalpate) farewell to all praise and scorn of the dead.

अग्नये कर्मकृते स्वाहा ॥ १० ॥

Agnaye karma-krite swaahaa.

Meaning : (karma-krite agnaye) All karma of the universe—conduct-through which it is functioning—farewell!

यमत्र नाधीमस्तस्मै स्वाहा ॥ ११ ॥

Yamatra naadhi-mastasmai swaahaa.

Meaning : (yam attra) in this context (yam) that which (na adheemah) has not been read i.e. has not be counted (tasmai) greetings to that as well—'jeeva' says—I am now departing—greetings to all.

अग्नये वैश्वानराय सुवर्गाय लोकाय स्वाहा ॥ १२ ॥

Agnaye vaishwaa-naraay suvargaay lokaay swaahaa.

Meaning : (vaishwaa-naraay agnaye) greetings to 'agni'-fire which is beneficial to all men, I (suvargaay lokaay) am departing for an excellent category—class—of 'loka'—region—birth.

आयातु देवः सुमनाभिरूतिभिर्यमो ह वेह प्रयताभिरक्ता।
आसीदताꣳ सुप्रयते ह बर्हिष्यूर्जाय जात्यै मम शत्रुहत्यै स्वाहा॥ १३॥

Ayaatu devah sumanaabhi-rooti-bhiryamo ha veha prayataa-bhiraktaa. Aaseedataam suprayate ha barhishyoorjaay jaatyai mumshatru-hatyai swaahaa.

Meaning : (yamah devah) God who restraints the universe (sumanaabhih) with pleasing will (prayataabhih) with total endeavour (ootibhih) with hymns in praise (aktaah) is bound (iha) here (aayaatu) may take a seat and (mum) for my (suprayate) accomplishing endeavour (oorjaay) for my strength-glory, and (jaatyai) for my excellent birth (shatru-hatyai) for the perish of my enemies (aasee-dataam) may take a seat here.

योऽस्य कोष्ठ्य जगतः पार्थिवस्यैक इद्वशी ।
यमं भङ्ग्यश्रवो गाय यो राजाऽनपरोध्यः स्वाहा॥ १४॥

Yo-asya koushthya jagatah paarthi-vasyaik idwashee. Yamam bhangya-shravo gaay yo raajaa-naparo-dhyah swaahaa.

Meaning : (yah) He who (asya) this (parthivasya) material (koushtya jagah) storehouse of this world full of wealth and edibles (eka it) only one (vashee) who controls and (yah) who (anaparodhyah raajaa) is a king without restriction, and (bhang yashravah) before whom your glory is nothing, that you of the virtues of that overpowering power of the universe, who has no comparison, who is omnipotent (gaay) sing.

Substance : Here man is called 'bhangyashrav' because before God the creator of this universe, man is nothing, that God is—'abhangyashrav' unperishable—whose glory cannot perish. Similarly God is called—'anaparodhyah'—'Aprodhyah' means—with whom one can compete; 'anaparodhyah' would mean—

with whom none can compete—without comparison, unique—supreme.

यमं गाय भङ्ग्यश्रवो यो राजाऽनपरोध्यः ।
येनाऽऽपो नद्यो धन्वानि येन द्यौः पृथिवी दृढा स्वाहा ॥ १५ ॥

Yamam gaay bhangya-shravo yo raajaa-naparodhya. Yenaapo nadyo dhanwaani yena dyouh prithivee dridhaa swaahaa.

Meaning : Shower praise on 'yam' before whose glory, none can stay, whom none can confront (yena) through him (nadyah) of rivers (aapah) streams (dhanvaani) are like a bow—as an arrow is released by a bow, and it travels with swift speed; similarly rivers flow with swift speed, inspite of their swift speed (yena) by whom (dyouh prithivee) heaven and earth (dridhaa) are firm and stable. Sing hymns is his praise.

हिरण्यकक्ष्यान्त्सुधुरान् हिरण्याक्षानयःशफान् ।
अश्वाननः शतो दानं यमो राजाभितिष्ठति स्वाहा ॥ १६ ॥

Hiranya-kakshyaan-sudhuraan hiranya-kshaanayah shafaan. Ashwaannah-shato daanam yamo rajaabhi-tishthati swaahaa.

Meaning : (hiranya-kakshyaan) to dwellings of gold (sudhuraan) to chariots with attractive axles (hiranyaakshaan) bright eyes like gold (ayah shafaan) with hooves like steel (ashvaan) to horses and (anah shatah) who provides hundreds of edibles for life (daanam) to provide them for us (yamah raajaa) the master who restraints the universe—the brilliant yama (abhitishthati) is standing before us.

Substance : We are poverty stricken because of our actions, God is standing before us to bestow all wealth of the universe, if we have the ability to hold it, we can get total grandeur of the universe. The giver is ready to give all; the receiver lacks in adequacy to receive it. The ability to receive is also required, without ability one cannot even receive charity.

यमो दाधार पृथिवीं यमो विश्वमिदं जगत्।
यमाय सर्वमित्तस्थे यत् प्राणद्वायुरक्षितं स्वाहा॥ १७॥

Yamo daadhaar prithiveen yamo vishwa-midam jagat. Yamaay sarv-mittasthe yat praan-dwaayu-rakshitam swaahaa.

Meaning : (yamah) God, the master of universe (daadhaar prithiveem) who holds the earth (yamah) that master (idam vishwam jagat) is holding this entire universe (yamaay) according to the same lord (sarvam it) all precisely (tasthe) is fixed and (yat) that whatever (vaayu rakshitam) is protected by 'praan vaayu'-vital air (praanat) is living, He alone is holding all.

यथा पञ्च यथा षड् यथा पञ्चदशर्षयः।
यमं यो विद्यात् स ब्रूयाद्यथैक ऋषिर्विजानते स्वाहा॥ १८॥

Yathaa panch yathaa shad yathaa panch-dasharshayah. Yaman yo vidyaat-sa bru-yaad ya-thaika rishir-vijaanate swaahaa.

Meaning : Ether, air, fire, water, earth—what are these five elements, spring etc.—what are the six seasons; 5 elements, 5 organs of sense, 5 organs of action—what are these 15 rishis, what is yama—to all this (yah brooyaat) who speaks (sah) he alone (brooyaat) speaks right in such a way (yathaa) as if (ekah rishih) only he amongst the rishis (vijaanate) is aware of. That is, 5 elements, 6 seasons, elements—organs of senses—organs of action and yama—whoever can correctly narrate the knowledge of the real nature of all these matters, he must be considered one amongst the rishis—meaning—is extremely distinguished.

त्रिकद्रुकेभिः पतति षडुर्वीरेकमिद् बृहत् ।
गायत्री त्रिष्टुप्छन्दाꣳसि सर्वा ता यम आहिता स्वाहा॥ १९॥

Tri-kadru-kebhih patati shad-urvire-kamid brihat. Gayatri trishtup chhandaan-asi sarvaa ta yam ahitaa swaahaa.

Meaning : (trikadru-kebhih) whoever are three fold, and (shudurveeh) those great—east, west, north, south, fixed, raised—these six—all of these (brihat ekam it) eminent in one only (patati) settled—i.e. if the universe is divided in earth, cosmos, and energy—these three, or any six parts, all together pervade in one master—yama. Gayatri, trishtup, chhand—(taa sarvaa) all these also (yama) in that who restrains (aahitaa) are threaded. To express this sentiment it is said: yasmin pratishthitaa rathanaa-bhaavi-vaaraah.

अहरहर्नयमानो गामश्वं पुरुषं जगत् ।
वैवस्वतो न तृप्यति पञ्चभिर्मानवैर्यमः स्वाहा ॥ २० ॥

Ahar-ahar-nayamaano gaam-ashvam purusham jagat. Vaivaswato na-tripyati panch-bhirmaanavai-yamah swaahaa.

Meaning : (panchabhih maanavaih) by the five elemental—mahaa-bhoot—humans (vaivaswato yamah) the controller of nature which illuminates like the sun (aharahah) everyday (gaam, ashvam, purusham, jagat) of the universe consisting of cows, horses, humans etc. (nayamaanah) while establishing (na tripyati) is not satisfied i.e. does not tire.

वैवस्वते विविच्यन्ते यमे राजनि ते जनाः ।
ये चेह सत्येनेच्छन्ते य उ चानृतवादिनः स्वाहा ॥ २१ ॥

Vaivaswate vivichyante yame raajani-tey janaah. Ye cheha satye-nechchhante ya-u chaanrita-vaadinah swaahaa.

Meaning : (vaivaswate yame) just as the sun controls the universe, similarly that who regulates the sun etc., in his (rajjani) kingdom (tey janaah) those people (vivichyante) are distinguished-separated from each other (ye cha iha) who in this universe (satyena ichchhanti) who desire to accomplish their ambitions through truth (ya u cha) and all the others (anrit vaadinah) are the ones who speak untruth.

Substance : Just as in the reign of the sun—light and darkness are visible separate from each other, similarly in the kingdom of God liars and truthful people can be seen separate from each other.

ते राजन्निह विविच्यन्तेऽथा यन्ति त्वामुप ।
देवांश्च ये नमस्यन्ति ब्राह्मणांश्चापचित्यति स्वाहा॥ २२॥

Tey raajanniha vivichyante-athaa yanti twaa-mupa. Devaanshcha-ye namasyanti braamanaashcha-chaapa-chityati swaahaa.

Meaning : O (raajan) brilliant yama! (atha) after death who (twaam) to you (upayanti) are destined (tey) they (iha) here (vivichyante) are distinguished—are considered separate from each other. How are they considered isolated from each other? (devaan cha ye namasyanti) one are those who are virtuous, who greet you-Yama the one who restrains the universe, the others are those who (braahmanaan cha) to the devotees of brahm (apa chityati) apa=bad, chityati=recognised as. The meaning of this mantra is more or less the same as in the above mantra.

यस्मिन् वृक्षे सुपलाशे देवैः संपिबते यमः।
अत्रा नो विश्पतिः पिता पुराणा अनुवेनति स्वाहा॥ २३॥

Yasmin vrikshe supa-laashe devaih sam-pibate yamah. Atroaano vishpatih pitaa puraanaa anu-venati swaahaa.

Meaning : (yasmin, supalaashe, vrikshe) in that worldlike tree full of beautiful foilage (yamah) God, the master (devaih) with his divine virtues (sam pibate) always relishes the creation of universe (attra) to this world (nah) our (vishwapatih pitaa) protector God, who is like a father (puraanaa) some what like earlier creation (anu-venati) maintains. This mantra speaks some what like 'yathaa-poorvam-kalpayat'

उत्ते तभ्नोमि पृथिवीं त्वत्परीमं लोकं निदधन्मो अहꣳ रिषम्।
एताꣳ स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादनात् ते मिनोतु स्वाहा॥ २४॥

Uttey tabhnomi prithiveem twat-pareemam lokam nida-dhanmo aham risham. Etaam sthoonam pitaro dhaarayantu tey-attra yamah saada-naat tey minotu swaahaa.

Meaning : (tey) O jeeva! for you (prithiveem) to earth (ut tamnomi) I uphold it (twam pari) for you (imam lokam)to this earth (nidadhat) while maintaining it (aham maa u risham) I never pain anyone, I never bring hardship to anyone (etaam) to this (sthoonaam) pillar of creation (tey pitarah dhaarayantu) your seniors may sustain (attra yamah) here God, the creator of universe (saada-naat) from this place (tey minotu) may provide with everything balanced.

Substance : God is holding the universe—earth, and since eternity, no help has been taken in holding this vast universe, none were troubled, but when the universe already came in existence, also maintained; then up-holding of society and maintaining order is the job of elders-ancestors. The master of creation, provides all according to their karma assessing individually.

यथाऽहान्यनुपूर्वं भवन्ति यथर्त्तव ऋतुभिर्यन्ति क्लृप्ताः। यथा नःपूर्वमपरो जहात्येवा धातरायूꣳषि कल्पयैषाꣳ स्वाहा॥ २५ ॥

Yathaa ahanyanu-poorvam bhavanti-yattava-ritubhiryanti klriptaah. Yathaa nah poorva-maparo jahaatyevaa dhaata-raayunshi kalpayai shaam swaahaa.

Meaning : (yathaa) just as (ahaani) day and night (anupoorvam bhavanti) come one after the other (yathaa) just as (ritavah) seasons (ritubhih) alongwith seasons (klriptaah) bound together (yanti) come and go (yathaa) just as (nah) we (poorva) who comes earlier (aparah jahaati) leave the one behind who comes later (aatah) O God! the creator of universe (evaa) similarly (eshaam) their (aayunshi) to their life (kalpataam) cause it to exist.

Substance : Just as day comes after night and so on, one season comes and goes after another season, the son comes after the father and the father, after death leaves the son—O God! provide us courage to live in the wheel of life, we may not loose patience with death.

न हि ते अग्ने तनुवै क्रूरं चकार मर्त्यः। कपिर्बभस्ति तेजनं
पुनर्जरायुर्गौरिव। अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्। अप नः
शोशुचदघं मृत्यवे स्वाहा॥ २६॥ —तैत्ति० प्रपा० ६। अनु० १।१०॥

Na-hi-tey agne tanuvai krooram chakaar martyah. Kapir-babhasti tejanam punar-jaraayu-gou-riva. Apa-nah shoshucha-dagha-magne shushudhyaa rayim. Apa-nah shoshucha-dagham mrityave swaahaa.

Meaning : (agne) O omnipotent God! (tey) in your creation (martyah) any man (tanuvai) towards his body (krooram) suicide-terrible act (na chakaara) may never commit (punah) specially (gouh) just as a cow (jaraayuh iva) takes care of the membrane enclosing the foetus, similarly (kapih) a monkey (tejanam) may control his anger. (agne) O Lord! (nah) to our (agham) sins (apa shoshuchat) create sorrow in us and isolate them (rayim) to wealth (shushudhyaa) clean up—i.e. we may not accumulate wealth through unfair means—(mrityave swaahaa) meditating death, we utter these words of praise.

Substance : It is said in the mantra that although man is mortal, still he may not commit any cruel act like suicide—'andhantamah pravishanti ye ke chaatmahano janaah'. If, in anger someone is brash like a monkey, he is advised that just as a cow takes care of her embryo skin-cover, he should similarly take care of himself.

After the above 26 oblations the total comes to 121 oblations (from Om agnaye swaahaa to mrityave swaahaa). This means a total of 484 if a total of all four persons is counted; if there are two persons, then a total of 242 oblations. If ghee is left, then with these 121 mantras keep on offering oblations till the body turns to ash.

[Prayer for the departed soul]

After this, relatives, friends etc. who have participated in the funeral rites, collect and sit at one place and pray for the departed soul that it be assigned to a better abode in post death existence, thereafter-return to their homes.

[Yajna at the place of death]

In that home where death has occured, first clean the place by sprinkling water, smear, wash and purify—and then chant Ishwaropaasanaa (page 37), swastivaachan (page 43) and shantikaran (page 64). End each mantra with 'swaahaa'. Offer oblations with ghee mixed with adoriferous substances so that the air of the dead exits from the house and clean air enters and the mind of all remains in a better frame. If it is night-time on that day, offer some oblations and the next day perform oblations with swasti-vaachan and shantikaran.

[Picking of bones and disposal of ash]

Thereafter, on the third day, any relative of the dead proceeds to the cremation ground, picks up the bones from the pyre and leaves them at a separate place in the cremation ground. Beyond this there is nothing else left to be done for the dead. With reference to the Yajur-veda mantra 'bhasmaat shareeram' it is clear that apart from cremation and picking of bones, there is nothing left to be done for the dead. However, if he is well to do, then during his lifetime or after his death his relatives may spread the teachings and preachings of vedic religion or donate to an orphanage—this would be excellent.

(Here ends the procedure of the rite of the dead)

SHAALAADI-KARMA VIDHIH

[Ritual on function of place etc.]

There can be many kinds of 'shaalaa'—place (house, hall). For example, a house to live, a school for study, a shop for business, a hospital for treatment, a library for knowledge, a restaurant or a hotel for eating etc. The ceremony related to this can be divided in three parts—one when a foundation is laid of any building—which is called 'foundation laying'; the second is that when entry is made after its construction—this is called—'inauguration or house warming'; the third ceremony is that when any business is started at any place—this is called 'commercial ceremony'. We shall dwell upon 'foundation laying' and 'house warming' ceremonies in this chapter, in the next chapter we shall write on 'commercial ceremony'.

1. Beginning of foundation-laying ceremony

On the day, out of the above shaalaas, any day fixed for foundation laying, dig a pit at the specified place and fix a yajna-pavilion. At a fixed time chant the following—ritwigvaran (page 87), aachaman (page 88), anga-sparsh (page 88), ishwar-stuti (page 38), swasti-vaachan (page 43), shantikaran (page 64), aganyaadhaan (page 90), agni-pradeepan (page 91), tri-samidaadhaan (page 92), pancha aajyaahuti (page 96), jal-prasechan (page 96) and 4 aghaaraavaajya-bhaagaahuti (page 98); and offer oblation with the following mantra :

ओम् अच्युताय भौमाय स्वाहा ।। —पार० ३,४,३

Om achyutaay bhoumaay swaahaa.

Thereafter, the place where foundation is being laid, there, alongwith water perform the foundation-laying—with bricks, lime, sand, cement etc. If found proper keep a copy of the 4 vedas or a photograph of family members with introduction in a box which is resistant to any damage by earth and water. Plaster the foundation reading the following mantra :

ओं स्योनं ध्रुवं प्रजायै धारयामि तेऽश्मानं देव्याः पृथिव्या उपस्थे। तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता दधातु॥

—अथर्व० १४,१,४७

Om syonam dhruvam prajaayai dhaara-yaami tey ashmaanam devyaah prithivyaa upasthe. Tamaa tishtaanumaadya suvarcha deergham tam aayuh savitaa dadhaatu.

Meaning : O mother earth! (tey) to you (devyaah) divine; (prithivyaah upasthe) in the lap of earth; (syonam) which provides comfort; (dhruvam ashmaanam) to this fixed stone; (prajaarya) for prosperity; (dhaara-yaami) I place; (anumaadyaa suvarchaah) you who are are full of energy is pleased and praised by me; (tam aatishta) fix this stone firmly; (savitaa) God, the creator of all; (tey aayuh) O stone! to your age; (deergha krinotu) may make it lengthy—with firm stone, this place may last long.

Thereafter, after 4 vyaahriti aahuti (page 99), 8 ashtaajyaahuti (page 104), offer 3 oblations of 'sarvam vai poornam swaahaa' and then shanti-paath or vaam devya-gaan. After this all together may offer good wishes to the yajamaan :

सत्याः सन्तु यजमानस्य कामः

Satyaah santu yajamaanasya kaamah.

2. Beginning of 'entering the place' ceremony

When the house or place is ready, get it properly cleaned up, make 4 altars at the outside doors in 4 directions and make one altar in the centre, or make a 'kund' of bronze like the altar, so that the ceremony at all places is covered with one kund. On the previous day, get all material like wood fuel, ghee, rice, sweets, incense sticks, other nourishing items and clean them and keep them the previous day. The day when the head of the house is well-disposed, inaugurate the home on that auspicious day.

Choose ritwij, hotaa, adhvaryu and brahmaa who are righteous and learned. All of them should sit on the west side of the altar. Hotaa's seat should be towards west seated facing east, adhvaryu's seat should be towards north seated facing south, udgaataa's seat should be towards east seated facing west, and brahmaa's seat should be in south facing north while seated—thus, in this manner all learned people be seated and the master of the house may sit extreme west facing east. Similarly seats be arranged in the central part of the house—around the altar.

[Fixing the flag]

Thereafter, at the exit door, the door which is mainly used for exit and entry, i.e. the main door, near that gate with brahmaa, chant—

ओम् अच्युताय भौमाय स्वाहा ।। —पार० ३,४,३

Om achyutaay bhoumaay swaahaa.

Offer one oblation with above mantra, the post of the flag, where the flag is fixed—make it stand, and put up 4 flags on 4 corners above the house. After fixing it, the kaaryakartaa and master of the house pour water in its foundation, so that it is firm.

[Sprinkling water—on east, south, west, north doors]

Again proceed outside in front of the door and sprinkle water along with four mantras :

ओम् इमामुच्छ्रयामि भुवनस्य नाभिं वसोर्धारां प्रतरणी वसूनाम्। इहैव ध्रुवां निमिनोमि शालां क्षेमे तिष्ठतु घृतमुक्षयामाणा ।। १ ।। —पार० ३,४,४

Om imaam-uchchhayaami bhuvaanasya naabhim vasordhaaraam pratarneem vasunaam. Ehaiva dhruvaam niminoumi shaalaam ksheme tishthatu ghrita-mukshayaamaanaa.

With the above mantra, sprinkle water in front of the east door.

अश्वावती गोमती सूनृतावत्युच्छ्रयस्व महते सौभगाय।
आ त्वा शिशुराक्रन्दत्वा गावो धेनवो वाश्यमानाः॥ २॥
—पार० ३,४,४

Ashvaavati gomati soonritaa-vatyuchchha-yasv mahate soubhaagaay. Aa-twaa shishuraa-krandatwaa gaavo dhenavo vaashya-maanaah.

With the above mantra, sprinkle water in front of the south door.

आ त्वा कुमारस्तरुण आ वत्सो जगदैः सह। आ त्वा परिस्रुतः कुम्भ आ दध्नः कलशैरुप। क्षेमस्य पत्नी बृहति सुवासा रयिं नो धेहि सुभगे सुवीर्यम्॥ ३॥ —पार० ३,४,४

Aa-twaa kumaara-staruna aa-vatso jagadaih sah. Aa-twaa parisrutah kumbh aa-daghnah kalashai-rupah. Khshemasya patnee brihati suvaasaa rayim no dhehi subhage suveeryam.

With the above mantra, sprinkle water in front of the west door.

अश्वावद् गोमदूर्जस्वत् पर्णं वनस्पतेरिव। अभि नः पूर्यताᳬ रयिरिदमनुश्रेयो वसानः॥ ४॥ —पार० ३,४,४

Ashwaavad-go-madoor-jaswat-parnam vanaspate-riva. Abhi-nah pooryataam rayi-ridam-manushreyo vasaanah.

With the above mantra, sprinkle water in front of the north door.

[Entrance in home]

Thereafter, decorate all doors with flowers and buds and banana leaves. The master of the house utters the following mantra :

Master of the house—"हे ब्रह्मन्! प्रविशामीति॥" **"Hey brahman! pravishaami-iti."**

Brahmaa—"वरं भवान् प्रविशतु॥" **"Varam bhavaan pravishatu."**

Master of the house—"ओम् ऋचं प्रपद्ये शिवं प्रपद्ये ॥" Om richam prapadye shivam prapadye."

While speaking the above, enter in. The ghee that has been warmed filtered and aromatic—take that in a vessel. Start the yajna from where entry was first made:

[Start of Yajna]

Aganyaadhaan (om bhurbhuvah. om bhurbhuvah swardyou. page 90), agni—pradeepan (om udbudhya swaagne page 91), samidaadhaan (om ayanta idhma aatmaa+om samidhaagnim duvasyata+om susamidhaaya shochishe+om tantwaa samidbhih page 92), 5 aajyaahuti with ghee (om ayanta idhama aatmaa page 96), jal-prokshan (om adite anumanya-swa etc page 96), 4 aghaaraa-vaajya-bhaagaahuti (om agnaye swaahaa etc page 98), 4 vyaahriti aahuti (om bhuragnaye swaahaa etc page 99), 9th swishtakrit aajyaahuti, one—perform till here.

Threafter, keeping in view different directions, offer oblations in the kunda at the door :

[Oblations in all directions]

ओं प्राच्या दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om praachyaa dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

Offer 2 oblations in the altar at the east door, similarly—

ओं दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om dakshinaayaa dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

Offer 2 aajyaahuti in the altar at the south door, and—

ओं प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om prateechyaa dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

With the above two mantras offer 2 aajyaahuti in the kunda at the west door.

ओं उदीच्या दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om udeechyaa dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

With the above two mantras offer 2 aajyaahuti in the north altar. Thereafter, go near the central altar and while sitting :

ओं ध्रुवाया दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om dhruvaayaa dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

Offer 2 aajyaahuti in the central altar with the above two mantras.

ओं ऊर्ध्वाया दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om oordhwaayaa dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

Offer 2 aajyaahuti in the central altar with the above two mantras,—

ओं दिशो दिशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥

Om disho dishah shaalaayaa namo mahimne swaahaa.

ओं देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Om devebhyah swaahyebhyah swaahaa.

Offer 2 aajyaahuti in the central altar again with above 2 mantras.

[Kalasha-sthaapan, fixing of pitcher]

Again, light the fire in the eastward altar-at the door and have seats fixed for brahmaa, hotaa etc on the south part of the altar as done earlier. On the north part of the altar, establish a pitcher and keep sthaalipaak at hand.

[Special yajna with 4 oblations in the central part of the house]

Again go along with wife to the exit door which is different from the main-entry-door. Stay there and with brahmaa, the master of the house entering the central part of the premises, make brahmaa etc. take seats on the south side while he himself sits facing east. He places warm distilled ghee flavoured with musk in each vessel placing each before each ritwij, and offer oblations with 4 mantras taking ghee in a ladle—

ओं वास्तोष्पते प्रति जानीह्यस्मान्त्स्वावेशो अनमीवो भवा नः। यत्त्वेमहे प्रति तन्नो जुषस्व शन्नो भव द्विपदे शं चतुष्पदे स्वाहा ॥ १ ॥

Om vaastoshpate prati jaaneehya-asmaan-swaavesho ana-meevo bhavaa-nah. Yatwe-mahe prati tanno jushasva shanno bhava dwipade sham chatushpade swaahaa.

वास्तोःष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो।
अजरासस्ते सख्ये स्याम पितेव पुत्रान् प्रति नो जुषस्व स्वाहा ॥ २ ॥

Vaastoshpate prataranо na edhi gayasphaano gobhirashwe-bhirindo. Ajaraa-saste sakhye syaama piteva putraan prati-no jushasva swaahaa.

वास्तोष्पते शग्मया संसदा ते सक्षीमहि रण्वया गातुमत्या।
पाहि क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः स्वाहा ॥ ३ ॥

—ऋ० ७, ५४, १-३

Vaastoshpate shag-mayaa san-sadaa tey saksheemahi ranvayaa gaatu-matyaa. Paahi kshemam uta-yogey varam no yuyam paata swastibhih sadaa nah swaahaa.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन्।
सखा सुशेव एधि नः स्वाहा॥ ४॥ —ऋ० ७, ५५, १

Ameevahaa vaastoshpate vishwaa roopanyaa-vishan.
Sakhaa susheva edhi nah swaahaa.

[6 oblations of sthaali-paak]

After above 4 aajayaahuti, the sthaali-paak or bhaat (boiled rice) be taken in a brass or bronze vessel, sprinkle it with ghee adequately, keep before each person. Offer 6 oblations each with following 6 mantras :

ओम् अग्निमिन्द्रं बृहस्पतिं विश्वाँश्च देवानुपह्वये।
सरस्वतीञ्च वाजीञ्च वास्तु मे दत्त वाजिनः स्वाहा॥ १॥

Om agni-mindram brihaspatim vishvaancha devaanupahvaye. Saraswateencha vaajeencha vaastu mey datta vaajinah swaahaa.

सर्पदेवजनान्त्सर्वान् हिमवन्तꣳसुदर्शनम्। वसूँश्च रुद्रानादित्यानीशानं जगदैः सह। एतान्त्सर्वान् प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा॥ २॥

Sarpa-deva-janaan-sarvaan himavantam sudarshanam. Vasooncha rudraanaa-dityaani-shaanam jagadaih saha. Etaan-sarvaan prapadye-aham vaastu mey datta vaajinah swaahaa.

पूर्वाह्णमपराह्णं चोभौ मध्यन्दिना सह। प्रदोषमर्धरात्रं च व्युष्टां देवीं महापथाम्। एतान्त्सर्वान् प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा॥ ३॥

Poorvaanah-maparaanham chobhou madhyandinaasah. Pradosham-ardharaatramcha vyushtaam deveem mahaa pathaam. Etaam sarvaan prapadye-aham vaastu mey datta vaajinah swaahaa.

ओं कर्तारञ्च विकर्तारं विश्वकर्माणमोषधींश्च वनस्पतीन्।
एतान्त्सर्वान् प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा॥ ४॥

Om kartaa-rancha vikartaaram vishwa-karmaana-mosha-dheenshcha vanaspateen. Etaan-sarvaan prapadyeham vaastu mey datta-vaajinah swaahaa.

धातारं च विधातारं निधीनां च पतिꣳसह।
एतान्त्सर्वान् प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा॥ ५॥

Dhaataaram cha vidhaataaram nidheenaam cha patim saha. Etaan-sarvaan prapadyeham vaastu mey datta-vaajinah swaahaa.

स्योनꣳ शिवमिदं वास्तु दत्तं ब्रह्मप्रजापती।
सर्वाश्च देवताश्च स्वाहा॥ ६॥ —पार० ३,४,८

Syonam shivamidam vaastu dattam brahma-prajaapatee. Sarvaashcha deva-taashcha swaahaa.

[Sprinkling all sides—ritual]

After offering 6 oblations with 6 mantras of sthaalipaak or cooked rice mixed with ghee, take the following and mix in a vessel of bronze or brass: goolar or ficus glomerata, leaves of palaash or butra froudosa, soft grass or panicum dactylon, cowdung, curd, honey, ghee, kushaa or poa cynosuroides and yava or barley. The master of the house gets up from the altar going out and sprinkles water in 4 directions thus :

ओं श्रीश्च त्वा यशश्च पूर्वे सन्धौ गोपायेताम्॥ १॥
—पार० ३,४,१०

Om shreeshcha twaa yashashcha poorva sandhou goopaa-yetaam.

At the east door with this mantra

यज्ञश्च त्वा दक्षिणा च दक्षिणे सन्धौ गोपायेताम्॥ २॥
—पार० ३,४,११

Yajyashcha twaa dakshinaa cha dakshine sandhou gopaa-yetaam.

At the south door with this mantra.

अन्नञ्च त्वा ब्राह्मणश्च पश्चिमे सन्धौ गोपायेताम्॥ ३॥

—पार० ३,४,१२

Annancha twaa braahmanashcha pashchime sandhou gopaa-yetaam.

At the west door with this mantra.

ऊर्क् च त्वा सुनृता चोत्तरे सन्धौ गोपायेताम्॥ ४॥

—पार० ३,४,१३

Oork-cha-twaa soonritaa chottare sandhou gopaa-yetaam.

With this, near the north door he may scatter it and also sprinkle water.

[Pray to God, standing in 4 directions]

केता च मा सुकेता च पुरस्ताद् गोपायेतामित्यग्निर्वै केताऽऽदित्यः सुकेता तौ प्रपद्ये ताभ्यां नमोऽस्तु तौ मा पुरस्ताद् गोपायेताम्॥ १॥ —पार० ३,४,१४

Ketaa-cha maa suketaa-cha purastaad gopaa-etaam-itya-agnir-vai-ketaa-aadityah suketaa tou prapadye taabhyaam namo-astu tou maa purastaad gopaa-etaam.

With the above mantra and reflecting in God in east direction, now at south-door facing south—

दक्षिणतो गोपायमानं च मा रक्षमाणा च दक्षिणतो गोपायेतामित्यहर्वै गोपायमानꣳ रात्री रक्षमाणा ते प्रपद्ये ताभ्यां नमोऽस्तु ते मा दक्षिणतो गोपायेताम्॥ २॥ —पार० ३,४,१५

Dakshinato gopaayamaanam cha-maa rakshamaanaa cha-dakshinato gopaa-etaam-itya-harvai gopaayamaanam raatree rakshmaanaa tey prapadye taabhyaam namo-astu tey maa dakshinato gopaa-etaam.

Reflecting in God in this manner, now in front of west-door facing west, pray to God with the following mantra—

दीदिविश्च मा जागृविश्च पश्चाद् गोपायेतामित्यन्नं वै दीदिविः प्राणो जागृविस्तौ प्रपद्ये ताभ्यां नमोऽस्तु तौ मा पश्चाद् गोपायेताम्॥ ३ ॥ —पार० ३,४,१६

Dee-divishcha maa jaagri-vishcha pashchaad gopaa-etaam-ityannam vai dee-divih praano jaagri-vistou prapadye taabhyaam namo-astu tou maa pashchad gopaa-etaam.

Reflecting in omnipotent God in this manner, now in front of north door standing facing north with the following mantra—

अस्वप्नश्च माऽनवद्राणश्चोत्तरतो गोपायेतामिति चन्द्रमा वा अस्वप्नो वायुरनवद्राणस्तौ प्रपद्ये ताभ्यां नमोऽस्तु तौ मोत्तरतो गोपायेतामिति ॥ ४ ॥ —पार० ३,४,१६

Aswapnashcha maa-anadva-draana-chottarato gopaa-etaam-iti chandramaavaa aswapna-vaayu-ranvadraanastou prapadye taabhyaam namo-astu tou mottarato gopaa-etaam iti.

धर्मस्थूणाराजः श्रीसूर्य्यामहोरात्रे द्वारफलके। इन्द्रस्य गृहा वसुमन्तो वरूथिनस्तानहं प्रपद्ये सह प्रजया पशुभिस्सह। यन्मे किश्चिदस्त्युपहूतः सर्वगणः सखा यः साधुसम्मतस्तां त्वा शाले अरिष्टवीरा गृहा नः सन्तु सर्वतः ॥ ५ ॥ —पार० ३,४,१८

Dharma-sthoonaa-raajam shree-soorya-maho-raatre dwaara-phalake. Indrasya grihaa vasumanto varoo-thinah taanaham prapadye sah prajayaa pashu-bhissah. Yanme kishchid-dastyu-uphutah sarvganah sakhaa yah saadhu-samma-tastaam twaa shaale arishta-veeraa grihaa nah santu sarvatah.

After reflecting in omnipotent God in north direction, treat the deserving scholarly righteous hotaa etc. brahman along with wife, friends and relatives to an excellent meal, and respectfully offer gifts to them. Threafter, men graciously take leave of men and women take leave of women. While leaving they address the master and mistress of the house etc.—

सर्वे भवन्तोऽत्राऽऽनन्दिताः सदा भूयासुः ॥

Sarve bhavantu-attra-aananditaah sadaa bhuyaasuh.

With these blessings, all leave for their respective homes. Similar ritual would be for installation of a garden. The only noteworthy point is that 'homa' be performed in the same direction as the wind blows in a garden, which may spread its aroma amongst the trees etc. If there is a house with in, then the same rituals would apply as in case of a 'shaalaa'.

(Here ends the Shaalaadi-karma-vidhih)

VAANIJYA—VIDHIH

[Ritual for commerce-trade]

*Whenever any person has to start commercial activity-shop, factory, craft etc. perform the following ritual—

[Start of yajna]

The day fixed for starting business, that day, yajmaan with his wife seated on the right, perform—ritwigvaran (page 87), aachaman (page 88), anga-sparsh-mantra (page 88), ishwar-stuti (page 38) swastivaachan (page 43) shanti-karan (page 64) aganyaadhaan (page 90), agni-pradeepan (page 91), samidaadhaan (page 92), jal-prokshan (page 96) aghaaraa-vaaajya-bhaagaahuti (page 98).

[Resolve to become wealthy]

Thereafter, the purohit makes the yajmaan speak the following mantra—

ओं नाभिरहं रयीणां नाभिः समानानां भूयासम्॥ १ ॥

—अथर्व० १६,४,१

Om naabhi-raham rayeenaam naabhih samaanaanaam bhuyaasam.

Meaning : I, centre of wealth, i.e. amongst the wealthy and the like, meaning amongst friends. I may become prominent amongst friends.

ओं मूर्धाऽहं रयीणां मूर्धाः समानानां भूयासम्॥ २ ॥

—अथर्व० १६,३,१

Om moordhaa-aham rayeenaam moordhaa samaanaanaam bhuyaasam.

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* This ritual is being given from Madanmohan Vidyasagar's 'Sanskar Samuchchaya' with a little change.

Meaning : I may be leading amongst the wealthy and amongst people of similar aptitude-action and practice.

ओं शतहस्त समाहर सहस्रहस्त सं किर।
कृतस्य कार्यस्य चेह स्फातिं समावह ॥ ३ ॥ —अथर्व० ३,२४,५

Om shata-hasta samaahara sahasra-hasta san-kira.
Kritasya kaaryasya checha sphaatim samaa-vaha.

Meaning : O merchant! you earn with a hundred hands but give with a thousand hands. Expand your business.

उद्यानं ते पुरुष नावयानम् ॥ ४ ॥ —अथर्व० ८,१,६

Udyaanam tey purusha naava-yaanam.

Meaning : O human being! You always prosper=success in business, never decline=there may never be loss in business.

[Prayer for God]

Thereafter, the yajman prays to the provider of all wealth—God with the following mantra :

ओम् ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥
—यजुः० ४०,१

Om eeshaa vaasya-midam sarvam yat-kincha jagatyaam jagat. Tena tyaktena bhunjeethaa maa-gridhah kasya swit-dhanam.

ओं कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳसमाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥
—यजुः० ५,१९

Om kurvanne-veha karmaani jijee-vishechchhatam-samaah. Evam tyai naany-thetosti na karma lipyate narey.

[Chief-homa]

Thereafter, offer oblations with ghee and 'shakalya'—(a mix of sesame, barley, ghee, sugar and fruit) chanting the following mantra :

ओं अन्नानां पतये नमः स्वाहा ॥ १ ॥
Om annaa-naam pataye namah swaahaa.
ओं क्षेत्राणां पतये नमः स्वाहा ॥ २ ॥
Om kshetraa-naam pataye namah swaahaa.
ओं ओषधीनां पतये नमः स्वाहा ॥ ३ ॥
Om oshadheenaam pataye namah swaahaa.
ओं नमो मन्त्रिणे वाणिजाय स्वाहा ॥ ४ ॥
Om namo mantrine vaanijjaay swaahaa.
ओं नमऽआयच्छद्भ्यो नमो विसृजद्भ्यः स्वाहा ॥ ५ ॥
Om nama-aayachchhadbhyo namo vi-sri jadbhyah swaahaa.
ओं नमो ज्येष्ठाय च कनिष्ठाय च स्वाहा ॥ ६ ॥ —यजुः० ४०,१
Om namo jyeshthaay-cha kanishthaay-cha swaahaa.

Meaning : For Him who provides prosperity (protection) to foodgrain, lord of lands, lord of herbs, i.e. for the farmer, for the trader who advises in business, for he who imports and exports goods, for the elder and young—greetings to all.

ओं येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः। तस्मिन्म इन्द्रो रुचिमा दधातु प्रजापतिः सविता सोमो अग्निः स्वाहा ॥
—अथर्व० ५,१५,६

Om ena dhanena prapanam charaami dhanena devaa dhana-michchhamaa-nah. Tasminma indro ruchimaa dadhaatu prajaapatih savitaa somo agnih swaahaa.

Meaning : O present exalted gathering! the capital with which I desire to earn wealth, in that lord of prosperity, master of people, creator of all, who is mild and sharp—indra, prajaapati, savitaa, soma, agni—all these deities may promote my inclination.

ओं मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत् स तस्य। नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी स्वाहा ॥
—ऋक्० १०,११७,६

Om mogha-mannam vindate apra-chetaah satyam braveemi vadha it-sa tasya. Naarya-manam pushyati no

sakhaayam kevalaagho bhavati kevalaadi swaahaa.

Meaning : He who earns wealth to only serve his selfishness is called—'kevalaad', he as if, only incurs sin—'kevalaadh'. He neither serves society, nor encourages friends. I speak the truth when I say that a fool earns wealth pointlessly, his earning only for himself is like killing himself.

ओं अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः स्वाहा ॥

—ऋक्० १०,३४,१०

Om akshairmaa deevyah krishim-mitkrishasva vittey ramasva bahu manya-maanah. Tattra gaavah kitava tattra jaayaa tanmey vi-chashte savitaay-maryah swaahaa.

Meaning : Do not gamble in business. Just as a farmer toils hard while farming, similarly earn by working hard. In this manner whatever is earned, be happy in that, treat it as enough.

ओं देहि मे ददामि ते नि मे धेहि नि ते दधे ।
निहारं च हरासि मे निहारं निहराणि ते स्वाहा ॥

—यजुः० ३,४७

Om dehi-mey dadaami tey ne-mey dhehi ne-tey dadhey. Nihaaram-cha haraasi-mey nihaaram niharaani-tey swaahaa.

Meaning : In this mantra, the norm for dealings in business has been depicted. You sell me your product at the right price; I will also sell my product to you at the right price. If you mortgage my product, then at a proper time I will also mortgage your product.

[End of Yajna]

End the ritual with ''सर्वं वै पूर्णꣳस्वाहा'' **"Sarvam vai poornam swaahaa".**

[Auspicious wishes]

While leaving, people present may express good wishes for the yajmaan :

ओम् इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥

Om indram shresthaani dravinaani dhehi chittim dakshasya subha-gatva-masme. Posham rayeenaam-arishtim tanunaam swaadmaanam vaachah sudi-natva-manhaam.

Meaning : O omniscient God! provide with your benevolence this yajmaan with excellent wealth, wisdom, fortune, enhancement of wealth, good health, pleasant speech and good times.

Here ends 'Vaanijya Vidhi'.

*SHRAAVANI OR UPAAKARMA PADDHATI

**[Rishi tarpan and raksha-bandhan]

The festival of 'shraavani' is very famous in India. Yajna is performed in Arya-samaj at this time, a yajjopaveet is worn or an old one is changed. From this view point, it can be called 'upaakarma' or 'rishi-tarpan'. At the time of this festival sisters tie rakhi on their brothers, those who need protection tie rakhi on those who can protect. Hence, it is also called raksha-bandhan. These two aims have their respective purpose. What are whose?

1. Upaakarma or rishi-tarpan

Our country has ample-rainfall and is mainly an agricultural country. Majority of the population is involved in agriculture in the months of 'aashaadha'-4th lunar month. June-July; and 'shraavan'. Beginning from 'aashaadha' till the end of 'shraavan'—marks the completion of ploughing and sowing. The rains come after this when there is nothing to do for the village folk. Since no grain comes to the whole-sale market from the fields, the vaishyas-traders also take it easy. During these days rivers are flooded, transport is affected, therefore, the kshatriyas never endeavoured on conquests. The ascetics and hermits also came to the cities. This time was called—chaumaasaa-chaaturmaasya.

At this time people in our country used to spend time in study and learning. Study and learning have always been a prominent part of India's culture. Brahmchari is instructed—**''आचार्याधीनो वेदमधीष्व''** **"aachaaryaam-dheeno vedam-adheeshva"**—pursue the study of the vedas under the acharya; after graduation, a householder is instructed—**''स्वाध्यायान्मा प्रमदः''—''स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्''** **"swaadhyaa-yaanmaa pramadah—swaadhyaay pravacha-naabhyaam na pramadi-tavyam"**—even after graduation, continue your study. Manu has instructed a vaanprasthi (6-8)—**''स्वाध्याये नित्ययुक्तः स्यात्''** **"swaadhyaaye nitya-yukta syaata"**—always remain involved in self education; instruction for a sanyasi is—**''संन्यसेत् सर्वकर्माणि वेदमेकन्न संन्यसेत्''** **sanyaset sarv-karmaani vedam ekam-na sanyaset**—renounce everything, but not the study of veda. During rainfall the whole country—brahmchari, householder, vaanprastha, sanyasi, brahman, kshatriya, vaishya, shudra—all were involved in study and learning. Spiritual discourses were held by the learned at various places which were listened with rapt attention by all—both literate and illiterate. This time served the purpose of mass education. It is called 'upaakarma', since, according to paraskar grihyasutra—**''अध्ययनस्य उपाकर्म उपाकरणं''** **"adhya-yanasya upaakarma upaakarnam"**—this time was the 'upaa-karan' of study. 'Upa'= near+aakaran=to come. To bring people near the sages and seers, and the thinkers in society. In other words, this was such an activity which inspired every man in the country to drift with the thinking of leading thinkers of the land. This is why it is called 'upaakarma'. Since with such activity, hearing the sages and seers was an honour to the rishis, hence it was called 'rishi-tarpan'.

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* The day of the full moon in the month of 'shraavan'—5th lunar month or the tradition of coming close.

** Tarpan—honour to the rishis.

Rakshabandhan—a festival held on the full moon of the month of 'saawan' when sisters tie a rakhi (talisman) on the arm of their brothers and receive small gifts from them.

Since 'yajjyopaveet' is an outward symbol to imbibe knowledge, therefore, at this time those who did not wear yajjyopaveet—used to wear one i.e. they resolved to come out of blind ignorance; and those who had a yajjyopaveet used to change it with a new one, that is, they resolved that they would never give up the pursuit for study and learning—swaadhyaay.

What is the aim of 'swaadhyaay'? Vedic culture has stressed so much on 'swaadhyaay' that in 'Taittireeya Upanishad' (shiksha valli, anuvaak 9) there is an incessant use of the word. It is written—**''ऋतं च स्वाध्याय प्रवचने च, सत्यं च स्वाध्याय प्रवचने च, तपश्च स्वाध्याय प्रवचने च'' "ritam cha swaadhyaay pravachane cha, satyam cha swaadhyaay pravachane cha, tapashcha swaadhyaay pravachane cha"**—the word 'swaadhyaay' has been used 12 times in this context. While giving an account of the principle of 'yoga-darshan' it is written—**''शौच सन्तोष तप: स्वाध्याय ईश्वर प्रणिधानानि नियमा:'' "shoucha santosh tapah swaadhyaay ishwar prani dhaanaan niyamaah"**—The reason why so much importance is given to swaadhyaay in vedic culture is because it was considered that man is not body alone; but man is composed of—body, mind and soul—it is a combine of these three. Just as foodgrain is essential for protection of the body, similarly for the health of the mind and soul it is important to reflect on self meditation. The only way to do this is 'swaadyaay', nothing else. As the body progresses with the intake of food, similarly 'swaadhyaay' develops the mind and soul.

The main aim of 'shraavani' is to inspire all people for 'swaadhyaay'. Therefore, it is called 'upaakarma' or rishi-tarpan'.

Manusmriti mentions 'utsarjan' alongwith 'upaakarma'. Upaakarma means—to start the process of swaadhyaay—leaving everything aside. 'Utsarjan' means after spending 4 rainy months in swaadhyaay—to get back to normal work with the oncoming of favourable weather. It seems that in ancient times the whole country used to spend their time listening to the words of wisdom of the ancient sages and seers who used to sit from village to village and city to city. The voice of the vedas echoed in each corner of the country and the total environment got immersed in spirituality. With such an environment if the King of Kekeya—Ashwapati declared (Chhaandogya, 5 prapaathak 5)—**''न मे स्तेनो जनपदे न कदर्यो न मद्यप:'' "na mey steno janapade**

an kadaryo na madyapah"—there is no thief, no coward, no drunkard in my kingdom—this was no surprise.

The necessity of 'upaakarma' and 'utsarjan' is appropriate in each field, In modern terminology 'upaakarma' means—intensive work, and 'utsarjan' means—relaxation or holiday. All this happens in offices, schools and colleges etc., but to take a holiday from all work and to relish the message of spiritualism from one corner of the country to the other was exclusive to our country alone. After listening to the message of the sages for 4 months; one could go back to normal work—after 'upaakarma'—utsarjan was not left behind.

2. Shraavani and raksha-bandhan

Another name for this festival of 'upaakarma' is also 'raksha-bandhan'. It cannot be said how, but during the times of Rajputs, a practice emerged of women tying rakhi on the hands of the brave. Bhawani Prasad writes in 'Aryaparva-paddhati' that women used to send rakhi to any brave kshatriya and made him her rakhi-tied-brother. He considered it his solemn duty to protect her. One such instance is historically famous in Rajputana. Humayun was the Mughal emperor of the dynasty of Taimur. The queen of Chittor—Rajmata Karmadevi sent him a rakhi, receiving it Humayun alongwith his army reached Chittor. It so happened that Bahadur Shah had attacked Chittor. The son of Queen Karma Devi—Udai Singh was a minor, the queen was a widow, the prince had to be protected. When Bahadur Shah attacked Chittor, the Rajmata had no means to protect herself and the prince. The queen wisely took a decision to make Humayun her rakhi-tied brother by sending him a rakhi thus requesting for help. At that time Humayun was busy in a battle with Shershah. Receiving the rakhi, Humayun instructed his Commander-in-Chief to battle with Sher Shah and he left for Chittor to protect Queen Karma-devi. Time was scarce, therefore, Humayun could not reach Chittor in time. Queen Karma-devi committed sati with thousands of women. However, when Bahadur Shah heard that Humayun is coming to protect the queen—he withdrew. This instance of Rajasthan depicts the importance of rakhi in our country. It is noteworthy that this kind of festival is celebrated only in our country, not in any other. It is our country alone where any woman ties a rakhi to any man and makes him a brother—and that brother assures that sister that he will always through-out his life, come for her help. This festival deeply reflects the spiritual path of India's culture.

3. Ritual part of the custom of 'Sharaavani'

All persons, after morning bath may sit and pray—perform sandhyaa—in the yajna-pavilion sitting on proper seats. After sandhyaa, perform: ritwigvaran (omaavasoh sadane seed etc., page 87), 3-aachaman (om amrito-pastaran-masi etc. page 88), anga-sparsh with water (om vaang ma aasye-astu etc., page 88), ishwar-stuti-prarthano-paasanaa (om vishvaani deva savitur-duritaani etc., page 38), swastivaachan (agni-meede purohitam etc., page 43), shantikaran (sham na indraagni etc., page 64) aganyaadhaan and agnipradeepan (om bhur bhuvah swah. om bhur bhuvah swar-dyou-riva-bhoomnaa+om udbudhya-swaagne etc., page 90-91), 3 samidaadhaan with 4 mantras (om ayant idhma atma+om samidhaagnim+susamiddhaay shochishe+ tantwaa samid-bhirangiro etc., page 92), jal-prasechan around the altar (om adite-numanya-swa etc., page 96) and 4 aghaaraavaajya-bhaagaahuti (om agnaye swaahaa etc., page 98)—The acharya or ritwig makes all wear new yajjyopaveet with following mantras :

ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत् सहजं पुरस्तात्।
आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥ १ ॥

Om yajjopaveetam paramam pavitram prajaapater-yat sahajam purastaat. Aayushya-magram prati-muncha shubhram yajjopaveetam balamastu tejah.

यज्ञोपवीतमसि यज्ञस्य त्वा यज्ञोपवीतेनोपनह्यामि।
आयुषे दीर्घायुत्वाय बलाय वर्चसे ॥ २ ॥

Yajjopaveeta-masi yajjyasya twaa yajjopaveetena-upanahyaami. Aayushe deerghaayutwaay balaay varchase.

This procedure is for all those who have worn a yajjopaveet earlier; but at the time of upaakarma they replace it with a new yajjopaveet. If any child has to wear a yajjopaveet for the first time, then according to proper procedure his 'upanayan' sanskar be performed. If anyone desires a yajjopaveet for the first time on this festival, then with 'ritwigvaran-vidhi' he may wear a yajjopaveet—this is what is usually done these days.

After wearing a yajjopaveet, offer special oblations with ghee and samagri with following 12 mantras :

ओं ब्रह्मणे स्वाहा॥ १॥
Om brahmane swaahaa.

ओं छन्दोभ्यः स्वाहा॥ २॥
Om chhandobhyah swaahaa.

ओं सावित्र्यै स्वाहा॥ ३॥
Om saavitryai swaahaa.

ओं ब्रह्मणे स्वाहा॥ ४॥
Om brahmane swaahaa.

ओं श्रद्धायै स्वाहा॥ ५॥
Om shraddhaa-yai swaahaa.

ओं मेधायै स्वाहा॥ ६॥
Om medhaa-yai swaahaa.

ओं प्रज्ञायै स्वाहा॥ ७॥
Om prajjyaa-yai swaahaa.

ओं धारणायै स्वाहा॥ ८॥
Om dhaarnaa-yai swaahaa.

ओं सदसस्पतये स्वाहा॥ ९॥
Om sada-sas-pataye swaahaa.

ओं अनुमतये स्वाहा॥ १०॥
Om anumataye swaahaa.

ओं छन्दोभ्यः स्वाहा॥ ११॥
Om chhandobhyah swaahaa.

ओं ऋषिभ्यः स्वाहा॥ १२॥
Om rishibhyah swaahaa.

Thereafter, with the following 'richas' from rigveda offer 'swaahaant'—oblations—

बृहस्पते: प्रथमं वाचो अग्रे यत्प्रैरत नामधेयं दधानाः।
यदेषां श्रेष्ठं यदरिप्रमासीत् प्रेणा तदेषां निहितं गुहाविः॥ १॥

Brihaspateh prathamam vaacho agre yat-prai-rat naamdheyam dadhaanaah. Yadeshaam shreshtham yad-aripramaaseet prenaa tadeshaam nihitam guhaavih.

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि॥ २॥

Saktu-miva tita-unaa punanto yattra dheeraa manasaa vaacha-makrat. Atraa sakhaayah sakhyaani jaanate bhadraishaam lakshmeer-nihitaa-dhivaachi.

यज्ञेन वाचः पदवीयमायन्तामन्वविन्दन्नृषिषु प्रविष्टाम्।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्ते॥ ३॥

Yajjyena vaachah padveeya maayantam-anvavindannri-shishu pravishtaam. Taamaa-bhrityaa vyadadhu purutraa taam sapta-rebhaa abhisam navante.

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम्।
उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासाः॥ ४॥

Utattva pashyaanna dadarsha vaacham-utattvam shrinvann shronotyenaam. Uto-twasmai tanvam visasre jaayeva patyu shtee suvaasaah.

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु।
अधेन्वा चरति माययैष वाचं शुश्रुवां अफलामपुष्पां॥ ५॥

Utattvam sakhye stheera-peeta-maahur-nainam hinvantya-pivaajineshu. Adhenvaa charati maayayai-shavaacham shushruvam aphalaama-pushpaam.

यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति।
यदीं शृणोत्यलकं शृणोति नहि प्रवेद सुकृतस्य पन्थां॥ ६॥

Yasti-tyaaja sachividam sakhaayam na-tasya vaachyapi bhaago asti. Yadim shrinotyalakam shrinoti nahi praveda sukritasya panthaam.

अक्षुण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः।
आदघ्नास उपकक्षास उ त्वे ह्रदा इव स्नात्वा उ त्वे ददृश्रे॥ ७॥

Akshunvantah karnvantah sakhaayo manoja-veshva-samaa babhoovah. Aa-dadhnaa-sa-upa-kakshaa-sa-utwe hridaa iva snaatva utwe dadrishe.

हृदा तष्टेषु मनसो जवेषु यद् ब्राह्मणाः संयजन्ते सखायः।
अत्राह त्वं विजहुर्वेद्याभिरोह ब्रह्माणो वि चरन्त्यु त्वे॥ ८॥

Hridaa-tashte shumanaso javeshu yad-braahmanaa sanyajante sakhaayah. Atraah twam vijahur-vidyaa-bhiroh brahmaano vi-charantyu-twey.

इमे ये नार्वाङ् न परश्चरन्ति न ब्राह्मणासो न सुतेक रासः ।
त एते वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वते अप्रजज्ञयः ॥ ९ ॥

Imey ye naarvaang-na parash-charanti na braahmanaaso na suteka raasah. Ta etey vaacha-mabhipadya paapayaa sirees-tantram tanvate aprajaj-jyaya.

सर्वे नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः ।
किल्विषस्पृत् पितुषणिर्ह्येषामरं हितो भवति वाजिनाय ॥ १० ॥

Sarve nan-danti yashasaa-gaten sabhaa-saahena sakhyaa sakhaayah. Kilvi-shasprit pitu-shani-hyeshaa-maram hito bhavati vaajinaaya.

ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु ।
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां विमिमीत उ त्वः ॥ ११ ॥
—ऋक्० १०, ७१, १-११

Richaam twa posha-maaste pupushwaan gaayatram tvo gaayati shakva-reeshu. Brahmaa tvovadati jaata-vidyaam yajjyasya maatraam vimi-meeta utwa.

After these oblations, the yajmaan and master of the house may offer oblations with the following mantra. All should chant.

ओं सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषꣳ स्वाहा ॥ —यजुः० ३२, १३

Om sada-saspati-mad bhutam priya-mindrasya-kaamyam. Sanim medhaa-mayaa-sisham swaahaa.

After this, all family members offer 3 oblations with palaash (leaves or foilage) or wood fuel dipped in ghee and chant the gayatri mantra. Thus offer 3 oblations with gayatri mantra :

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

Om bhur bhuvah swah. Tatsa.-vitur-varenyam bhargo devasya dheemahi. Dhiyo yo nah pracho-dayaat.

Thereafter offer oblation with swishta-krit.

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत्स्विष्ट-कृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतिनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा॥ इदमग्नये स्विष्टकृते—इदं न मम॥

Om yadasya karmano-atya-reericham yadwaa nyuna-mihaa-karam. Agishta-swishta-krit-vidyaa-sarvam swaishtam suhutam karotu mey. Agnaye swishta-krite suhuta-hute sarva-praayash-chitta-huteenaam kaamaanaam samar-ddhayitre sarvaannah kaamaant-samar-dhaya swaahaa. Idmagnaye swishta-krite-idam na mum.

All may then have breakfast.

Thereafter, after washing face, after aachaman, sitting on respective seats, keeping the vessels of water on soft grass, with folded hands all may read with the purohit following mantra from all the 4 vedas:

Rigveda—

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ १॥
समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ २॥

Agni-meede purohitam yajjyasya deva-mritwi-jam. Hotaaram ratna-dhaa-ta-mam.

Samaaneva aakotih samaanaa hridayaani va. Samaana-mastu vo mano yathaa-va su-sahaa-sati.

Yajur-veda—

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या इन्द्राय भागं प्रजावतीरनमीवा अयक्ष्मा मा व स्तेन ईशत माघशंसो ध्रुवा अस्मिन् गोपतौ स्यात् बह्वीर्यजमानस्य पशून् पाहि॥ ३॥

Ishe-two jetwaa vaaya vastha-devo vah savitaa praar-payatu shreshtha-tamaaya karmana aapyaaya-dhwamaghnyaa indraaya bhaagam prajaavati-rana-meevaa

ayakshamaa maa vastena eeshta-maaghasham so dhruvaa asmin gopatou syaat bavheer-yajamaanasya pashoon paahi.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।
योऽसावादित्ये पुरुषः सोऽसावहम्॥ ओं खं ब्रह्म॥४॥

Hiran-mayena paatrena satyasyaa-pihitam mukham. Yo-saavaa-ditye purushah so-saa-vaham. Om kham brahma.

भद्रं कर्णोभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः॥५॥

Bhadram karno-bhih shrinuyaama devaa bhadram pashyemaa-kshabhir-yajatraah. Sthirai-rangai-stushtuvaam-sa-stanu-bhirvyashe-mahi deva-hitam yadaayuh.

Saam-veda—

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि॥६॥

Agna-aa yaahi veetaye grinaano havya-daataye.
Ni-hotaa satsi barhishi.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः।
सृकं संशाय पविमिन्द्र तिग्म वि शत्रून्ताढि वि मृधो नुदस्व॥७॥

Mrigo-na bheemah kucharo girishthaah paraavat-aa jaganthaa parasyaah. Srikam sanshaaya pavi-mindra tigma vi shatrun-taadi vi-mridho nudasva.

स्वस्ति नऽइन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥८॥

Swasti-na indro vriddha-shravaa swasti na pooshaa vishva-vedaah. Swasti nastaa-raksho-rishta-nemi swasti-no brihaspatir-dadhaatu.

Atharva-veda—

ओं शन्नो देवीरभिष्टय आपो भवन्तु पीतये।
शंयो रभिस्त्रवन्तु नः॥९॥

Om shaano devi-rabhish-taya aapo bhavantu peetaye. Shanyo rabhisravantu nah.

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ।।१० ।।

Ye tri-shaptaah pariyanti vishwaa roopaani vibhratah.
Vaachaspatir-balaa teshaam tanvo adya dadhaatu mey.

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्त्रशंसा ऊतये गविष्टौ सर्वाँ इत् तां उपयाता पिबध्यै ।।११ ।।

Panaayyam tad-ashwinaa kritam vaam vrishabho-divo rajasah prithivyaah. Sahasra-shansaa ootaye gavishtou sarvaa it-taam upayaataam pibadhyai.

After the above—

सह नोऽस्तु सह नोऽवतु सह न इदं वीर्यवदस्तु ।
ब्रह्मा इन्द्रस्तद्वेद येन यथा न विद्विषामहे ।।१२ ।।

Sahano-astu sahano-avatu sah-na idam veerya-vadastu.
Brahmaa indras-tadwed yena yathaa-na vid-dwishaa-mahe.

सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ।।१३ ।।

Sahnaa-vavatu sahnou bhunaktu sah-veeryam karvaa-vahai. Tejaswinaa-vadhee-tamastu maavid-dwishaa-vahai.

After reciting the above mantras, recite 'shanno mitrah sham varunah' and with 'poornaahuti' perform 'vaam-devya-gaan' (pg. 110)*.

Here ends the 'Upaakarma-vidhi'

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* This ceremony of 'upaakarma' is according to Paraskar-grihyasutra. This has been compiled by the distinguished scholars of the Gurukula Kangri University and has been in use since many years. 'Arya-parv-paddhati' published by Sarvadeshik Sabha has adopted the same system.

भजन १

आज सब मिल गीत गाओ उस प्रभु के धन्यवाद।
जिसका यश नित गाते हैं गन्धर्व मुनिजन धन्यवाद॥
मन्दिरों में कन्दरों में पर्वतों के शिखर पर।
देते हैं लगातार सौ-सौ बार मुनिवर धन्यवाद॥
करते हैं जंगल में मंगल पक्षिगण हर शाख पर।
पाते हैं आनन्द मिल कर गाते हैं स्वर भर धन्यवाद॥
कूप में, तालाब में, सागर की गहरी धार में।
प्रेम रस में तृप्त हो करते हैं जलचर धन्यवाद॥
शादियों में कीर्तनों में यज्ञ और उत्सव के आदि।
मीठे स्वर में चाहिये करें नारि-नर सब धन्यवाद॥
गान कर 'अमीचन्द' भजनानन्द ईश्वर सुस्तुति।
ध्यान धर सुनते हैं श्रोता कान धर-धर धन्यवाद॥

भजन २

यज्ञ-रूप प्रभो हमारे भाव उज्ज्वलं कीजिये।
छोड़ देवें छल-कपट को मानसिक बल दीजिये॥ १॥
वेद की बोलें ऋचायें सत्य को धारण करें।
हर्ष में हों मग्न सारे शोक सागर से तरें॥ २॥
अश्वमेधादिक रचायें यज्ञ के उपकार को।
धर्म मर्यादा चला कर लाभ दें संसार को॥ ३॥
नित्य श्रद्धा भक्ति से यज्ञादि हम करते रहें।
रोग पीड़ित विश्व के सन्ताप सब हरते रहें॥ ४॥
कामना मिट जाय मन से पाप अत्याचार की।
भावनायें पूर्ण होवें यज्ञ से नर-नार की॥ ५॥

लाभकारी हो हवन हर जीवधारी के लिये।
वायु जल सर्वत्र हों शुभ गन्ध को धारण किये॥ ६॥
स्वार्थभाव मिटे हमारा प्रेम-पथ विस्तार हो।
'इदन्न मम' का सार्थक प्रत्येक में व्यवहार हो॥ ७॥
हाथ जोड़ झुकाय मस्तक वन्दना हम कर रहे।
नाथ करुणारूप करुणा आपकी सब पर रहे॥ ८॥

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आरती

ओ३म् जय जगदीश हरे, पिता जय जगदीश हरे।
भक्त जनन के संकट, क्षण में दूर करे॥ १॥
जो ध्यावे फल पावे, दुःख विनशे मन का।
सुख सम्पत्ति घर आवे, कष्ट मिटे तन का॥ २॥
मात पिता तुम मेरे, शरण गहूँ किसकी।
तुम बिन और न दूजा, आस करूँ जिसकी॥ ३॥
तुम पूरण परमातम, तुम अन्तरयामी।
पार ब्रह्म परमेश्वर, तुम सब के स्वामी॥ ४॥
तुम करुणा के सागर, तुम पालन कर्त्ता।
दीन दयाल कृपालु, कृपा करो भर्त्ता॥ ५॥
तुम हो एक अगोचर, सब के प्राण पति।
किस विध मिलूँ दयामय, तुमको मैं कुमति॥ ६॥
दीन बन्धु दुःख हर्त्ता, तुम रक्षक मेरे।
करुणा हस्त बढ़ाओ, शरण पड़ा तेरे॥ ७॥
विषय विकार मिटाओ, पाप हरो देवा।
श्रद्धा भक्ति बढ़ाओ, सन्तन की सेवा॥ ८॥

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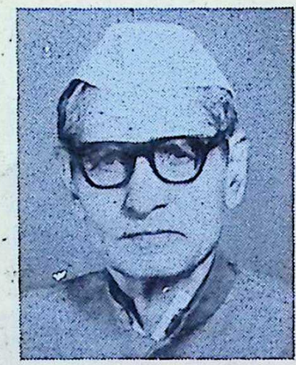

Satyavrata had a humble beginning. Born in Ludhiana, Punjab, he was the son of a railway employee. Satyavrata went on to graduate from the Gurukula situated near the banks of the Ganga at Hardwar. He began his career by giving lectures in Vedic philosophy throughout the country under the instructions of Swami Shraddhanand - founder of the Gurukula. Later, Satyavrata began teaching at his alma mater. After holding various responsible positions at the Gurukula, he was appointed Vice Chancellor, Chancellor and finally Visitor of the institution, which had by then grown into a University.

In 1930, Satyavrata got actively involved in India's freedom movement and was imprisoned for a year. A versatile scholar, Satyavrata went on to write on a wide range of subjects. These ranged from anthropology, sociology, psychology and homeopathy to the Upanishads, the Gita, the Vedas and Vedic Culture. His book on sociology won him the prestigious Mangala Prasad prize from the Hindi Sahitya Sammelan. In 1962, he was nominated to the Indian Parliament by Dr. Radhakrishnan, the President of India. In 1978 he presided over the International Aryan conference at Nairobi. In 1981, he was honoured by the Bharatiya Vidya Bhawan for his book 'Scientific basis of Vedic thought', written in Hindi.

All his writings bear the stamp of his clarity of thought and lucid style. His expositions on Vedic Culture, the Upanishads and the Gita are outstanding literary achievements.

Satyavrata's late wife, Srimati Chandravati Lakhanpal was also an educationist and author of repute, and a member of the fir t Upper House of the Indian Parliament. He is survived by a son.

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